



History, procession, stages, and symbolic meaning of the *sasampe* harvest ritual in Dodung Village, Banggai Laut Regency, Indonesia



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SASAMPE is a Banggai sweet potato harvesting ritual held lively by the Banggai community. This research aims to discover the history, procession, stage, and symbolic meaning of the *sasampe* ritual in Dodung Village, Banggai Laut Regency. The research used a descriptive qualitative method in Dodung Village, Banggai District, Banggai Laut Regency, Central Sulawesi, from June 1 to August 15, 2024. The study results show that the Banggai people carry out the *sasampe* ritual every year, which is always carried out in August. This ritual lasted for three days, starting with the ritual of bringing sweet potatoes and other crops, along with livestock, from Tonuson Village in Banggai Islands Regency to Dodung Banggai Laut Village, where the ritual was carried out. From a religious point of view, the *sasampe* ritual directly represents gratitude to Almighty God for a bountiful harvest and the hope that it will continue into the coming year. Meanwhile, from the point of view of belief, it represents respect for ancestors represented by the form of a sweet potato, which is considered by some people to be a 'part of the human body' based on the myths of the early creation of this sweet potato, as well as an expression of respect for ancestors.

Keywords: *sasampe*, harvest rituals, social cohesion, agriculture community.

Introduction

Sasampe is a Banggai sweet potato harvesting ritual held by the Banggai community in a lively manner every year. Banggai sweet potato has been one of the main crops and staple food for the people of Banggai since ancient times. In the past, sweet potato was the leading food, but then it was replaced by rice, which came later. The presence of rice does not necessarily make the Banggai sweet potato abandoned; it is still maintained and becomes a side food other than rice.

Banggai sweet potato has been one of the main crops and staple food for the people of Banggai since ancient times. In the past, sweet potatoes were the main food, but then they were replaced by rice that came later. The presence of rice does not necessarily make the Banggai sweet potato abandoned; it is still maintained and becomes a side food other than rice.

Banggai sweet potato belongs to the *Dioscoreaceae* family of the genus *Dioscorea*, which has more than 600 species, 10 of which are cultivated for food and medicine (Mansur et al., 2015). Sweet potato plants are one type of tuber plant with high carbohydrate content (Chaniago, 2016).

The results of the Rahmatu & Sangadji (2002) survey found as many as 11 species of sweet potatoes belonging to the *Dioscorea* family that can be consumed. Three of the 11 species have different colors and shapes and good taste. Sweet potatoes in Banggai generally have three colors: white, yellow, and purple. Fiqa et al. (2021) successfully

inventoried as many as 29 varieties of Dioscoreaceae from five different types of species. The many varieties of Banggai Sweet Potato are not widely known by the wider community, such as Uwi (*Diocroea alata*) because most of these Banggai Sweet Potato varieties can only grow well in the Banggai Islands area and its surroundings (Kinasih, 2015).

Interaction and mutual influence between religion and customs are the most common things that occur in people's lives in various regions in Indonesia. As a religion with guidelines and principles that govern the lives of its followers, customs are customs that include cultural norms and values that develop in society (Bauto, 2014).

Harvesting rituals, like *sasampe*, have become a common practice in various cultures in Indonesia. In Pasparran Village, Tanjungsari District, Sumedang Regency, West Java, the ritual of *ngarosulkeun* is known. This ritual is not only a form of gratitude for the harvest but also strengthens social relations or kinship between farming communities. This ritual involves elements of cooperation and sharing, to glue the community together (Rizky et al., 2022).

In the Bugis community, it is also known as a rice harvesting ritual called *mappadandang*, as a form of thanksgiving after the rice harvest. This ritual has undergone various changes along with the development of community knowledge. Recording knowledge about agricultural traditions, belief

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systems, and the changes surrounding them is important considering the global trend prioritizing sustainable food agricultural area management (Somba *et al.*, 2019).

Another harvest ritual is *Reka Wu'un* in the East Flores Regency. This tradition is a harvest thanksgiving ritual carried out by the Wolan and Welan sub-tribes every year in the form of harvesting palawija crops, such as rice, corn, sweet potatoes, sorghum, and beans (Molan *et al.*, 2022). There is also a *kebo-keboan* ritual in the Osing indigenous people in Alasmalang Village, Banyuwangi, East Java. In this procession, some people dress and behave like buffaloes, depicting the relationship between humans and nature, especially in the agrarian sector. Research conducted by Ananta *et al.* (2024) shows that rituals are not just symbols but also serve to reinforce personal norms such as a sense of responsibility to the environment and culture. Research by Kornadi & Purwanto (2019) about *Wiwitan* in Java shows that this tradition plays an important role in maintaining social relations between citizens and maintaining a balance between humans and nature.

Harvest rituals are a cultural phenomenon that is full of meaning in agrarian society, reflecting spiritual, social, and ecological values and affirming the close relationship between humans and nature. In many agrarian cultures, the harvest is seen as a gift of divine or supernatural forces. Exemplified by Alfariasi & Saepuloh (2023) in the *Mapag Sri tradition* in Java, where Dewi Sri, the fertility goddess, is revered as the guarantor of abundant produce. This ritual is not only an expression of gratitude, but it also reflects a belief in the proximity of humans to the sacred forces that govern nature and their lives.

Koentjaraningrat (1994) emphasized that in many agrarian societies in Indonesia, the relationship between humans and nature is considered to be influenced by supernatural forces. Hence, harvesting rituals are a way to maintain this harmony.

The harvest ritual is also an event to strengthen social solidarity in the community. During harvest, the community often carries out cooperation or joint work activities, as exemplified by the Seren Taun ritual in the Sundanese people, strengthening community cohesion (Respati *et al.*, 2023).

Harvest rituals also play an important role in inheriting cultural values and identities from the younger generation. In the Gawai Dayak tradition in Kalimantan, the rice harvest ceremony is a means to teach customs, ancestral beliefs, and moral values to children and teenagers (Rivasintha & Juniardi, 2017).

Mircea Eliade (1959) states that in many traditional societies, this kind of ritual serves as a vehicle to

connect the younger generation with their ancestors' cultural heritage and myths.

The economy in Banggai Laut, the location of this study, mainly depends on the agriculture, fisheries, and trade sectors, with common professions such as sweet potato farmers, coconut farmers, fishermen, and traders. In terms of culture, Banggai Laut is rich in traditions, traditional ceremonies, and unique arts. Traditional ceremonies, such as weddings, deaths, and agricultural rituals, are still highly respected and become an important part of daily life.

Through this research, it is hoped that the values, meanings, and roles of *the sasampe* ceremony in the context of the life of sweet potato farmers in Banggai Laut Regency will be revealed. In addition, this research is also expected to provide a deeper understanding of how efforts to preserve and revitalize local culture can be carried out to remain relevant and sustainable during the ever-evolving flow of change.

Methods

This type of descriptive qualitative research describes in-depth and contextually the implementation of *the sasampe* ritual and its participation in community life. Qualitative research is research that intends to understand the phenomenon of what the research subject experiences, such as behavior, perception, motivation, action, etc., holistically, and by describing in the form of words and language in a special context that is natural and by utilizing various natural methods (Moeleong, 2006).

This research was conducted in Dodung Village, Banggai District, Banggai Laut Regency, Central Sulawesi, Indonesia, from June 1 to August 15, 2024. The informants consisted of traditional stakeholders, community leaders, cultural experts, and NGOs, as many as six people. Data was collected through participatory observations, in-depth interviews, field notes, and literature reviews from various journals.

Data analysis in this research follows several stages: First, organizing research data, including interview transcripts, photo or video documentation, and field notes; second, coding the field data comprehensively; third, analyzing the coded data; fourth, creating themes based on the research questions; and fifth, writing a descriptive, narrative, and holistic research report.

Results and Discussion

Implementation of the *Sasampe* Ceremony

History

The history of *sasampe* is related to the development of Islam in Banggai. Before the spread of Islam entered Banggai, the cultural values embraced were based on the view of harmony, taking lessons entitled to nature, or it can be said

that the people of Banggai used to have a belief in animism.

Although Islam entered Banggai long before the establishment of the Banggai Kingdom, the people of Banggai still believe in mystical things. One example of a traditional ritual carried out is the ritual of planting banggai sweet potatoes called subong. Subong is the first sweet potato planting ritual carried out by farmers. Some sweet potato farmers still believe that without the subong ritual, the harvest will be poor. The subong ritual is considered the forerunner of the *sasampe* ritual, which is celebrated to this day.

Telling the story of the *sasampe* ritual is inseparable from the presence of Abu Kasim, also known as Mumbu Sinabembekon from the land of Java, as a figure who knows about Islam. Abu Kasim was then present in Tonuson with a mission to broadcast Islam and knowledge about Sufism.

Abu Kasim built the first mosque in the Tonuson area (now in the Banggai Islands Regency). In addition to carrying out Islamic teachings, Abu Kasim also taught the Tonuson people to cultivate Banggai sweet potatoes by incorporating Islamic values to remove the social paradigm that is still thick with the influence of animist culture, such as performing the subong ritual of giving offerings on large trees or hills that are considered sacred places. Abu Kasim, to remove the paradigm of society that is still thick with animist culture, is certainly not easy to adapt to its environment. But because of all his humility, he always gave moral messages and a mandate with a polite speech culture. He taught the concept of sincerity and the traditional philosophy of jointed Sara by kitabullah.

Initially, this traditional ceremony was present as a form of unification of traditions, culture, and religion, which is firmly held by the people of Banggai Islands and Banggai Laut as an ancestral cultural heritage from generation to generation formed with responsible devices in the process of carrying out the *sasampe* ceremony which is commemorated every year in August to coincide with the night of the full moon.

One version of history says that the *sasampe* tradition began when Abu Kasim was sick, which made it difficult for him to eat and could only be made sweet potato. After eating the sweet potato, he immediately recovered.

From there, Mumbu or Abu Kasim ordered all people to plant raw or sweet potatoes. It initially occurred in the Tonuson Village area. That's why the sasampe ritual must start in Tonuson and then be taken to Banggai Lalongo, where Kamali Kawu Mombol is located, or Mumbu's residence (Interview with Syarif S. Pata Boga, August 4, 2024).

Jasdin Adiba, a community leader in Tonuson Village, conveyed another version. According to him, the emergence of the *sasampe* custom began

with the abundance of crops in the agricultural sector, one of which was sweet potatoes, a staple food of the community in the past. Because it was abundant, the King of Banggai then ordered the local community to bring the harvest to the traditional house in the Banggai Lalongo area to be prayed for as a form of gratitude to God Almighty for the abundant harvest.

Although there are several versions related to this *sasampe*, they all refer to one name, namely Abu Kasim. Abu Kasim may not have been the first person to introduce this *sasampe* ritual because it has existed for a long time, even though it has a different name, namely *subong*. Abu Kasim's role is to modify some parts of the ritual, from an offering to trees and ancestral spirits to an Islamic ritual, and to change the motive of the ritual into a ritual of gratitude or a bountiful harvest and sharing with the underprivileged or almsgiving.

Procession

According to Sarif, an informant, this *sasampe* ritual is not much different from other rituals often carried out in Banggai. In Banggai Laut itself, several traditional traditions are routinely carried out in addition to *sasampe*, namely the Mambangun Tunggul traditional ceremony, the traditional ceremony of delivering maleo birds, and the Lipu Motonu traditional ceremony. All these rituals in their implementation have similarities in the process, for example, all stakeholders are dressed in full traditional clothing. The difference lies in the traditional devices that work and the order in which they are implemented.

In the traditional ritual of *sasampe*, there is no limit to who can bring the harvested sweet potato to the ceremony. Everyone from any tribe or region can participate and engage in the ritual.

The party that delivers the sweet potato from any tribe cannot be restricted. This is Thanksgiving, and the one who delivers the sweet potato is also not limited. The number of people who want to bring one or two is up to the person; the important thing is the intention (Interview Muh. Sarif Uda'a, June 6, 2024).

According to Agly Lapene, another informant and a cultural expert in Banggai, the *sasampe* ceremony has a sequence or process ranging from preparation to implementation, as well as the traditional stakeholders involved. This is something that has just been done because the implementation of this *sasampe* traditional ritual is only in the form of delivering sweet potatoes to the ritual place. Another thing that has changed is the type of offerings that are brought during the ritual. If they only brought Banggai sweet potatoes in the past, they also brought other agricultural products such as beans, bananas, and even animals such as goats and chickens.

In the implementation of this sasampe ceremony ritual, from the past, only sweet potatoes. Only

recently, people added it with nuts, bananas, or anything else as produce, and sometimes also with the addition of animals (Interview with Agly Lapene, June 6, 2024).

However, apart from the adjustment, the nominal amount of sweet potatoes or animals delivered is not regulated based on level, all on the will without an element of coercion from any party. The determination of the time for the implementation of *sasampe* is carried out through deliberation for consensus from all customary stakeholders who are responsible for their respective roles. Although a decree has been agreed upon a long time ago, namely the 'fourteen months in the sky' in August. With this deliberation, the implementation of this *sasampe* ritual can be said to be a mutual agreement.

Stages

Preparation

Preparations for implementing the *sasampe* traditional ceremony are divided into preparations in Tonuson Village and preparations at the Kamali Kawu Mbombol traditional house in Dodung Village.

Preparation at the traditional house in Tonuson Village: Traditional leader Kamali Kawu Mbombol conveyed a message to the traditional head in Tonuson Village a week before the implementation of the *sasampe* ceremony. The traditional head of Tonuson Village continued the delivery to all sweet potato farmers. Sweet potato farmers in Tonuson Village deliver sweet potatoes and other products three days before the departure day at the traditional house.

All sweet potatoes are stored in the basket (Kusali) provided. They are also tied in a way that makes them easy to carry. In addition to sweet potatoes, other food ingredients brought with them are beans and livestock such as goats and chickens.

Delivery by boat. This delivery process was lively because the Banggai sweet potato and other food ingredients were paraded by traditional stakeholders who wore red shirts with residents. The front part carries a red and white flag.

Preparations at the traditional house (Kamali Kawu Mbombol) included cleaning the Kamali Kawu Mbombol environment, preparing to pick up the traditional leader from Tonuson Village, and preparing traditional personnel equipment.

Implementation

This ritual lasts for three days, with the event's peak on the third day. In the implementation of the *sasampe* traditional ceremony on the first day at the Tonuson Village traditional house, the traditional elders are required to perform ablution before departing with farmers from Tonuson Village to Banggai Lolongo to deliver the produce, which is escorted by two Kamali Kawu Mbombol traditional leaders, namely Mompuyungi and Mampansuni who are Montolu Bundu's envoys as the traditional

leader of Kamali Kawu Mbombol. Then, the traditional leader and his entourage were picked up together by the traditional leader Kamali Kawu Mbombol, who directly reported the produce delivered from Tonuson Village. After that, the traditional head was immediately officially received at Kamali Kawu Mbombol by Montolu Bundu.

At the Banggai Lalongo traditional house in Kamali Kawu Mbombol, the traditional leader and the sweet potato farming community who delivered the sweet potato from Tonuson Village were picked up. After that, the traditional head of Tonuson reported the produce delivered to the Kamali Kawu Mbombol traditional apparatus. The next activity was that Montolu Bundu officially received the traditional head of Tonuson in Kamali Kawu Mbombol.

The stages of this implementation usually start from cleaning the heirlooms and changing the Kalipotat wrapper (heirloom place) in it, after which the *sasampe* event begins.

All the results delivered are collected and placed on the central pillar in Kamali Kawu Mbombol, which is called the alif pillar, starting from the burning of incense from stone. Here, all the devices and communities that deliver the produce gather behind the traditional stakeholders in the process of reciting the prayer of salvation and everyone while holding on to the shoulder of someone in front of them and so on. They believe that for all the prayers to be accepted and before they are all carried out, all the devices are sure to be present, including the *basalo*. *Basalo* is a regional leader who can be equated with a village head in the context of modern government. In this *sasampe* ceremony, he was not present as a *basalo*, but as a traditional apparatus for implementing the *sasampe* ceremony activities.

Symbolic Meaning in the *Sasampe*

Sasampe was originally only a tradition for celebrating the Banggai sweet potato harvest, but over time it became a celebration for other harvests. This celebration has several symbolic meanings, namely:

Expressions of Gratitude and Prayers for Abundance of Sustenance

The celebration of the *sasampe* ritual is always carried out lively after the harvest of the banggai sweet potato is carried out. The community voluntarily brings their best crops and clothes to the traditional house in Kamali Kawu Mbombol, even though it is a long distance and must travel by sea. Even when the delivery to Kamali Kawu Mbombol was accompanied by the raising of the flag paraded by traditional stakeholders.

Sasampe is a tradition that shows the gratitude of the people of Banggai Laut Regency and Banggai Islands for the blessings that come through the harvest of Banggai Sweet Potatoes. The *sasampe* ritual is carried out because of the abundant harvest, which is then enjoyed together and given to the

surrounding community. This joy and gratitude can be seen from the clothes used and various bright colors. Sweet potatoes and other food items are well packaged, reflecting the expectation that the next harvest will improve. The *sasampe* ritual can be interpreted as the process of interpreting the message of the Banggai people regarding religious activities and the belief system they adhere to. In the process, there is always the meaning of certain symbols that signify the process of ritual communication. There are often intersections with formal religious understandings that then color the process.

Sasampe has transformed from an animist traditional ritual of bringing offerings to large trees and hills that are considered sacred to a tradition of expressing gratitude to the creator. In this case, this ritual has undergone an Islamization process that began with the arrival of Abu Kasim as the first spreader of Islam in Banggai.

In the past, most people took sweet potatoes, cut them into pieces, and stored them in trees, the main stone, which was considered sacred. Only after the spread of Islam did the elements of religious values enter there, changing the habits of people who previously believed in mystical things, then changed such as a kind of alms or thanksgiving; that's where this sesame ritual ceremony exists (Interview Muh. Sarif Uda'a, August 4, 2024).

As said, Muh. Sarif Uda'a said that this celebration is a form of gratitude for farmers in Banggai's abundant harvests and a prayer of hope that the next harvest will also be good. This ritual has been carried out for a long time, even though it was also missed and only carried out by a few traditional stakeholders around the 1989s.

Since ancient times, the Banggai sweet potato farmers have believed that all the abundance of sustenance and successful harvests are inseparable from the creator's intervention, so they are obliged to share their harvest in this sasampe ritual. (Interview with Muh. Sarif Uda'a, August 4, 2024).

Gratitude is conveyed to the creator and nature, who has given abundance and prosperity to life through abundant harvests. From a religious point of view, the *sasampe* ritual directly represents gratitude to Almighty God for a bountiful harvest and the hope that it will continue into the coming year. Meanwhile, from the point of view of belief, it represents respect for ancestors represented by the form of a sweet potato, which is considered by some people to be a 'part of the human body' based on the myths of the early creation of this sweet potato, as well as an expression of respect for ancestors.

From these two points of view, it contains human religious values. Man's need for protection and smoothness in everything in his life comes from belief in the Almighty and trust in the blessings of ancestors who complement and become a handle in

life. The *sasampe* ritual is also carried out with the intention of obtaining blessings or smooth sustenance.

The Spirit of Sharing and Mutual Cooperation

Not only as an expression of gratitude, the implementation of this *sasampe* also shows how the people of Banggai Laut and Banggai Islands have a sense of empathy for others and share with each other. The harvest brought to Kamali Kawu Mbombol will later be processed and cooked to be eaten by all residents regardless of their social status. So many crops, even the livestock, that are donated in this *sasampe* show how the enthusiasm and enthusiasm of the community for various sustenances of others, especially the underprivileged. Not only ordinary people but even government officials and noble groups mingled to share with each other in this ritual.

After completing the process of implementing the ritual, all the sweet potatoes are cooked and eaten there, and all those present are given to eat. It is possible that the implementation process in the past was the same as the sea larung but then changed with the influence of Islam. The purpose of the *sasampe* also changed from a ritual of offering offerings to ancestors and the spirits waiting for the trees to a ritual of alms and a tradition of eating together.

Uniquely, food that has been processed together is not allowed to be taken home. After completing the series of activities, all traditional devices say goodbye in the Kalipotan (room). In the Kalipotan, the symbol of the meeting between the letter alif and the letter Ba is known as the meeting of Nurullah and Nur Muhammad (secret).

According to Tolbundu, one of the informants, the ancestors have taught to mampastaka doi temeneno which means that all these activities must always depend on God Almighty, the second is molios kakabai which means that whatever we do must be clean from unscrupulous or good deeds. And the third is monistic, which means doing good to others. Fourth, monondok pribundu means returning to the Holy State or the Divine in the state of husnul khatimah. That was the beginning of the ceremony inspired by religious values.

In this sasampe ritual, it can also be seen how actions behaviors and manners are conveyed by each person. They adhere to the philosophy of pomamasikon, pononok and pomenggonoa (PO3). Pomamasikon means loving each other. Then pononok means longing for each other and pemonggonoa means unity. In addition, spiritual values are also instilled in the person as a guideline for the concept of religious life (Tolobundu, Interview, August 5, 2024).

The meaning of cooperation is also seen in every stage of the *sasampe* ritual, how the community worked hand in hand to prepare and clean the ritual's location. In the implementation of the ritual,

when the prayer is recited, the resident holds the shoulder of the person in front of him, symbolizing the unbroken bond that is carried out until the prayer reading ends.

The *sasampe* ritual eventually becomes a place for friendship between extended families and neighbors who in their daily lives can spend time on farming activities and rest at home. The *sasampe* ritual is a moment that strengthens solidarity and unity in society. People involved in agrarian work often hold feasts and harvest celebrations together, as is the case at *sasampe* rituals or harvest festivals in various regions.

In addition, this ritual is a meeting time for families with family members working outside or living outside, who then take the time to attend the ritual. The presence of the government, customary and religious stakeholders with the community will further strengthen social ties to strengthen each other and trust each other to strengthen social cohesion.

There is a deeper interaction than indirect interaction in the meeting in implementing the *sasampe* ritual. Social cohesion can also be understood as unity, wholeness, and cohesion to keep group members alive in the community. Social cohesion can be formed from mutual trust among community members. One of the important functions of this trust in the social relations of the community is the maintenance of social cohesion.

The practice of *sasampe* rituals can also be understood as a form of internalization of meaning, values, and behaviors, as well as a symbol of socio-religious life which is a source of unity and solidarity of the community with its identity as a religious society, in this case adhering to Islam. Through rituals, it can be found that the order of meaning is projected in the form of various practices that show solidarity and a desire to share and help each other. This solidarity binds the community, which is interpreted as a form of friendship, a manifestation of their obedience to religious teachings and customs that emphasize collectivity.

Maintaining the Balance of Nature

Celebrating the *sasampe* ritual can also be interpreted as an appreciation for the balance of nature. In the context of this *sasampe* ritual, as the harvest ritual in many cultures, is a profound and important concept in many agrarian cultures. It involves the belief that human life, nature, and supernatural or divine forces are intertwined in a cycle of balance that must be maintained. Humans not only take produce but also have to ensure that their actions do not damage the balance of nature, which can negatively impact the sustainability of their own lives.

In many traditional cultures, there is a belief that nature is not something that humans are completely overpowered by but is part of a cycle of mutual

influence. Nature is seen as living and sacred, so all the results obtained by humans from nature, such as plants, animals, water, and air, are considered gifts that must be respected and balanced.

In some harvest rituals, people also offer a portion of their harvest to spirits or gods as a form of sacrifice to maintain the balance of nature. This is also reflected in the *sasampe* ritual. However, it has experienced a shift in meaning and purpose with the presence of Islam in Banggai, which also later impacted the process of Islamization of this *sasampe* tradition.

This reflects the belief that harvests taken from the soil must be partially returned to the forces of nature for the fertility cycle to continue. If humans only take from nature without restoring or maintaining this balance, the balance will be disturbed, and humans will be harmed. This offering keeps the soil fertile and can give good results in the following years.

Equally important is that the *sasampe* ritual also symbolizes a deep understanding of the natural cycles that must be maintained to be sustainable. Nature is seen as a system with a life cycle, from the planting season and growth to harvest. In many cultures, the harvest season is not only a moment to celebrate the fruits of hard work but also a moment to remember the importance of the cycle in daily life. In this case, natural balance means maintaining soil fertility, water cycle, and other resource continuity. The people in Banggai believe that if they do not care for nature, then nature will not give good results in the next harvest.

The balance of nature in *sasampe* rituals is also related to ecological morality. Traditional societies have moral rules that govern how they should treat nature. Violating these rules, such as overexploiting nature or disrespecting natural cycles, is considered to upset the balance and bring about natural disasters.

The last thing is as an effort to avoid natural damage. In some societies, harvest rituals are also used to warn their members not to commit acts that damage nature. The Banggai people believe that the balance of nature can be disturbed if humans are greedy, do not pay attention to environmental sustainability, or do not respect nature. This damage to nature is considered to result in crop failure, natural disasters, or diseases that attack plants.

Ultimately, the meaning of natural balance in harvest rituals and *sasampe* is very important because it reflects a deep understanding of the relationship between humans and nature. Humans not only use nature for daily needs but also have a responsibility to maintain the balance of the ecosystem so that the life cycle and harvest remain sustainable. By respecting nature through various rituals and traditions, traditional societies seek to balance the retrieval and return of natural resources

and maintain a harmonious relationship with supernatural forces that protect nature.

Conclusion

Every year, the people of Banggai perform the *sasampe ritual*, which is always carried out in August. This ritual lasted for three days, bringing sweet potatoes and other crops, along with livestock, from Tonuson Village in Banggai Islands Regency to Dodung Banggai Laut Village, where the ritual was carried out. *Sasampe* has stages from the time in Tonuson Village to Dodung Village. The *sasampe* ritual has several symbolic meanings related to social cohesion, such as gratitude to God, ancestors and nature for the abundance of harvests, the spirit of sharing, cooperation and strengthening friendship, and an effort to maintain the balance of nature. From a religious point of view, the *sasampe* ritual directly represents gratitude to Almighty God for a bountiful harvest and the hope that it will continue into the coming year. Meanwhile, from the point of view of trust, it represents respect for ancestors.

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All authors declare their consent for publication.

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The author declares no conflict of interest.

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