

THE VALUES OF ANCESTOR'S MESSAGES (*PAPPASENG*) IN BUGINESE TRADITION (CASE STUDY ON BONE REGENCY STUDENTS IN UIN ALAUDDIN MAKASSAR)

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ABSTRACT

This research discussed about values in Ancestor's Message (*Pappaseng*) of Buginese tradition (Study Case at Bone regency Students in English and Literature Department of UIN Alauddin Makassar). This research aimed to find out the kinds of Pappaseng and figure out the influences of Pappaseng in their life. The researchers applied qualitative method where the data analyzed through Sikki's theory (1991) about the kind of Pappaseng and Debbarma's theory (2014) about the kind of values. The researchers used interview sheet, recorder and note taking as the instruments of the research. The researchers found there are three kinds of Pappaseng owned by Bone regency students, such as: Pappaseng as advice, view of life and individual relationship tightening. The researchers also found Pappaseng has good influence to the students' life. The researchers concluded that Buginese Students still keep Pappaseng as their life guidance.

Keywords: Pappaseng, Values, Ancestors, Message, Buginese Tradition

ABSTRAK

Penelitian ini membahas tentang nilai-nilai dalam Pesan Leluhur (*Pappaseng*) tradisi Bugis (Studi Kasus pada mahasiswa Kabupaten Bone yang kuliah di jurusan Bahasa dan Sastra Inggris UIN Alauddin Makassar). Penelitian ini bertujuan untuk mengetahui jenis-jenis Pappaseng dan mengetahui pengaruh Pappaseng dalam kehidupan mereka. Peneliti menerapkan metode kualitatif di mana data dianalisis melalui teori Sikki (1991) tentang jenis Pappaseng dan teori Debbarma (2014) tentang jenis nilai. Peneliti menggunakan lembar wawancara, perekam dan pencatatan sebagai instrumen penelitian. Peneliti menemukan ada tiga jenis Pappaseng yang dimiliki oleh mahasiswa kabupaten Bone, seperti: Pappaseng sebagai saran, pandangan hidup dan perekat hubungan individu. Peneliti juga menemukan Pappaseng memiliki pengaruh yang baik terhadap kehidupan mahasiswa. Peneliti menyimpulkan bahwa mahasiswa Bugis masih mempertahankan Pappaseng sebagai pedoman hidup mereka.

Kata kunci: Pappaseng, Nilai, Leluhur, Pesan, Tradisi Bugis

INTRODUCTION

Oral literature contains cultural values of society where literature is growing and developing. Oral literature contains cultural values of past life, one kind of oral literature is ancestors' message. Ancestors' message is one of manuscripts from *Lontarak Bugis* known as Pappaseng in Buginese society. Pappaseng as one of statements which containing ethical and some values, either as a social system, as well as a cultural system in the Buginese community. Pappaseng contains a great idea, valuable life experience, and noble considerations about the nature of good and bad (Punagi, 1989:1).

Mattalitti (1985:5) explains that Pappaseng has a deep meaning and moral messages, because it contains the noble values that can be used as a way of life, as a regulator of social behavior in the community. Pappaseng contains values that need to be preserved. It is very rare now. Only the occasional sound spoken by older people when there is a meeting of tradition or cultural events. Beside contains good values it also has smooth literary terms, until not easily made by people.

This expression is usually delivered to a child to do the good habits, both good and bad, but it made a kind of cause and effect is greatly feared by the child. For example mother died, he could have short life, he was late great. Likewise, there are some things instructed to do so, with a good result if it does.

This research is about Values in Ancestors' Message (*Pappaseng*) in Buginese tradition in Bone Society. The researchers choose this title because now as we know that the influence of globalization in this digital era can make people lose their culture, we can see that only a few people interested in learning culture. So if we do not invest this culture, young generation do not know the meaning and the purpose of this culture. While it is very important to know because it contains many lessons and knowledge to be good people, especially for children who do not have many experiences about human life.

LITERATURE REVIEW

In Bugis-Makassar ethnic, *Paseng* has sacred position, usually very sacred. They upheld and ready to defend it even to death. It shows that *Paseng* means emphasizing the necessity and abstinence. People who maintain *Paseng* will always be respected in society, those who ignore it otherwise would bear a very heavy social sanctions, such as tainted name and his social position went down to a lower level, so it is very difficult for them to restore his good name. A *Paseng* in Bugis society actually become the most important means of encouraging Bugis people to maintain their Pangngadereng (custom, tradition). In addition, states that both *Paseng* (message) or Pappangaja (advice) always contain something that shows value (Wekke, 2015: 6).

Pappaseng comes from the word "pesan" that can mean the message it contains advices that must be known and recognized (Said, 1977: 151). Mattalitti (1986: 6) assumes that Pappaseng contains instructions and advice from the ancestors of the Bugis in ancient times for his children and grandchildren to live in a good life. From some experts opinion above the researchers conclude that *Pappaseng* is the message of the elders people that contains instructions, advices, and mandates that must be implemented in order to live in a good life. Bugis *Pappaseng* in South Sulawesi is a form of expression that reflects cultural values useful for life. Pappaseng contains a big idea, lofty thoughts, life precious experiences and noble considerations about the nature of good and bad. Noble values in a Pappaseng packed well in a concept with abstract meaning so that to understand the meaning it needs particular approaches, because it is possible that the meaning behind Pappaseng is situationally. From the explanation above, the researcher concludes that Pappaseng is a form of expression by used language that contains ethical and moral values, both as a social system as well as the cultural system of Buginese society.

Paseng is mandates collection of family mandated hereditary with memorized utterances. Then it was written in Lontarak and made heirlooms passed down through generations. Paseng is maintained and be a way of life in a society that is highly respected. People who leave or do not care about paseng being in the company tempeddmg ri taneng batunna (cannot be follow) and should not be used as a family (Mattulada, 1985: 17).

Punagi (1989: 9) also explains that Pappaseng is testament of parents to their grandchildren or many people must always be remembered as a trust that needs to be complied and implemented on the basis of believing in yourself with a sense of responsibility, besides that Mattalitti (1986: 5) argues that Pappaseng contains instructions and advices from the ancestors of the ancient Bugis for their grandchildren, in order to live in the society well.

Classical Literary of Bugis as a source of moral values and has great benefits for the community. Literature presented things which very useful for human life as literature itself contains cultural values that form the value of life, moral values, values of law and so on. Literature of South Sulawesi region can be used as a means of strengthening the cultural values. In addition, as a work of art, literature gives pleasure to the human (Sikki, 1991: 2).

Pappaseng is one of oral literature forms that still obeyed by Bugis society. This type is Bugis hereditary legacy passed down from one generation to the next. Pappaseng contained various advices that can be used in dealing various problems of life, both worldly and afterlife. Advice contained in Pappaseng contains guidance to be good governance, character education, and religious values (Sikki 1991: 1). Pappaseng grouped into four parts, namely: Pappaseng as

Advice, Pappaseng as adhesive of individual relationship and Pappaseng as source of law and regulation (Sikki, 1991: 3-55).

a. Pappaseng as advice

Someone advise other people hopely that they can live in this world safety and peaceful. Advises not only comes from parents delivered to the younger generation, but can also come from the people around us. The advice expressed in the pappaseng form contains wide content and aims as a tool of human character formation.

Advice in Pappaseng form also contains advice directed to all levels of society about things that should be done and avoid. In addition, pappaseng can also contain advice directed to specific people.

For example:

"Upekna makkareso mappalao masempo dallek i"

[Benefit of trying many times is to bring fortune]

Meaning: the effort with diligence is the first path to good luck. If good fortune accompanies it, then the door of fortune has been grounded and one more step fortune is reachable.

b. Pappaseng as View of Life

Pappaseng as a view of life is a collection of thoughts, attitudes, and cultural values of Bugis people in face various problems of life and their existence. Pappaseng as view of life commonly uses denotatif meaning that need deeper analysis to understand its meaning.

For example:

"Sipak Emi paompok I assalengge"

[Character shows the origin]

Meaning: if we meet someone who misbehaved will show the assumption that person is a descendant of a bad person as well. This allegation arises because of consideration that a good person will educate his son well too. Education begins at home so that if it fails, it will greatly affect the next child's education. The main mistake of parents failing as educators is because they love their children too much by giving them material pleasure not by science.

"Tuppui nateri turunggi namecawa."

[Ascending he cries down he laughs]

Meaning: every state is reciprocal, as well as life in this world. Therefore, be careful when climb, do not get slip to get the top. Instead, down the valley with confidence that climb begins at the end of the valley.

c. Pappaseng as Individual Relationship Tightening

This Pappaseng describes the ideal attitudes and values in individual relationships in groups or between people groups, attitudes and ideal values will be reflected in every person behavior who cling to Pappaseng.

Pappaseng contains meaning that can provide guidance, organize and control the individuals and groups behavior. In Pappaseng we are taught how to foster relationships with family so that the sense of kinship more deep and intimate. As well as our relationship with others. We are encouraged to learn in advance the character of a person before communicating with him. We must adapt what he likes to create individuals relationships who respect each other.

For example:

"Sipakaingek pulanae massejing risesena gauk patujue Mbawa winru madeceng"

[Remind each other in family for the sake of truth and good purpose]

Meaning: the main source of conflict is mistakes and misunderstanding each other. Mistakes can be minimized by reminding each other to follow the right path and not emphasizing something on their own. In addition, reminding each other will avoid and end misunderstandings.

d. Pappaseng as a source of laws and regulations

Pappaseng as a source of law and regulation has a function as a way of organizing community life and a norm or custom which is officially considered binding, which is confirmed by the rulers and tradition leaders. Any action taken against these norms, whether in the compliance or offense form, will get sanctions.

e. Pappaseng as Values

Values are broad ideas regarding what is desirable, correct, and good that most members of a society share. Values define social preference, specify societal choice, and provide a vision for future action. Individual values are strongly influenced by their specific culture. Social structure, social institution are generally followed by a change in social values and also sometimes vice versa. This position will be very clear if we focus on how these social values have evolved from traditional to modern societies.

Value is a type of confidence that is within the scope of the belief system

which a person acts and avoid an action, or about something that is appropriate and inappropriate to do (Bank, 1996: 60), while according to St Vebrario, et.al. in Buseri (1999: 15) value is a things that becomes the building-blocks of human personality, values sourced and measured by experience that includes the value of spiritual, intellectual, emotional, social and material. The belief in these values causes man to agree or disagree on things that are good and bad, right or wrong. Meaning of value is an abstract conception in human beings and society regarding matters that are considered good, true, and things that are considered good and bad (Abdul, 1993: 10).

Values are important for the following reasons:

- a. Values provide stability in group interaction.
- b. Values bring legitimacy to the rules that govern specific activities.
- c. Values help bring about some kind of adjustment between different sets of rules.

a). Kinds of Values

Values may be classified as they have hierarchy in order. We generally says that values are found everywhere. Values are humanistic in nature. They are varied. General types of values based on Debbarma (2014) such as:

1). Moral values

Every society has different types of moral values. They are not scientific. They are related to religion and different situations of society. For example, respect to the parents, do not steal things, do not tell a lie. Society does not allow for the violation of such values.

According to Elizabeth Hurlock (Daradjat, 1968) moral value is behavior with conforms to social standards and which is also carried out poluntarily by the individual. It comes with transition from external to internal authority and consist of conduct regulated from within. It is accompanied by a feeling of personal responsibility for the act. Added to this it involves giving primary consideration to be walfare of the group, while personal desires or gains are regated to apposition of secondary importance. Individual morality provides the basis of decisions of and judgments by the individual: honesty, loyalty, good faith, being responsible. Social morality means fairness, which is one basis of law, which helps to govern society and to control individual behavior. Social morality considers whether an action threatens society's well-being.

2). Social Values

Social values are certain qualities and beliefs that are shared within a specific culture or group of people. These traits can be religious, economic, political, educational, historical etc. Indeed, social and moral values are essential elements of the collective life of any community. Social values are that which an individual considers to be of value in their social existence. These are the standards by which one operates or is understood as an everyday function.

3). Educational Values

Educational values start from families and they continue at schools with the help of educators. Because of this, families, teachers and educational programs are crucial to educational values. Families are the first source of information so they should be careful about their behaviours and attitudes as children to see them as a model. Cooperation within families and teachers is very important for the thing that affects the children most is what the teacher does in the classroom. Besides, education programs must be reorganized according to this cooperation. Also in this period by the help of educational activities like seminars and conferences.

RESEARCH METHOD

This research applied descriptive qualitative method. Isaac (1987: 46) explained that descriptive research aims to describe systematically the fact and characteristics of a given population or area of interest, factual, and accurate.

The subject of this research is Bone regency students who studied in English and Literature Department. The researchers used snowball sampling to get respondents. According to De Vos et al (2002:336), snowball sampling is valuable in qualitative research since it is directed at individuals that are difficult to identify .in snowball sampling, the researchers collected the data from 3 respondents. The data were collected from interview sheet and analyzed by using Sikki's theory (1991) about kinds of Pappaseng and Debbarma's theory (2014) about kinds of values.

FINDINGS AND DISCUSSION

Sikki, (1991: 1) classified Pappaseng into some kinds, those are: Pappaseng as advice, Pappaseng as view of life, Pappaseng as an individual relationship strengthening and Pappaseng as Source of Law and Regulation.

a. Pappaseng as Advice

According to Sikki, Pappaseng as advice is classified into two forms, namely general and special. There are Pappaseng which contains the advice given to the community in general but there is also a special advice as usually conveyed by the parents to their children

Extract 1 means Be Careful. The word *Akkatutuko* (be careful) in Bugis society is often used in daily life. It has many meanings and can be used or expressed in some ways, such as when someone wants to go on a trip, to do something, and make a decision, then sometimes older people advise the younger by saying this word in order to get safe in doing activity. It also can be expressed by parents to their family, hoping that they always be careful in carrying out daily activities to run smoothly.

Extract 2 means that do not go outside at sunset time. The sentence in Buginese language is *Ajak muassu narekko magaribi*. This sentence contains many meanings in Bugis tradition, for example, the parents hope their children keep praying at that time. Because the distance between sunset prayer time and evening prayer is very short. The message of this Pappaseng is not to come out before doing evening prayer. Besides, it is also used by parents to gather their family at home for dinner together before leaving to do an urgent need. This such Pappaseng is commonly used by parents to advise their children and their families to stay in house before doing Magrib prayer and dinner together.

Extract 3 The sentence is *Narekko maeloko lolongeng dalle madeceng otoko maele*. It means that if you want to get a good sustenance, get up early. For example the parents use this sentence to motivate their children to wake up faster not be lazy, more enthusiastic in starting the activity because generally the activity starts in the morning.

Pappaseng above included in general advises which commonly found in the community. As expressed by Sikki (1991: 3), which states that a general Pappaseng is a Pappaseng containing general advices delivered to all levels of society to consider things to do and which one should be avoided. This Pappaseng is a Pappaseng often heard by participants in the community. While Pappaseng below is a kind of special advices which is commonly delivered from parents to their child before leaving.

Extract 4 means when you want to succeed, want to continue your school, do not follow what people do around you which far from your reach and hard to do for you. The sentence is *Narekko maeloko sukses, maeloko massikola, maelokko makkuliah ajak mukaita-ita*. This Pappaseng is usually given by parents to their children to stay focused on what is done. This Pappaseng is intended to keep their children away from following the trends around them, especially about fashion and technology. They should be able to set aside the things that are not too important and put forward the things that are most needed.

Extract 5 is usually given by parents to their children, so their children always remember the prayers. The sentence is *Taroi telling linoe, tapi ajak muallupai Puang Allah Ta'ala*. Whatever difficulties that they face, their beliefs never be changed. This pappaseng is a special advice given by parents to their children to keep understanding beliefs that they have, as difficult as any trials and challenges they are facing. Sikki (1991: 39) in an advice, Pappaseng said that if a

person worships with sincerity and joy, then the wisdom he gets is to love the God beyond his love of himself.

Extract 6 means that a person's value is determined by the way he or she aligns his words and deeds. The sentence is *Pasiceppe'I lilamu na batelilamu*. A person's value will increase if both are aligned. This Pappaseng teaches us to keep the tongue from all harmful words. Before we say and do something, it is better to think carefully about the consequences. Because regretting always comes too late so we are required to always be careful in both speech and action.

Extract 7 means that demanding good is justified. The sentence is *Ajak mualai deceng ja'na taue*. Let goodness come with honor not through the sacrifice of others. The victory will be achieved with respect is a great victory. Instead of a victory that is achieved with disrespect. Success without honesty is a failure. This Pappaseng is included in Pappaseng as a special advice. Sikki (1991: 7) said that pappaseng containing special advice is usually given by parents to their children to be obeyed and implemented.

b. Pappaseng as A View of Life

Extract 8 is given by parents to his son with the intention that the child is motivated to succeed. *Mattola palallo* in Bugis society is defined as motivation to encourage children to exceed the success of their parents. Success is not only at the economic level but also at the education level.

This Pappaseng is a view of life that contains rules or cultural values of Bugis community that must be obeyed by the person who receives that Pappaseng. Sikki (1991: 42) said Pappaseng as a view of life as a collection of thoughts, attitudes and cultural values of Bugis in life. In addition, Pappaseng as a view of life is also used as social cultural values that community used as a reference in doing daily activities.

Extract 9 is usually given by parents to their children to be applied in daily life. This Pappaseng intends that they are not afraid to try anything that they believe that is true. The sentence is *Lebbi I cau caurengnge na pillorengnge*. They cultivate this Pappaseng to be courageous in doing kindness in order to adapt to the people around them. Although failing constantly they never give up keep trying until they really can reach the results.

Extract 10 is commonly given to the children hopefully that the children are always motivated and not giving up in pursuing their ambition and target. This Pappaseng contains encouragement and motivation for children to always struggle and work hard without complaining, be patient, and keep trying, because only by working hard that will bring God's blessings. Effort and hard work are essential to get better results. The sentence is *Resopa temmangingi na malomo na lettei*

pammase Dewata.

Extract 11 teaches us how to maintain self-esteem. This Pappaseng is given by parents to their children to always uphold their pride wherever they are. The sentence is *Narekko siri' naranreng tenritenrengina nariewa.*

Extract 12 people need many things for their life. When the desire of those things become love (materialistic), then the position of those things will change from complement to the purpose of life. The sentence is *Alai cedde'E narekko mappadeceng, sampeangngi maegae narekko mappasolang.* In this situation humanity and goodness will be sacrificed in order to obtain it. Victory is the ultimate goal of a struggle, but to achieve it is not to sacrifice the truth and push away the goodness.

Extract 13 Iyapa narisseng mukuru'i sewwae jama-jamang narekko purani rilaloi means that how difficult a job or a new effort is, it can be known if it has been passed or experienced. This Pappaseng teaches us not to be afraid of doing good things, Because of the difficulty will be known if we passed or experienced it, So do not ever be afraid to do something because even if it did not work there is experience and lesson that can be taken. This Pappaseng is a view of life that contains the rules or cultural values, attitudes and minds of Bugis people to be obeyed who receive it.

c. Pappaseng as Individual Relationship Tightening

Extract 14 Narekko mupakalebbi I tauwe alemutu mupakalebbi means someone will be appreciated and respected by others if he/she respects and appreciates before. Parents give this Pappaseng by hoping that their children learn to respect people around them. Before asking to be appreciated by others, it is necessary to honor people around first. Reward will come because there is something worthy of appreciation. Sikki (1991: 52) said that Pappaseng as individual relationship tightening provides guidance, organizing, and controlling the behavior of individuals and groups in interacting. The honor and humanity of person can be measured by how well they relate to other individual or other group of individual. Mutual respect for each other is a necessary condition to create an eternal brotherly relationship.

Extract 15 Ajak mupakbiasai alemu rigau majae nasaba lele bulu tellele abiasang means that do not get used to do bad thing. It means that changing habit is more difficult than moving the mountains. The smallest thing that has become habit is difficult to change and will become a bad habit. We are required to do not used to do bad things, especially in interacting in a society.

Extract 16 Narekko muelori atinna padammu rupatau abberengtoi atimmu shows a rigid relationship between human beings because of closed and less understanding between each other. The relationship can be evoked with a full

understanding of sincerity. Without sincerity, it will be difficult to find understanding, because understanding requires a willingness to understand.

Extract 17 sometimes a few friends just obey friend's desire for the fun without considering the consequences. The truth must be stated openly to anyone who needs it even though it is bitter. The sentence is *Selao madeceng iyanaritu maegae mabbere pangaja*. Love our best friend by showing the right way not only to obey his will alone. This Pappaseng belongs to individual relationship tightening, as mention by sikki that we must love our friends by showing good things to them so that our relationship and friendship are firm and strong. It also teaches us how to choose a good friend and how to make good friends.

The Influences of Pappaseng

In this point the researchers analyzed three kinds of values based on Pappaseng owned by the students of Bone regency in English Literature Department, they are: moral, social and educational values.

1. Moral Values

Extract 5, 6, 7, 10, 12 and 14 are included in moral values. these Pappaseng are included in moral values. As Debbarma (2014) said individual morality provides the basis of decisions and judgments by the individual: honesty, loyalty, good faith, being responsible. Social morality means fairness, which is one basis of law, which helps to govern society and to control individual behavior. Social morality considers whether an action threatens society's well-being.

2. Social Values

Extract 1 teaches us to be careful in doing something. Extract 2 hopes we always keep our prayer. Extract 9 teaches us to be motivated to try even always fail. Extract 11 talks about how to maintain our selves esteem wherever we are. Extract 16 teaches us to always learn someone's character before doing communication and making interaction with them.

The researchers identified all those Pappaseng above in social values part, because they tell about religious, historical and cultural fields. As Debbarma (2014) said that social values are certain qualities and beliefs that are shared within a specific culture or group of people. These traits can be religious, economic, political, educational, historical etc.

3. Educational Values

Extract 3 talks about how to be diligent. Extract 4 is about how to considerate things that more needed. Extract 8 gives motivation to study. Extract 13 tells about how to be brave to try a new thing. Extract 17 teaches us to distinguish good and bad friend. The researchers classified Pappaseng above in educational values part because they tell about behaviour and attitude. As

Debbarma (2014) said educational values start from families and they continue at schools with the help of educators. Because of this, families, teachers and educational programs are crucial to educational values. Families are the first source of information so they should be careful about their behaviors and attitudes since a child to see it as a model.

CONCLUSION

There are three kinds of Pappaseng owned by the students of Bone regency in English and Literature Department of UIN Alauddin Makassar, they are: Pappaseng as advice, Pappaseng as view of life and Pappaseng as individual relationship tightening. The researchers also found the influences of that Pappaseng toward the students- life, they are: moral, social, and educational values.

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