COMMODIFICATION OF TUTURANGIANA ANDALA RITUAL
PERFORMED BY COMMUNITY OF FISHERMEN,
BAUBAU CITY, MAKASAR ISLAND, SOUTHEAST SULAWESI PROVINCE

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ABSTRACT

Tuturangiana andala ritual is a tradition of floating offerings which have been performed from generation to generation by the community of fishermen in Makassar Island. It used to be simply performed; however, being commodified, it had been performed more lively than before. The government of Baubau City had modified it; everything had been transformed into commodities. The problems arised were analyzed using the theory of semiotics, the theory of rites, and the theory of discourse of power and knowledge. The data were obtained through interview, observation, and documentation.

The result of the study shows: first, the process of commodification could not be separated from the process of production, the process of distribution and the process of consumption of the tuturangiana ritual. What was produced for the performance of the tuturangiana andala ritual was the place where it was performed, the things needed for the offerings, the clothing, the dance and the music instrument. The commodified tuturangiana andala ritual was distributed through media and direct communication. It was consumed by the people living in Makassar Island and the local government for tourism. Second, the commodified tuturangiana andala ritual contained (1) the philosophical meaning, (2) the economic meaning, (3) the political meaning, (4) the cultural conservation. Third, the commodified tuturangiana ritual affected the components of the social cultural system of the community of fishermen in Makassar Island such as the common ideology, religion, art, politics, social stratification, technology, economy, and ecology.

Keywords: commodification, ritual, tuturangiana andala, community of Makassar Island.

INTRODUCTION

The tuturangiana andala ritual is a tradition of floating offerings which has been performed from generation to generation by the community of fishermen in Makassar Island, Baubau City, Southeast Sulawesi Province. The objective is that the ruler of the nature will give the fishermen a lot of fish and that they will be saved from the danger resulting from the sea.

The tuturangiana andala ritual has been commodified by the Government of Baubau City. Its performance involves many parties such as the people living in
Makassar Island, the city government through related institutions and entrepreneurs. Its performance has been much commodified. The modernization process through the highly capitalistic development might be responsible for the commodification process. According to Barker (2004: 408), commodification is a process which is associated with capitalism in which an object, quality and sign are used as commodities. A commodity is everything which is produced for sales in the market.

The performance of the *tuturangiana andala* ritual has been more lively performed and has the selling value. According to Adorno and Horkheimer, this is referred to as cultural commodification (Agger, 2006: 179). Furthermore, Maunati (2004: 245) stated that cultural commodification is a process of packaging and selling cultural objects such as performances and people’s various life styles. The FPPM performance has been expected to give a lot of benefit. The government has expected to attain a lot of benefit from the FPPM performance; the government has also used the event as a means of promoting the local potential to those coming from other parts of the world.

The problems of the study are formulated as follows. (1) What the process of the commodification of the *tuturangiana andala* performed by the people living in Makassar Island ritual was like, (2) how the people living in Makassar Island defined the commodified *tuturangiana andala ritual*, and (3) what was the impact of the commodified *tuturangiana andala ritual* on the socio-cultural system of the people living in Makassar Island.

In particular, this present study is intended to (1) identify the process of the commodification of the *tuturangiana andala* ritual performed by the people living in Makassar Island, (2) identify how the people living in Makassar Island defined the commodified *tuturangiana andala ritual*, and (3) interpret the impact of the commodified *tuturangiana andala ritual* on the socio-cultural system of the people living in Makassar Island. In theory, it is expected that the result of the present study can enrich sciences logically, especially the sciences which are related to the local people’s culture. The theory of semiotics, the theory of rites, and the theory of discourse of power and knowledge were used to answer the problems of the study.

**RESEARCH METHOD**

The qualitative method was used in the present study. The result of the analysis is descriptively presented. Garna (1999: 32) stated that the qualitative approach is featured by the objective of a study which attempts to understand any phenomenon in
such a way that it does not need any quantification; in other words, it cannot be accurately measured. Kirk and Miller in Moleong (2003: 3) define that a qualitative study is a tradition in social sciences which is fundamentally dependent on what is observed, and which is related to people. The study was conducted at Sukanaeyo Subdistrict and Liwuto Subdistrict, Kokalukuna District, Baubau City. The data were collected through interview, observation, and documentation.

DISCUSSION

The novelties of the study are as follows. First, the commodified tuturangiana andala ritual is an asset of culture tourism which contributes to the economy of the people living in Makassar Island. According to Fairclough (1995: 207), commodification is a process in which the social domains or institutions do not only pay attention to what products which will be sold but also how such products are socialized and conceptualized; how such products are produced, distributed and consumed. The three main things which are related to the commodification of the tuturangiana andala ritual are: first, what was commodified as far as the tuturanginan andala ritual is concerned included the place where it was performed, the offerings, clothing, and the music equipment; they were all commodified so how it was performed was different from how it had been performed before. The commodified tuturangina andala ritual was distributed through media and direct communication; when and where it was performed was widely spread; as a result, so many people knew it. Third, the commodified tuturangiana andala ritual was consumed by the people living in Makassar Island and was consumed by the local government for tourism.

Second, the meanings which the commodified tuturangiana andala contained are (1) the philosophical meaning; philosophically and basically, the tuturangiana andala was performed to free human beings from any possible dangers; it symbolized the awareness of the horizontal macrocosmos, that is, the human appreciation to the ruler of the nature. (2) Socially, the tuturangiana andala ritual could improve social relationship and brotherhood, and could tighten the family relationship among the local people. (3) Economically, the commodified tuturangiana andala ritual could increase the local people’s income. In addition, it could also help promote the local products produced in Makassar Island such as the traditional woven fabric which could be traded when the Makassar Island Festival was conducted, when the promotional stands could be opened where the ritual was performed. (4) Politically, the commodified tuturangiana andala
ritual could be defined as an arena of image for the governmental, political and religious elites. The governmental elites and political elites are used to maintain the political power of the candidates of the legislative members and the candidate of the mayor. They all come to the location where the tuturangiana andala is performed. It is the arena where they socialize and introduce themselves to the public. Similarly, the religious elites use the ritual as the arena for strengthening themselves so that they are still highly respected as they are supposed to have worldly and spiritual knowledge. The religious leaders are one of the society’s components who are considered being able to direct the people’s viewpoints. The reason is that they are highly influential and are trusted by the society. (5) Culturally, the commodified tuturangiana andala ritual contributes to the conservation of the culture in Makassar Island; it is still conserved and revitalized and can be continuously bequeathed to the next generation. In this way, such a ritual will not become extinct and will be always remembered by the next generation.

Third, the commodified tuturangiana andala affects the socio-cultural condition of the community of fishermen in Makassar Island. Politically, the authority can implant their influence into those who are present at the ritual. Assistance is provided to the local people so that the mayor, for example, may be elected again in the following general election. The ideology on which the ritual is based is the capitalistic ideology, meaning that the ritual which was used to be performed as an offering in order to be save and prosperous is then performed as a tourist attraction; as a result, the capitalistic ideology, which is oriented toward the improvement of the local people’s prosperity, appears.

Ecologically, the commodified tuturangiana ritual also contributes to the management of marine resources through the local genius strengthening. The management of the marine and coastal area resources includes the attempts made by the stakeholders to change the coastal area and marine ecosystem in order to attain maximum benefit by sustaining production and guarantying the conservation of resources, especially fish, ‘terumbu karang’ the ridge of rock exposed at low tide’, and the mangrove trees in an environmentally friendly manner for the sake of the local people’s welfare.

CONCLUSION AND SUGGESTION

First, commodification cannot be separated from the processes of production, distribution, and consumption. What is produced in the tuturangiana ritual includes the place where the ritual is performed, the offering, the clothing, the dance, and the musical
instrument. The ritual is distributed through media and direct communication. The ritual is consumed for the people living in Makassar Island and by the government for tourism.

Second, the commodified tuturangiana andala ritual has the following meanings; (1) the philosophical meaning; (2) the economic meaning; (3) the political meaning; the governmental elites, the political elites and the religious ones define it as the arena of image; (4) the cultural conservation; the culture belongs to the people; therefore, it should be conserved and revitalized. Third, the commodified tuturangiana ritual contributes to the socio-cultural condition of the community of fishermen in Makassar Island politically, ideologically, economically, educationally, ecologically, and demographically.

The suggestions which can be recommended in this study are as follows. First, the local government should actively take part in the attempts made to conserve the culture. Second, the human resources which include the government, the industrial agents and the people living in Makassar Island need to be improved.

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