

CULTURAL COMMUNICATION PRESERVATION OF TRADITIONAL SYMBOLS OF MANDAR SOCIETY AS HALAL FOOD IN POLMAN REGENCY

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Abstract.

Communication of the culture of preserving traditional snacks of the Mandar community as halal snacks in Tinambung sub-district, Polewali Mandar regency (Polman). This research is based on the current modern era where the generation usually pays less attention to things that are considered important by society to be considered as part of the accompaniment in living the next life so as to get a happy life in the world and the hereafter. So it is important to preserve it for the young generation of the Mandar tribe in Polewali Mandar as an effort to find out the meaning contained in traditional snacks in the Mandar tribe tradition. This study aims to find out the meaning contained in various snacks presented by the Mandar community at every traditional event as a symbol of its own culture. This type of research is qualitative descriptive. In this study, it was analyzed with the theory of Reality Construction (Peter L. Barger and Thomas Luckmann) that how a reality is viewed as a result of construction. Humans as creators of objective social reality through externalization, objectification and internalization. The results of the study indicate that the communication of the culture of preserving the symbol of traditional Mandar food as halal food is very important through traditions in Mandar culture from generation to generation presented through the traditional events of makkuliwa (new vehicle thanksgiving), mappakede boyang (tradition of entering the house/building a new house) ande kaweng (wedding food), the Prophet's birthday, sayyang pattudu (riding a horse when children finish the Quran), mappande sasiq (sea alms ritual), mappadai toyang (riding a swing during the aqiqah), the food found at each event is almost the same, this food also has different symbols and meanings in each tradition, generally such as oil kaddo, lappa-lappa, a symbol of smoothness, white sokkol and black sokkol as symbols of men and women, tallo manu as a symbol of the birth of the next generation, three types of bananas (loka tira, loka manurung, loka balambang as symbols smoothness and strength in seeking good fortune, sweet food (ule-ule) cucur cake, golla kambu gives the meaning of sweetness so that it is easy to bring good fortune, slaughtering goats in Islam to serve as a symbol of strength.

In this research it was also found that at these traditional events the halal snacks were also accompanied by expressions of prayers, barzanji, sholawat and dhikr performed by imams or ustadz in the area as a form of gratitude to Allah SWT.

Keywords: cultural communication, preservation, halal snacks, symbols, Mandar society