

Hacking Character Values in the Pappaseng to Riolo Language for the Bugis Tribe Community in Sinjai Regency

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ABSTRACT

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This research aims to answer three basic questions, namely: 1) How is the existence of pappaseng for the Bugis community in Sinjai? Regency?; 2). What does Pappaseng mean?; 3) What is the purpose of Pappaseng? This study uses a type of oral data. To obtain this data, researchers used informants. The criteria for informants used in this study must have the following characteristics: ethnic and native Bugis speakers, fluent in Bugis, knowledgeable about Pappaseng, and 50 to 75 years old. The data collection technique used in this study is the participatory observation technique, which is a data collection technique that is carried out by the researcher directly into the lives of the people who are the object of the research carried out. The results of the study show that the heritage of local wisdom of the Bugis people is revealed in a collection of messages or wills commonly called Pasang. Paseng literally means a collection of messages or instructions. However, there are also those who view the meaning of Pappaseng as the same as the word will. This is due to its binding nature and must be followed. Pappaseng generally contains instructions on how to live and define an ideal of how the individual should live, establishing relationships with fellow human beings and the Creator. The results of Pasang research are present in the Sinjai community as a medium of moral education. Pappaseng aims to build the ideal personal qualities of society, which brings benefits to the universe. Therefore, in Pappaseng there will often be teachings about noble character which in the view of researchers can be absorbed into a good personal ideal character.

INTRODUCTION

Indonesian society is a pluralistic society consisting of hundreds of ethnic groups and various languages and cultures. One of them is the Bugis Sinjai community, which is one of the parts of the Bugis people in South Sulawesi. In some areas in this region, there are still several communities that still hold fast to the meaning of pappaseng in the process of life. The meaning of *Paseng* is a Bugis proverb which is a guideline for life and determines ideals about how a person should live life, establish relationships with fellow humans, and his creator. Oral literature, including folklore, is the nation's cultural heritage and still has values that should be developed and utilized for present and future life, among others in relation to fostering literary appreciation.

The values of character formation are contained in *Pappaseng* because they contain the ancestral values of the Bugis people, and are used as a reference for parents in raising children. Gradually Pappaseng as noble values is no longer socialized and held firmly for some Bugis people, it is no longer a guideline for parents to educate, nurture, and raise children in accordance with the cultural demands of the Bugis community. Each region usually has literary works that are always maintained. This oral literature is one of the cultural parts that are maintained by its inhabitants for generations. This means that oral literature is part of the culture of society that must be maintained and preserved. The preservation of oral literature is very important, therefore, oral literature is only stored in the memory of parents or elders which is getting more and more

outdated. Regional oral literature has noble values that need to be developed and utilized in the relationship of fostering and creating literature.

Several experts provide views on literary works, especially oral literature, including (Sugihastuti, 2007) literary works are a medium used by authors to connect the author's thoughts to convey their ideas and experiences. The social reality presented through text to the reader is a general description as a social phenomenon that occurs in society and is represented by the author in various forms and ways. According to (Eaglaton, 2010) literature is a beautiful written work that records something in the form of language that is acquired, varied, wound, extended and twisted, oddly made, or other means of aesthetic composition through the tools of language. (Astuti and Rika Endri, 2016) explained that "Literature is a form of creative art whose object is people and their lives by using language as the medium. As a creative art, using humans as objects and a kind of life". Literature cannot be separated from human life, because literature is present in the world of human beings that are implied and expressed. According to (Wellek, 2014) literature is a creative activity that produces works of art. The explanation is that the result of creative activities is that the author processes something to be more valuable, beautiful, or interesting to show to others. This is strengthened (Yasa, 2012) that the author's creative process is an effort to pour ideas or ideas through literary works to invite the reading community to discuss problems that occur in life. Thus, the definition of literature can be concluded that the creative work of humans (authors) is used as a tool to provide guidance or direct in a better direction through language.

RESEARCH METHOD

This study uses a type of oral data. To obtain this data, researchers use informants. The criteria for informants used in this study must have the following characteristics: ethnic and native Bugis speakers, fluent in Bugis, knowledgeable about *Pappaseng*, and 50 to 75 years old. The data collection technique used in this study is *the Participation Observation technique*, which is a data collection technique that is carried out in a way that the researcher blends directly with the lives of the people who are the object of the research carried out {Formatting Citation}. The data collection techniques in this study are Observation, Interview, Documentation and Record techniques. In data analysis, the steps are 1) Identification, 2) Classification, 3) Analysis, 4) Description, which is to describe all the results of data analysis.

RESULTS AND DISCUSSION

The description of the discussion of denotation expressions according to the results of the research is described as follows:

- a. *Agana ugaugangngi, pakkadang temmadapi na bua macenning.*

Meaning: what can be done, the stick does not reach the sweet fruit

This expression is a connotative expression, this can be seen from the figurative sentence possessed by the *paseng* above.

The phrase is, *sometimes it is a word that is used to describe a person*. In the tradition of the Sinjai people, *is sometimes* symbolized as a person's effort or struggle in achieving his goals. While *bua* is labeled as a sweet or beneficial result for everyone. The expression *paseng* was born in the context of the Bugis tradition to show their

surrender to something that cannot be owned. Therefore, *passengers* are inherited from generation to generation as a form of surrender to the Bugis people.

- b. *Engkai doa na ala sappo ogi'e, hunganna panasae na belo kanukue.*

Meaning: there are two things that the Bugis tribe must have in them, namely jackfruit and nail decoration.

This expression is a type of connotated expression. This can be seen from the sentence *hunganna panasae* and *belo kanukue*. The meaning of Pappaseng Toriolo symbolizes honesty in the traditions of the Bugis tribe. This is because jackfruit has a straight trunk so that the jackfruit tree is symbolized by honesty. The phrase under Kanuku (nail ornament) is symbolized as purity in the tradition of the Bugis people. *Belo kanukue* is basically denoted *sebagai ritual pernikahan adat*, that is *adat ma'pacing*. Adat is a ritual that is carried out before the marriage contract is carried out. The function of this ritual is to purify oneself before stepping into a life of spiritual human relations (marriage). The expression *paseng* is based on the motto of the Bugis tribe to always instill a sense of honesty and purity in them.

- c. *Aja namaega bicara, nasaba ' bicarae maega bituanna, muatutuipi lelamu, nasaba lelae pawere-adalah.*

Meaning: don't tell too many stories, because stories have many meanings, take care of your tongue, because the tongue can slice.

Paseng is an expression that means the tongue can be sliced. The meaning of the sentence is that sometimes a person's words hurt more than their actions. Therefore, *paseng* was born to teach every Bugis tribe to always maintain their speech and speech so that human relationships can be established properly.

- d. *Aja muelo nabetaeng makaleja ricapana letengnge*

Meaning: do not precede you on the path.

The meaning of this phrase is the teaching not to waste time in doing something and always be quick in completing work. This expression is motivated by the value of work ethic in the tradition of the Bugis tribe. A work ethic is a set of positive behaviors and foundations that include the motivations that drive them, key characteristics, basic passions, basic thinking, codes of ethics, moral codes, codes of conduct ethics, attitudes, aspirations, beliefs, principles, and standards.

- e. *Sengekka golla ku sengekki kaluku*

Meaning: Remember me like sugar, I will remember you like a coconut.

One traditional cake of the Bugis people is *onde-onde*, which is a combination of sugar and coconut. This cake won't have a perfect flavor if either of the two is lacking. This traditional cake is one of the types of food that must be present at every traditional event, such as at marriage proposals, mappacing to the final wedding process. This traditional cake is a symbol of the need for harmonization in fostering the life of the community, the nation, and the state. This disclosure teaches everyone not to take away the rights of others. The *pasang* is motivated by the value of human ethics in running their life activities so that the phrase is inherited to respect the property rights of others.

- f. *Ajak mualufai bokong temmahari di fallaonnu.*

Meaning: Don't forget about supplies that will never go stale while abroad.

This phrase is a message conveyed by parents to their families who want to migrate.

The phrase "*Temmahari butt*" which means provisions that never go stale is an analogy of good nature or character. Since ancient times, parents in the Land of Bugis have instilled in their children to have good qualities or character such as fear of Allah SWT, God Almighty, respect and obedience to elders, doing good to others, and taking care of words and deeds. A person who has this character will be safe during the migration because he is able to place himself according to the conditions he is facing.

- g. *Fau tongengnge maukmuni muemmek pariae*

Meaning: Say the right thing even if it is bitter like swallowing bitter melon.

The mandate from *Pappaseng Toriolo* as in the data above shows the importance of honesty to tell the truth. Parents in the Land of Bugis teach their children to always dive into this life with honesty and honesty, even though this is in a dilemmatic condition. Eating the phrase "Say it is bitter" is to instill honesty and firmness in children so that they have the courage to express a problem that occurs. Bitter melon which tastes very bitter is analogous to a very dilemmatic condition, but truth and honesty must still be upheld.

- h. *Ajak mu congak narekko mappau tomatoe*

Meaning: Don't look up if your parents are talking.

Basically, this phrase is based on ethical values towards parents. Making parents happy is the main priority that must be done by children in the Bugis tradition. Therefore, *paseng* was born as advice or teachings that are inherited from generation to generation in the tradition of the Bugis tribe. Parents are highly respected figures, so when parents speak, never interrupt the conversation as doing so will diminish your respect for your parents.

- i. *Ajak mutudang diulunna addene narekko labukni esso* Meaning: Do not sit at the end of the stairs at dusk

This expression is in the form of a prohibition that parents convey to their children. The use of the *Ulunna Fase Addene* (the end of the stairs) proves that in ancient times, houses or residences of the Bugis people were generally in the form of a stage. The prohibition not to be at the end of the stairs at dusk is a warning to close the door immediately because the devil is roaming around at dusk. That is why the Bugis people close the doors of meetings on the eve of Maghrib.

- j. *Pugauki passuronna na passangka na puangalatalah, mamuareki manjaji penumpang orang Laos ri h atakkalemu* .

Meaning: obey Allah's commands and prohibitions, may it be beneficial for you.

Life is only temporary. Anyone who adheres to religion will be saved. This expression is based on the spiritual value of obeying the commandments and prohibitions of Allah SWT, the creator of heaven and earth. This expression is taught from generation to generation so that the Bugis people in general have a religious attitude or faith and devotion to Allah SWT, God Almighty.

Golla dimulanna, kaluku tenggana, paria cappakna. Yaitu: gula di awal, kelapa di tengah, dan pare di akhir.

This phrase is a message that is often conveyed by parents to their children to remain consistent in holding on to the principles of life. This *pemeo* is likened to someone who is only sweet or good at the beginning to the middle, but in the end his bad

attitude is visible. Therefore, the Bugis people are encouraged to have a consistent and firm attitude towards this stance if it is considered good for the principles of life and life.

k. *Ajak muittai bale, nasabak bitokko itu matuk*

Do not eat as much fish as possible (snacking on fish) because it can cause worm disease.

Pappaseng Toriolo as contained in the phrase above is interpreted as a message conveyed by parents so that their children are frugal, eat enough, and not excessively. If examined lexically and grammatically speaking, the phrase above seems to contradict the government's recommendation to consume as much fish as possible. However, *Pappaseng Toriolo* is a metaphor or sentence that has a connotative meaning, which is interpreted as a message to get used to living frugally.

l. *Temmasirik kajompiE tania taneng jelek na alena madoeri*

Meaning: the long bean has no shame because he opens it with a wooden footing even though he himself wraps it.

Cheating in public life is not new. This phenomenon has existed since humans existed. *Pappaseng Toriolo* as revealed in the data above is the proof. This is where the role of parents is needed to convey to their children so that they do not cheat like vines like long beans. People who like to admit something that does not belong to them are likened to the ones mentioned above, and it should be avoided because it will disrupt the order of social life.

Limbs *Pappaseng* Derived from the root of the word *paseng* Meaning A "message" that must be held to as a trust, even a "will" that needs to be obeyed and heeded, whenever and wherever we are. So, literally, *paseng* It is a will of parents to their children and grandchildren that must always be remembered as a mandate that needs to be obeyed and carried out on the basis of belief in oneself accompanied by a sense of responsibility. According to (Pelras, 2006) *Pappaseng* is a type of oral prose in ancient languages that contains advice and behavior according to the ancestors. The expression of *Pappaseng* can be done in various forms, namely 1) *Pappaseng* in the form of *elong*, *elong* means poetry or singing so that *Pappaseng* can be conveyed can be memorable in the heart and applied in daily life; 2) *Pappaseng* in the form of *warekkada*, *warekkada* means an expression or proverb in the form of words or groups of words that are specific to express an intention in a figurative sense; 3) *Pappaseng* in the form of conversation, both monologue and dialogue, monologue is what is spoken by oneself while dialogue is a conversation between two or more people (Iskandar, 2016). According to (Mattaliti, 1986) it is stated that *Pappaseng* contains instructions and advice from the ancestors of the Bugis people in ancient times so that their children and grandchildren can live a good life. The functions of *Pappaseng* according to (Iskandar, 2016) include; as a means and medium of social control, as a means of securing social norms, as a means of education, and as a guideline or reference in life.

CONCLUSION

Based on the existing discussion, it can be concluded that:

1. *Pappaseng* is a form of regional oral literature, especially the Bugis community in the Sinjai Regency. The existence of *pappaseng* is still firmly held by the community because it can be used as advice for their sons and daughters.
2. *Pappaseng* is considered very effective in instilling character values because by learning the meaning of *pappaseng* it can be used as a medium for instilling the nation's character values.
3. *Pappaseng* is very good to be used as a form of local literature that can be used as a characteristic of Indonesian literary works, especially oral literature.

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