

MAPPALILI CEREMONY IN SUPPORTING UNESCO VERSION OF CULTURAL TOURISM IN MAROS- PANGKEP GEOPARK

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Abstract: Traditional ceremonies are one of the cultural representations that are passed down from generation to generation. The public's interest in traditional ceremonies has declined over time, especially for the younger generation. As part of the Maros-Pangkep Geopark, it needs special attention by UNESCO's vision and mission. This study aims to: (1). Know the difference of Mappalili Ceremony as cultural tourism in the perspective of Arajang and Balla Kalompoang, (2). know the sustainability of the Mappalili Ceremony in supporting the Maros-Pangkep Geopark according to UNESCO's vision and mission. This research uses qualitative research with an ethnographic approach. Data was collected through in-depth interviews, documentation, and Tudang Sipulung. Data analysis using the Miles and Huberman model, namely: 1). Data collection is done through in-depth interviews and documentation, 2). Data reduction to generalize data from in-depth interviews, 3). Presentation of data to classify the results of interviews and process them, and 4). The Verification is done by pouring and making the final results according to the objectives. The results of the research obtained by the Mappalili Ceremony are a command ceremony to descend the rice fields. The Mappalili Ceremony has the potential to become cultural tourism because in the process there are several unique series of each tribe in managing agricultural land, especially rice fields. The Mappalili Ceremony is cultural tourism that can support the Maros-Pangkep Geopark according to UNESCO's vision and mission. Therefore, efforts to preserve cultural sustainability in the future need to be considered properly to support the development of cultural tourism in South Sulawesi.

Key words: Mappalili Ceremony, UNESCO, cultural tourism, sustainability, geopark

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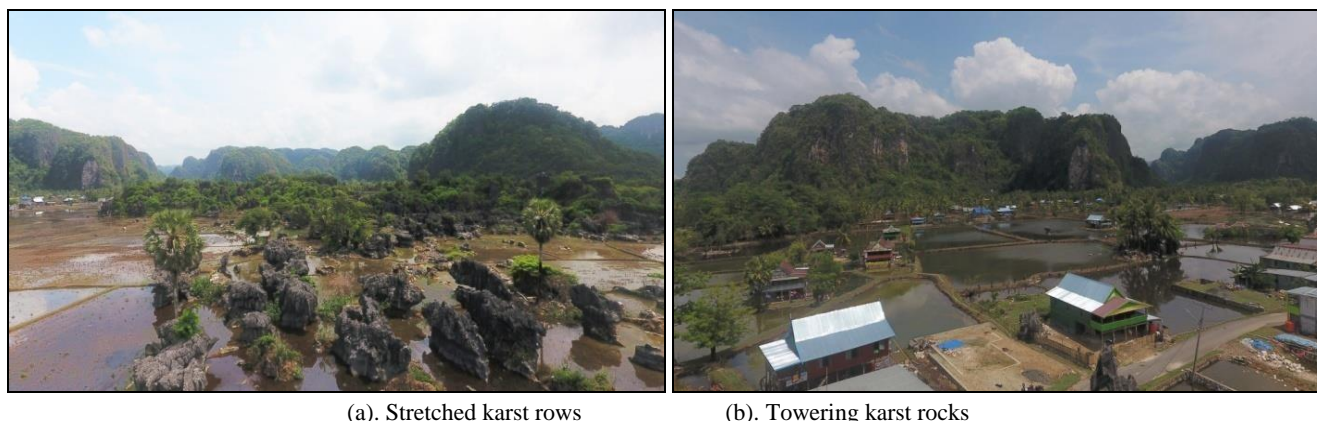
INTRODUCTION

South Sulawesi is one of the provinces in Indonesia that is rich in ethnicity, culture, and customs. The majority of the people of South Sulawesi are inhabited by the Bugis and Makassar tribes (Bandung, 2020). These tribes have special characteristics in social unity, regional background, cultural traditions, religion, and beliefs (Syarifuddin et al., 2022). The cultural diversity that exists in each region produces a lot of potential local wisdom and traditions (Fuad et al., 2020) in the form of language and literature systems, technology, livelihoods, social organization, knowledge, religion, and art (Syamsuddin and Purnama, 2021). South Sulawesi Province also has amazing exocars and endocars phenomena and is considered the most complete in Indonesia, that is the Maros-Pangkep karst area towering like a (tower kars) (Nuhung, 2016). Geoparks contain a variety of geological entities that have great scientific value, rarity, and beauty, reflecting geological history, events, and activities. Given the recent years, there is a strong interest in visiting areas with extraordinary natural beauty (Papadopoulou et al., 2022). UNESCO's seriousness until now is still consistent in supporting and maintaining all forms of beauty on the earth's surface (UNESCO, 2023). UNESCO especially the cultural perspective is strongly emphasized in the vision and mission of UNESCO Body & Mind Wellness. Efforts to preserve and maintain all forms of geological heritage to obtain sustainable benefits through the development of an Earth Park or Geopark.

Culture as one of the Geopark indicators in supporting and elevating an area intotourism is expected to be able to be passed on to the younger generation (Hazar, 2023) and supported the independent economy of the local community, as is the case in the Gunung Sewu Geopark Area produced by various sectors of Gross Regional Domestic Product (GRDP) from year to year GRDP in Gunung Kidul Regency, Wonogiri Regency and Pacitan Regency has increased significantly between 15-20% (Bappenas, 2023). Through tourism, many benefits are obtained both by the government and the local community (Kodir et al., 2020). Furthermore (Hironimus et al., 2019) said that the development of the number of

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tourists has a positive influence on the growth of regional Original Revenue. One of the sources of foreign exchange including many that contribute to the State revenue budget in the tourism sector is the tourism potential in South Sulawesi Province. For details on the view of the Maros-Pangkep Geopark, it is shown in the following Figure 1.



(a). Stretched karst rows (b). Towering karst rocks
Figure 1. Maros-Pangkep Karst Tower (Source: Research, Rammang-Rammang, 2023)

One of the factors causing the decline in tourist interest is that tourism in South Sulawesi Province is underutilized because the government only focuses on several well-known tourism objects without looking at other tourism objects (Putri, 2020), especially the aspect of cultural tourism. Whereas culture is very important because around 80% of the earth's population has local wisdom (Sufia et al., 2016). In addition, culture or local wisdom teaches about a way for people to survive by environmental conditions (Sumarmi and Amirudin, 2014). The following data on the number of tourists in the province of South Sulawesi is shown in Table 1 and The front view of the Maros-Pangkep Geopark office is shown in Figure 2.



Figure 2. Front Look of Maros-Pangkep Geopark Office (Source: Research, Bungoro, 2023)

Table 1. Number of tourists in South Sulawesi Province 2018-2022
Source: (Data processed by the Ministry of Education, Culture and South Sulawesi Province, 2023)

Years (2018-2022)	Tourist 2022		
	Foreign Tourists	Archipelago Travelers	Total
2018	0	0	0
2019	0	0	0
2020	10	11.539	11.549
2021	0	14.385	14.385
2022	6	42.407	42.413
Average	3,2	13.666,2	13.669.4

Table 2. Area of Raw Rice Fields 2022 Pangkajene and Islands on Sustainable Food Agricultural Land (Source: Interview results of the Pangkep Regency Agriculture Office, 2023)

Number	District	Raw Rice Fields (ha)		Status
		2019	2022	
1	Balocci	1271.56	1309.19	Increased
2	Bungoro	2080.57	2052.75	Reduced
3	Labbakkang	3253.32	3439.49	Increased
4	Mandalle	1476.94	1443.99	Reduced
5	Ma'rang	1620.90	1528.64	Reduced
6	Minasate'ne	2135.06	2129.92	Reduced
7	Pangkaje'ne	948.45	921.54	Reduced
8	Segeri	2214.47	2264.75	Increased
9	Tondong Tallasa	1818.10	1777.04	Reduced
Total		16819.37	16867.31	Increased

Pangkep Regency is one of the two districts in the Geopark, hereditary rituals held by the people of Pangkep Regency with Bugis and Makassar tribal areas essentially have similar views and lives (Syarif et al., 2016b) and are difficult to separate (Abdullah, 1985). The ritual has a very unique and different procession but the good values have the same meaning as a form of thanksgiving to be protected from various things that threaten both pests and diseases, disasters on rice fields, or regulate the procession on rice fields called the *Mappalili* Ceremony (Adhani, 2020); (Liswati, 2016). Pangkaje'ne and Islands Regency or abbreviated as Pangkep is also one of the districts of South Sulawesi

Province as the title of national food barn in Eastern Indonesia has an important role in receiving regional income because the main occupation of the Pangkep community in the agricultural sector. Distribution of raw rice field in the Pangkajene and island as sustainable food agricultural land is presented as follow in Table 2.

Based on data recorded at the Agriculture Office of Pangkep Regency, land conversion from rice fields to non-fields continues to increase. Changes based on researcher observations converted into housing, this is supported by (Fajriany, 2017) the conversion of agricultural land into non-agricultural areas with the erection of concrete buildings, and landfilling into housing. From that, whether the *Mappalili* Ceremony at this time still exists or not in accordance and whether in the future Pangkep Regency will still be one of the rice suppliers in the eastern part of Indonesia or the contrary become a recipient of rice aid. The value in the *Mappalili* Ceremony is education based on interviews with *Bissu Eka* in the form of environmentally friendly knowledge in managing agricultural land and increasing agricultural yields can be used as learning. Furthermore (Adhani, 2020); said that the *Mappalili* Ceremony in Labakkang and Segeri sub-districts experienced degradation from the implementation period process used to be seven days and seven nights to two days and two nights for Labakkang sub-district and three days and three nights for Segeri sub-district. *Mappalili* or down in the fields has become an agenda of routine activities or traditions of the community every year carried out during the planting season or entering the rainy season, always providing hope for the community, especially farmers (Cathrin, 2017).

The implementation of the *Mappalili* culture has existed since before Islam came to Indonesia which has been carried out by their ancestors or ancestors (Syaidah, 2022). Introducing, improving and developing the *Mappalili* Ceremony to support the geopark based on the results of interviews, there are several problems including the lack of information related to *Mappalili* and only focusing on the process in terms of culture without looking at the scientific side, lack of attention from the government due to ignorance from policy makers in this case the Tourism and Culture Office of Pangkep City (Nugraha et al., 2020), lack of human resources who want to continue regeneration as in *Mappalili* in segeri bissu who perform the ceremony and are dominated by the older generation or old age (Astina et al., 2021). Furthermore Syarif, 2016a; Junaidin et al., 2019; Mena et al., 2020 public interest and attention to traditional ceremonies is decreasing (Kurniawan et al., 2019). Furthermore (Invanni and Zhiddiq, 2023) Maros Pangkep Geopark also has obstacles in the form of a lack of professional guides, lack of coordination with tourism industry players at the regional, national and global levels, geotourism concepts that have not been widely socialized, lack of promotion, and insufficient information in the form of print (leaflets, booklets, maps). Data on tourist visits in Pangkep Regency are shown in Table 3.

These problems have had a significant impact on tourists visiting in the past five years. The implementation of the *Mappalili* Ceremony is expected to provide abundant harvests for the people of Pangkep Regency, especially Segeri District and Labakkang District. The two sub-districts are very firm in their beliefs and believe that if the *Mappalili* Ceremony is not held, there will be a disaster on the cultivated rice fields. Based on the results of interviews with community leaders there is a lot of evidence that occurs when the *Mappalili* Ceremony is not carried out, including crop failure, and the landowner dies instantly in the place where the land will be cultivated. A number of crop in four years yields in Pangkep Regency is shown in Table 4.

Table 3. Number of Tourist Visits to Pangkep Regency 2018-2022 (Source: Processed data from the Directorate of Youth Tourism and Sports, 2023)

Year 2018-2022	Number of Tourists
2018	58.735
2019	35.045
2020	11.550
2021	14.385
2022	1.288

Tabel 4. Harvest Area, Productivity and Production Year 2019-2022 (Source: Interview results of the Pangkep Regency Agriculture Office, 2023)

Year	Harvest Area (ha)	Rice		Information
		Provis (kw/ha)	Production (Ton)	
2019	28.106	58,97	165.741	Rice Fields = Plant (SP) :23.724 ha = Harvest (SP) :28.106 ha
2020	27.897	64,00	187.602	Rice Fields = Plant (SP) :30.919 ha = Harvest (SP) :27.879 ha
2021	29.174	67,87	198.010	Rice Fields = Plant (SP) :32.404 ha = Harvest (SP) :29.174 ha
2022	27.847	68,01	189.387	Rice Fields = Plant (SP) :29.153 ha = Harvest (SP) :27.847 ha

The beliefs held in the *Mappalili* Ceremony have an impact on the results of increased production has increased every year in the last four years as shown in the table has an average of 185,185 tons per year. Agricultural management in the frame of local wisdom owned by the Bugis-Makassar Tribe, especially Pangkep Regency, provides great benefits to agriculture in this region. However, agricultural knowledge has its own charm for the people of Pangkep and tourists. The increase in agricultural production every year in the *Mappalili* Ceremony symbolizes the increase in the economy of the people of Pangkep Regency so that their daily needs can be more prosperous. This is also supported by Central Agency of Statistics data of Sulsel, 2023. The following data on the increase in the economy of Pangkep Regency is shown in Table 5.

Tabel 5. Economy of the People of Pangkep Regency Year 2020-2022 (Source: BPS, 2023)

Description	Unit	2020	2021	2022
Gross Regional Domestic Bruto (GRDP) at Current Price	Billion Rupiahs	25.662,55	27.574,74	30.481,86
Economic Growth Rate	%	-1.69	3.46	4.93

Based on this table from 2020 to 2022 the Gross Regional Domestic Product (GRDP) and the Economic Growth Rate have increased significantly. Taking the *Mappalili* Ceremony more seriously it can improve the economy of the Pangkep community. Not only that, the existence of the *Mappalili* Ceremony can improve emotional and familial relationships

between people, especially farmers. The preservation and sustainability of the value of the *Mappalili* Ceremony in the future can be realized by instilling it early through the younger generation. Furthermore (Sumarmi, 2016) revealed that local cultural wisdom that works to build not only for the older generation, but for the younger generation of the nation's successors deserves and must be applied as one of the formal and project education. A sense of awareness and responsibility must be owned by the younger generation because technological advances do not guarantee a country/region to be more responsible for culture and the environment (Sufia et al., 2016). The sustainability of the *Mappalili* Ceremony in the Maros-Pangkep Geopark is the concept of restoring and protecting all identities in it (Farsani et al., 2012). So that the principle of sustainability that is instilled can pay attention to the preservation and continuity of the *Mappalili* culture that continues to grow, improving the economy of the local community and a wiser environmental condition (Cottrell et al., 2007). Based on these problems and uniqueness, the objectives of this study: to find out the differences in the *Mappalili* Ceremony as cultural tourism from the perspective of *Arajang* and *Balla Kalompoang*, to find out the sustainability of the *Mappalili* Ceremony in supporting the Maros-Pangkep Geopark.

METHODS

Researchers use qualitative research methods with an ethnographic approach. Qualitative research is to understand the phenomena experienced by research subjects, for example, behavior, perceptions, motivations, actions and others holistically by describing words and language in a special context in natural conditions (Mayasari, 2021). Meanwhile, the ethnographic approach is carried out to illustrate, analyze, and interpret group culture over time to understand the attitudes, beliefs, concepts, behaviors, and languages that belong to the group by going directly to the environment and feeling the activities carried out (Bakry, 2017). The following stages of Spradley's ethnographic approach in obtaining data are shown in Figure 3. The research location is in

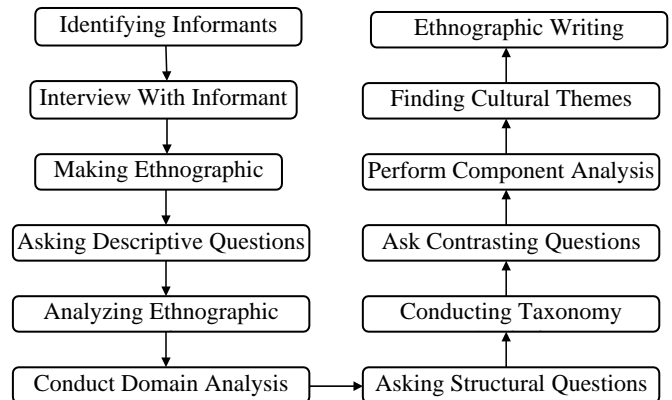


Figure 3. Stages of Ethnography (Source: Spradley, 2007)

Bontomatene Village, *Segeri* District, *Arajang* house. And the second location is *Balla Kalompoang* traditional house, *Labakkang* District, *Pangkajene* and *Islands* Regency. Based on this location, researcher will obtain data related to main information, processes, objectives, local wisdom education that implied through the stakeholders involved in it. The existence of the two kind of *Mappalili* ceremonies separated by a sub-district namely *Ma'rang*, and every each of them having their own characteristic of implementation. For details on the research location, it is shown in the following Figure 4.

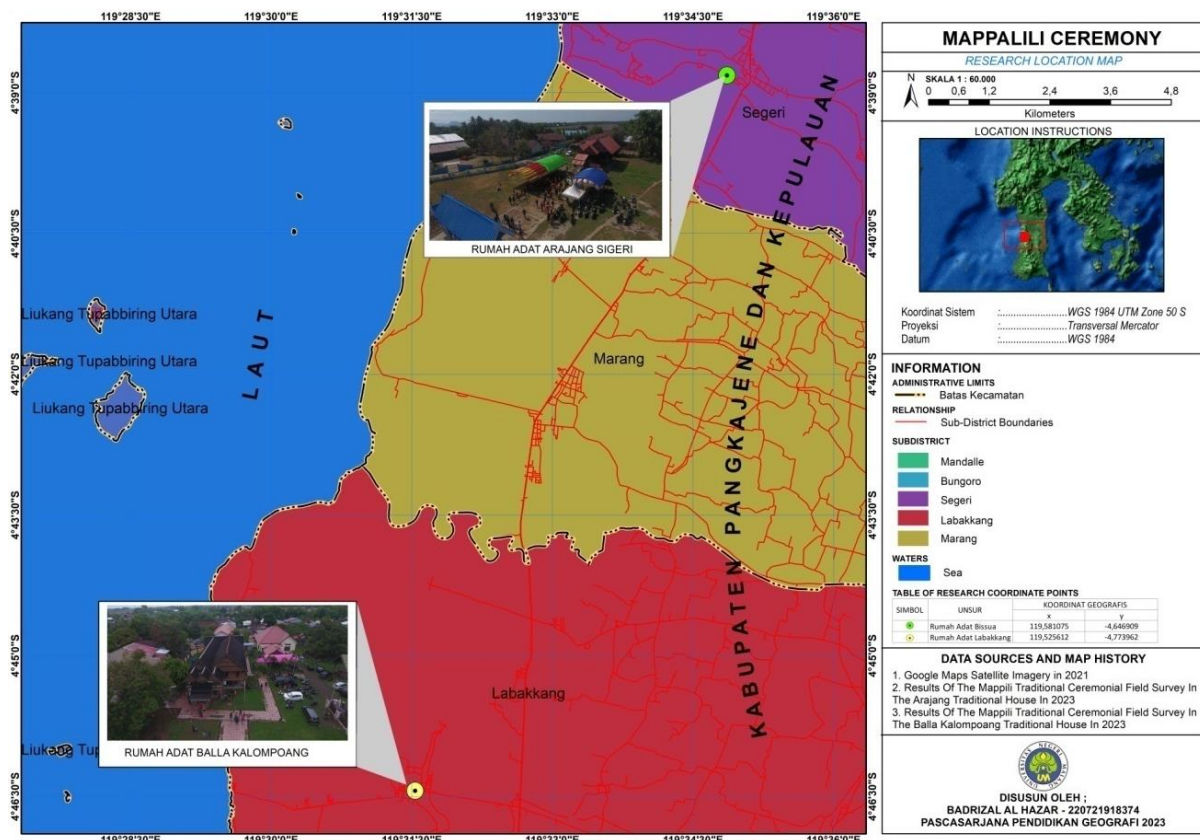


Figure 4. Map of Research Location (Source of Research, 2023)

Data analysis is used in pouring the final results using the Miles and Huberman stages, with 4 steps, namely: Data collection is carried out to complete the results of in-depth interviews and documentation, data reduction to generalize the data from in-depth interviews, data presentation to classify the results of interviews, processing, verification is done to pour and make the final results according to the objectives. Miles and Huberman analysis is used in this study which follow some stages as presented in Figure 5 as follow.

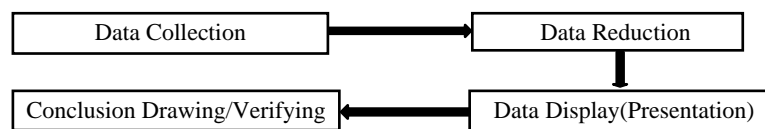


Figure 5. Stages of Data Analysis by Miles and Huberman (1984)

The data collection techniques used are: 1). Observation is done to see the problems that occur in the field and the existing conditions; 2). In-depth interviews were conducted with the Head of Bontomatene Village, The Head of Segeri Sub-District, Education and Culture Office, Segeri Sub-District customary leaders, Puang Matoa Bissu Nani, (Bissu Eka) who is a *Bissu* assistant, *Bontomatene* Village Elders, *Karaeng* Pinati, Labakkang Village Head, Labakkang Sub-District Head, *KaKaraengan* Labakkang, Pangkep Regent, Tourism and Sports Office, Maros-Pangkep Geopark Information Center and *Balla Lompoo Kalompoang* customary members; 3). Documentation was conducted to view existing archives or information to add references to the research; 4). *Tudang Sipulung* is conducted to voice their interests in finding solutions to the problems faced by the community can speak and express their hopes as well as provide criticism to the authorities or institutions.

RESULTS AND DISCUSSION

Process of *Mappalili* Ceremony in Pangkep Regency

Traditional ceremonies are closely related to religious rituals or rites (Atmadja, 2020; Sumarmi et al., 2019). Ritual is a certain behavior that is formal and carried out at a certain time in a different way (Gazali and Widodo, 2023). Traditional ceremonies are determined by four factors: place, time, objects and equipment used, and the people involved in the implementation. The potential of the *Mappalili* Ceremony is unique so that it can become cultural tourism. The following are the series and differences of the *Mappalili* Ceremony.

Arajang Segeri

An overview of the attendance of the community and tourists at the peak of the *Mappalili* Ceremony at Arajang can be seen in Figure 6. The process and stages of the *Mappalili* Ceremony at the Arajang Traditional House as a community belief in Segeri District, Pangkep Regency before going down to the rice fields are as follows.



Figure 6. The Atmosphere of *Mappalili* in Arajang (Source of Research, Segeri, 2023)

1. Language as a means of communication between fellow *bissu* in terms of ceremonies for several rituals is the language of the gods or known as torilangi language. This language is only understood and can be understood by fellow *bissu* themselves. While communication between *bissu* and the surrounding community is bugis language, especially Segeri bugis.

2. The people who play a role in the ceremony the local government to support financially partly and provide space and place at the ceremony.

3. Food and customs that must be present are: *a. Sokko* (squeezing glutinous rice that is colored red, yellow, white, and black, which is placed in small plates. The meaning of red is fire, yellow is wind, white is water, and black is earth. *b. Palopo* (Coconut and Sugar). Coconut which has the meaning of a plant whose entire part has benefits for human life. And Sugar means that everything that is done or intended will produce sweetness as well. *c. Leppa-Leppa/Leppa- Leppa* (rice and coconut milk). Rice and coconut milk that have been cooked and become one are tied in coconut leaves with tiers into 3 parts in the hope that everything can be realized abundant harvests as in the name which means loose. *d. Beppa Oto'* (rice flour and brown sugar) which means to wake up or rise up as a hope that the beginning of the rice field will taste sweet like sugar with abundant results.

4. The procedures carried out before the *Mappalili* Ceremony are: *a.* Prepare tools and materials such as young coconut, jackfruit, alosi, betel leaves, coconut leaves, banana leaves, candles, lalos, bowls, bakik, plates, drums, suling, bau oil, rice mixed with turmeric, benno, majang or areca buds, and 4 bunches of rice. *b.* The *bissu* begin the *Mappesabbi* ritual led by the *puang matoa* using incense where one tray is filled with benno, fragrant oil, and roasted yellow rice. *c.* After the *mappesabbi* ritual is complete, *puang matoa* gathers the *bissu* then enters the *arajang* room to

carry out the *Mappangolo* ritual. d. On the same day, in the late afternoon, *mattedu arajang* begins with the *bissu* lifting *arajang* out of the room to the living room accompanied by the strains of drums and flutes. In the living room, *arajang* is placed on a pillow and then wrapped in palm leaves and banana leaves are released by the *bissu* and then water them using the water in the urn while waiting for holy water and creatures believed by the *bissu* to be the figures who guard the rice fields in the *Mallekko Bulalle* and *Mallekke Uwae* rituals. After the water is taken from the Segeri River, the *arajang* is cleaned and wrapped again. e. On the second and third days, they enter the *Maggiri ritual* where *lalosu* must be given to everyone who surrounds the *arajang* and *puang matowa* performs prayers in front of the *arajang* while using incense and a machete raised to the *arajang*. After the incense and prayers are finished, the *bissu* stand up and surround the *arajang* while chanting accompanied by the sound of *mankok* rotating with plates. f. Then on the 4th day, in the morning, the procession begins by carrying the *arajang* to the location of the burial place of a figure who is considered meaningful and every resident sprinkles water on everyone who passes by.

5. How to work at the stages of the *Mappalili* Ceremony, namely: a. *Mappesabbi* comes from the word "*sabbi*" which means witness, so *mappesabbi* can be interpreted as a form of witnessing behavior. Testifying at this stage of *Mappalili* means that those who carry out this ritual testify to carry out the mandate that has been carried out for generations, namely *Mappalili*. b. *Mappangolo* in bugis language means "facing". In *Mappalili* activities, the *mappangolo* ritual aims to face and pray while asking for smooth running during *Mappalili* activities until the harvest season. c. *Te'du Arajang* waking up a sacred heirloom in the form of a rice field plow that is stored in a certain room hanging from the ceiling of the house while accompanied by traditional music. Waking up the *arajang* is carried out by the *puang matoa* as a leader equipped with heirlooms that are considered a package with the *arajang*. The implementation of *te'du arajang* is carried out to ask permission from supernatural beings who envelop the *arajang* so that it can be used in the *Mappalili* Ceremony. d. *Mappalessu Arajang Arajang* is taken down from its place and moved in an open space or in the middle room, after *Arajang* is moved then opened and laid like a corpse. *Arajang* is covered with Banana leaves then the end is given a pile of several bundles of rice that are still in the form of grains then at the top of the pile of rice is fitted with a typical Bugis umbrella. e. *Mallekko Bulalle Bulalle* pick-up is a belief in the name of a person with a disembodied human-like body that is located in the market right in front of the market. f. *Mallekke Uwae* is the process after the *Arajang* is moved then followed by bathing the *Arajang* with Holy water taken from the Segeri river right along with the pick-up of the grandmother. The water is placed near the head and feet of the *Arajang* then *Puang matowa* and several community leaders bathe the *Arajang*. When bathing the *Arajang*, many people are competing to take water from the former *Arajang*, they believe that the water can be a medicine for rice plants. g. *Magiri* is a dance of *Bissu* dressed up as transvestites by stabbing sharp objects in parts of their body such as the eyes, palms, neck, and stomach. *Ma'giri* dance is a unique dance by using an heirloom dagger with the intention of protecting its master to the end if it is disturbed and threatened.

6. Segeri traditional house shape or name is *arajang* which is taken from the name of the heirloom object.

7. Implementer: *Bissu*

Balla Kalompoang Labakkang

The main session of the *Mappalili* Ceremony celebrated at Balla Kalompoang is presented in Figure 7 and the process and stages of the *Mappalili* Ceremony at the Balla Kalompoang traditional house as a belief of the people of Labakkang District, Pangkep Regency before going down to the rice fields are carried out as follows.

1. Language as a means of communication used to perform the *Mappalili* Ceremony by *Karaeng Pinati* is Makassar and its meaning can be understood by the local community. While communication between fellow communities is Makassar and Bugis. But the dominant language used is Makassar.

2. The people who play a role in the ceremony are *Karaeng Pinati*, traditional members of *Balla Kalompoang* with each inherited *pataka*, the local government partially financially supports and provides space and place for the ceremony.

3. Food and habits that must be present are: a. *Lapis Cake* is a cake that has different levels of layers which means sustenance that is piled up and abundant, b. *Barongko* is a cake made of bananas and wrapped in bananas with the intention that what is seen on the outside should be the same as what is seen on the inside, c. *Cucuru Bajao* is a cake made from eggs and rice flour and sugar with the hope that everything that is carried out will get a sweet taste with the harvest is abundant, d. *Roko-Roko Cangkuni*, *Putu*, *Jalangkote*, *Bolu*, *Shrimp*, *Crab*, *Fish*, and *Konro* is a food and cake dish that complements and comes from donations from the community who owns the business with the hope that it can bring blessings and abundance to all the result done.



Figure 7. The main session of *Mappalili* Ceremony in Balla Kalompoang
(Source: Research, Labakkang, 2023)

4. Procedures that are done are: a. Everyone who wants to enter the *Balla Kalompoang* must wear traditional clothing in the form of a cap and songkok racca for men and bodo clothes for women. b. Prepare tools and materials such as: Drum, chicken, buffalo, rice field plow, shield, dupa, rice 4 bunches, spear, and heirlooms. c. The summoning of each descendant who owns the pataka is *Karaeng Sialloa*, *Carrier Lenggu*, *Karaeng Labakkang*, and *Pinati*. d. After all have been in the room, all heirlooms are removed and then cleaned by smoking each end of the sharp weapon from top to bottom which can be witnessed by a group of people. e. After that, on the same day, *Karaeng Sialloa* was picked up, accompanied by drum and gong. All the bodyguards of each *pataka* moved towards *Karaeng Sialloa* house and brought him to the *Balla Kalompoang*. f. By magribh, the whole ceremony is over and all the guests and the community have dinner while preparing for the *tudang sipulung* event. g. After isya, invited guests and the community filled the *Balla Kalompoang* to discuss all agricultural issues so that the harvest obtained can be abundant. h. On the second day, precisely at dawn, everyone gathered in front of *Balla Kalompoang* to bring plows, buffalo, chicken, four bunches of rice to the ulayak land/customs guided directly by *Pinati* and his entourage. i. After arriving, *Pinati* lowered the rice field plow to the ground and the buffalo carried the plow with that as a sign that the beginning of the rice field began while throwing peo/rice field soil. j. Rice 4 bunches of rice are contested 2 bundles at the ulayak land and 2 were brought to the *Balla Kalompoang*. Return of heirlooms and *Karaeng Siallo*.

5. How to work at the stages of the *Mappalili* Ceremony, namely: a. *Mattompang* (heritage cleaning) heirlooms that existed in ancient times that were part of the greatness of the Labakkang and *Balla Kalompoang* communities were removed from the chest by *Karaeng Pinati* in the form of Simabung or Bima machete as many as 2 pieces, Kris, Badik, and 2 twin swords. The heirlooms are cleaned, stored, and displayed to the guests. b. *King's Pickup for a Day*, the king or *Karaeng* who existed before the handover to *Karaeng Sialloa* was the Labakkang sub-district head. King of the Day is a symbol of one of the preservation of the royal system that is no longer used in Pangkep Regency. The coronation and arrival of the king for Day is part of the introduction of the descendants of the kings of old, so the event is called the king of the day in other words *Karaeng Sialloa*. Just like the king in general, everything that is requested or desired, the community and *Pinati* and their staff must follow and carry out all the words issued since their appointment. Another duty of *Karaeng Sialloa* is to witness the heirlooms stored in *Balla Kalompoang*. c. *Tudang Sipulung* is the most important part of the *Mappalili* Ceremony with the sound of drums indicating that soon the start of rice fields in Labakkang District will begin and bring crops to the *Balla Kalompoang*. In this section the community gathers as well as local government officials and guests from other royal houses in South Sulawesi Province. *Tudang Sipulung* talks about the sustainability of the rice crop that will be cultivated, such as the determination of seeds to be planted, water needs in rice fields, and submission of community problems around agriculture to the local government. d. *Arak-Arak* is the initial process of *Mappalili* starting at dawn by bringing a rice field plow, 4 bunches of rice seeds, chicken, buffalo, and heirlooms to the land of ulayak/customs accompanied by entourages ranging from *Karaeng Sialloa*, *Pinati*, *Karaeng Labakkang*, the king's bodyguard, and according to their respective *Pataka*. e. *Return of Heritage Objects*, the heirlooms that were removed from the chest were then brought to the land of ulayak/the customary land was returned to its original place in *Balla Kalompoang*, and with the return of the heirlooms, the *Karaeng Sialloa* was returned to *Karaeng Labakkang* or the Labakkang Sub-district Head in office.

6. Labakkang traditional house shape or name is *Balla Kalompoang* which means the house of greatness.

7. Implementer: *Karaeng Pinati*

The difference in the *Mappalili* Ceremony between *Arajang Segeri* and *Balla Kalompoang* is clearly visible based on the indicators in the procession above. Each process has different meanings and significance but with one goal for the success of rice farming in Pangkep District. All the differences that occur are inseparable from the history of the past so it makes Pangkep Regency has its own uniqueness and becomes one of the destinations for tourist trips.

Sustainability of *Mappalili* Ceremony in Supporting Cultural Tourism in Maros- Pangkep Geopark

Segeri Sub-district and Labakkang Sub-district are two sub-districts that held the *Mappalili* Ceremony from the past until now. Held since the time of the royal era, especially for agriculture at the time there were frequent crop failures. Segeri Sub-district area and Labakkang Sub-district is part of the Pangkep Regency which is located astronomically 4°40' LS - 8°00' LS and 110° BT - 119°48'67" BT with Geography having boundaries: North – Barru Regency; South – Maros Regency; East – Maros Regency and Bone Regency; West – Makassar Strait. Has an area of 1.112,29 km², 115 islands, 13 sub-districts which are divided into 9 mainland areas 9, islands as many as 4, and 103 Village/ Ward (BPS, 2021). So the many and vast areas of Pangkep Regency and diverse historical stories provide positive benefits related to the survival of its people.

Various efforts have been made by the Pangkep Regency government and the Maros- Pangkep Geopark manager so that the *Mappalili* Ceremony can become part of the Geopark. The struggle to date has recorded that the *Mappalili* Ceremony in the Segeri area has been included in intangible cultural heritage and Bissu traditional actors are part of the Maros- Pangkep Geopark indicators in May 2023. In the future, the *Mappalili* Ceremony in Labakkang is a priority so that it becomes part of the Maros-Pangkep Geopark. In fact, the Minister of Tourism and Creative Economy has reviewed all aspects of the *Mappalili* Ceremony at *Balla Kalompoang* to be given special attention. The *Mappalili* Ceremony has a very sacred meaning and value for the people of Pangkep Regency, especially Labakkang District and Segeri District. *Mappalili* or *Appalili* comes from the word *palili* meaning "circumference" (Pembkab, 2023) which is a form of beginning to go down the rice fields simultaneously with the intention and purpose of protecting rice plants from something that will disturb or destroy starting from pests, diseases that damage rice plants, lack of water or excess water during the rice planting process.

This event is routinely held in November, which according to local beliefs and the Book of *La Galigo* is the beginning of the rainy season. More (BMKG, 2023) revealed that the Indonesian Province which includes South Sumatra, Lampung, most of Banten, Jakarta, West Java, most of Central Java, some of East Java, Bali, a small part of West Nusa Tenggara, a small part of East Nusa Tenggara, North Sulawesi, Gorontalo, some of Central Sulawesi, most

of South Sulawesi, Northern North Maluku, and southern South Papua entered the rainy season in November with a value of 255 ZOM (36,5 %). The implementation of the *Mappalili* Ceremony is visited by many people both from within the country and abroad, which has increased every year. *Mappalili* as a cultural tourism destination for everyone who witnesses it provides an unforgettable experience to be missed when visiting South Sulawesi Province. The unique procession that is shown and enjoyed by tourists and the community throughout the *Mappalili Ceremony* is shown in Tabel 6 and an overview of the uniqueness of the *Mappalili Ceremony* can be revealed in Figure 8.

Table 6. Uniqueness of the *Mappalili* Ceremony

Number	Uniqueness
1	<i>Karaeng Sialloa/ King of the day system</i>
2	Heirlooms and <i>Mappalili</i> tools as royal relics full of history
3	Problem solving/a typical <i>Bugis Makassar</i> problem or <i>Tudang Sipulung</i>
4	<i>Bugis Makassar</i> specialty food
5	Different traditional figures and processions
6	Attractions of <i>Bissu</i>
7	Seeing the Kings of the Archipelago in South Sulawesi Province
8	Tips and tricks for agricultural success in Pangkep Regency
9	Land Wars and Water Wars



(a) Watering Each Other



(b) Balla Kalompoang Guards



(c) Throwing Peo/ Clay

Figure 8. Some Attractions of the *Mappalili* Ceremony (Source of Research, Pangkep November 19-27, 2023)

The existence of the *Mappalili* Ceremony in Geoparks and Geotourism influences people's perceptions, providing selling power (Kumar et al., 2023), and is an opportunity for the continued development of the *Mappalili* Ceremony in the future (Jia et al., 2023). Positive measures such as reduced unemployment and immigration rates (Farsani et al., 2012). The number of tourism visits in Pangkep Regency when the *Mappalili* Ceremony is held has an impact on the economy of the local community in the *Mappalili* Ceremony. As in Labakkag Sub-District and Segeri Sub-District, the series of *Mappalili* Ceremony this year are right on the big market day and the beginning of the descent of rice on ulayak/customary land close to the big market. The average income from selling in large markets is about 2 times the previous sales of Rp300.000. Songko Racca and Lipa Sabbe are rental for visitors who want to see the *Mappalili* Ceremony but the clothes used are not according to the rules. The perceived benefits can be well realized if all aspects and indicators contained in UNESCO's vision and mission are carried out as well as possible.

Products made and processed by UMKM accessories are given space or a place to sell around *Balla Kalompoang* dan *Arajang*. However, the community does not take advantage of these activities, as only local snacks and drinks are widely available. Physical products or in the form of goods available are only badik typical weapons of South Sulawesi and its existence was initiated by a local organization. Entrepreneurship education for the community as one of the steps to be taken aims to design entrepreneurship training programs for the community in order to create new businesses in the local area and to provide services to tourists (Paakkanen and Suonpää, 2023).

Separate ethics and rules in the *Mappalili* Ceremony in maintaining and utilizing environmental sustainability (Herawati, 2004) prioritize the success of surrounding agriculture, which has increased every year (Marfai, 2012). The list of interview results on informants regarding the environment is shown in Table 7 and the documentation results regarding the natural tools and materials used in the *Mappalili* Ceremony process are illustrated in Figure 9.

Table 7. Interview Results with Informants about the Environment

Initials	Position	Question	Meaning
MZ	Karaeng Pinati/ Traditional Leaders	Riolo anne mae punna aggalungi tawwa tena wassele nagappa nasabaia mintu nagappapi Mappalilika nampa bajibatena angassi.	In the past, when the community went down the rice fields to harvest, only a small amount of results were obtained and even none. So that in the past the king looked for causes and solutions so that the community could get abundant results with the <i>Mappalili</i> Ceremony.
MA	Karaeng Sialloa/ King of the Day	Ri lalang Mappalili eroknaappakarammula appajeko ammake sapi areka kerbau.	In <i>Mappalili</i> , in particular, fertilizing paddy fields using cow or buffalo.
AR	Labbakang Sub-District Secretary	In this <i>Mappalili</i> as much as possible avoid factors that threaten its sustainability, especially the values of using in working on rice fields still using traditional tools and materials as in the past.	In <i>Mappalili</i> all the tools and materials used are still using environmentally friendly tools and materials such as buffalo and cow in working on rice fields.
EK	Bissu Helpers	Mappalili Segeri maddakala sapi sibawa tedong	<i>Mappalili Segeri</i> uses cow and buffalo in plowing.



(a) Arajang Segeri



(b) Betel Leaf

Figure 9. Tools and Materials for *Mappalili* Ceremony (Source of Research, Segeri, 2023)

Karaeng Pinati as a customary leader realizes that agricultural prosperity must be supported by fertile soil, sufficient water, good seeds, and controlled pests. *Mappalili* from the past until now in its implementation has contributed and set an example in increasing rice productivity. The tools and materials used in managing rice fields during *Mappalili* still maintain their local wisdom. For example, cattle are used in loosening the soil, lemongrass leavers are used as a form of pest control for snails. More (Wowor et al., 2022; Kusumaningtyas et al., 2022) that lemongrass leaves can control grasshopper and snail pests in rice fields. However, it cannot be denied that the changing times are still carried out by the community, it seems that the practice of protecting the environment has its own thoughts to deal with pest control instantly without thinking about the impact caused considering the many pesticide products of various kinds.

The cultural sustainability of the *Mappalili* Ceremony is very important, compared to economic, environmental, and social aspects (Habib et al., 2023). According to one Anthropology expert, the government's efforts in preserving the *Mappalili* Ceremony are like two different sides of a knife, one call for the implementation of *Mappalili*, the second implementation continues but the practice of condifucation against them is still carried out. Therefore, the *Mappalili* Ceremony as part of Cultural Tourism in supporting the Maros-Pangkep Geopark needs special attention from the government in decision making and future planning (Sumarmi et al., 2024). The expected development does not only focus on tourism but pays attention to all aspects of the environment and local stakeholders according to the sustainability mission set by UNESCO (Jiang et al., 2023).

The sustainability of the *Mappalili* Ceremony in the future in maintaining local wisdom knowledge so that it is not eroded by modern technology (Admojo et al., 2018) and balance and manage natural resources and the environment (Weningtyas and Widuri, 2022) by paying attention to actors or customary actors. The list of interview results on informants regarding the preservation of the *Mappalili Ceremony* is shown in Table 8.

Table 8. Results of Interviews with Informants about the Preservation of the Mappalili Ceremony

Initials	Position	Question	Meaning
MYL	Regent of Pangkep	The Pangkep District Government strongly supports the preservation of Mappalili and has even budgeted annually to carry out Mappalili through the Education and Culture Office.	The Pangkep District Government strongly supports the preservation of Mappalili and has even budgeted annually to carry out Mappalili through the Education and Culture Office.
IK	Staff of the Ministry of Education and Culture	Each Sub-district that carries out the Mappalili Ceremony is given a budget of Rp10.000.000 Only, for indigenous actors there is actually a desire but there is no budget, every year we also always fight for the DPR but it has not been approved.	Each Sub-district that conduct the Mappalili Ceremony is given a budget Rp10.000.000 Customary actors in Pangkep Regency on behalf of the government have not preserved due to the absence and unapproved budget by the DPR.

The ability of traditional actors in this case *Karaeng Pinati* and *Bissu* is the foundation that is considered the most knowledgeable, and sacred in maintaining and ensuring the sustainability of the *Mappalili* Ceremony (González et al., 2021). So by guaranteeing the lives of cultural actors, the government has taken one of the steps to preserve *Mappalili* (Evans et al., 2006). Attention and treatment of each customary actor must be considered in the sustainability of the *Mappalili* Ceremony where all forms of cultural parts must be guaranteed in the future based on the vision and mission of UNESCO that has been established. Considering that the Maros-Pangkep Geopark is only 7 months old since it was established in May 2023. The characteristics of *Karaeng Pinati* in fulfilling their daily lives can work like humans in general and are not bound by customary rules that require someone to work on one thing. In contrast to *Bissu* who have rules bound in life and look for future generations. According to (Untara and Rahayu, 2020) *Bissu* has a special nature that is not begotten and not begotten in other words *Bissu* is a man but looks like a woman, or in the *Bugis* language it called is *Calabai/Calalai*. For the people of Segeri Sub-district, *Bissu* is considered sacred and even the *Mappalili* Ceremony is said to be unsuccessful without the presence of a *Bissu* (Surpi, 2016:47).

CONCLUSION

The values contained in the *Mappalili* Ceremony are a value of local wisdom knowledge in agricultural management. *Mappalili* is a belief held by the people of Labakkang and Segeri Sub-districts that is considered sacred. This trust benefits agricultural yields and rice productivity, which increases every year. The various differences in the processes contained in the *Mappalili* Ceremony make it visited by the general public from both local and foreign communities.

The success and implementation of the *Mappalili* Ceremony lies in the traditional actors who play a role, so the importance of preserving the young generation. This is also in accordance with UNESCO's vision and mission in establishing Geoparks. The *Mappalili* Ceremony is cultural tourism that can support the Maros-Pangkep Geopark. Therefore, efforts to preserve cultural sustainability in the future need to be considered properly to support the development of cultural tourism in South Sulawesi.

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