

The Practice of *Ade' Attoriolong's* Values as a Media for Maintaining Culture for the Bugis Community in Singaraja, Bali

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Abstract. *Ade' Attoriolong* is generally interpreted as an ancestral custom which is a medium in transforming *paseng* or messages. This is part of the form of cultural preservation and maintaining philosophical values about life and standards that are characteristic of the Bugis community in general. The problems studied in this article are inseparable from the Bugis ethnic community entities in Singaraja which are classified into two groups, namely descendant Bugis and overseas Bugis. This study aims to explore how the values of *ade' attoriolong* are practiced as a form of cultural defense for the Bugis ethnic community in Singaraja. This study uses qualitative methods with descriptive data analysis. The results of the study show that the practice of *ade' attoriolong* values can be seen from the culture of *sipakatau*, *sipakalabbi*, and *sipakainge*. This practice is not only recognized as a culture but is also applied to build social capital among both descendants of Bugis and overseas Bugis.

Keywords: Ade' Attoriolong, Bugis Ethnic, Culture Defense

1. Introduction

The Bugis tribe is one of the oldest tribes in Indonesia. This tribe inhabits most areas in South Sulawesi. In their daily life, Bugis people are known to adhere to many principles and values of life that are upheld by the community. Among the popular ones is an oral tradition passed down from generation to generation in the form of *ade' attoriolong*. Macknight et al., [1] defines *attoriolong* as the Chronicle of Bugis or Bugis chronicle, which belongs to one of the genres of ancient texts devoted to South Sulawesi historiography.

The Bugis tribe is known as a cultured society and has local wisdom which is used as an indicator in fostering interaction and communication in a social environment [2]. Early Bugis people used the Lontara script as a manuscript written with a sharp tool on palm leaves, then added black liquid to the scratches. The Bugis consider lontara as a written source relating to the history, culture and social life of their people.

The Bugis use lontara as a tool to convey the way of thinking and past experiences of their people [3]. Lontara is used as a symbol of Bugis ethnic culture which is passed down from

the previous society to the next society. In its development, from writings carved in palm leaves, it later became a kind of “*paseng*” instrument. As in Hanafi & Tang [4] which describes that the *paseng* instrument will materialize into an oral tradition which is ultimately referred to as *pappaseng ade' attoriolong* which does not only make messages and philosophies of Bugis society in the past as a starting point, but also adjusts to the context and current social setting.

Fitriani & Saguni [5] describe in general that *Ade' Attoriolong* is interpreted as an ancestral custom, in the efforts made by the Bugis community to maintain and care for philosophical values about life and the standards that are characteristic of the Bugis tribal community. This is done through *pappangaja* or *pappaseng* (advice) activities which later developed into an oral tradition from parents to generations after. *Pappaseng ade' attoriolong* is a medium for communicating values that are an important basis in the life of Bugis society.

Tradition in Bugis society is described in the form of a system of traditional cultural values, this value system has been passed down from generation to generation and functions as a guide in daily life, including in social relations of ethics, religion and customary law. Although Bugis customary values can be found in various forms based on groups and regions, however, the core value that is commonly found is the practice of *ade' attoriolong* values.

The Bugis tribe is known in history as nomads who spread widely to various regions in Indonesia. The Bugis carried out large-scale overseas migration in the archipelago since the 17th century AD. Bugis colonies are found in East Kalimantan, South Kalimantan, Pontianak, Johor, Sabah and the Malay Peninsula [6].

In overseas, Saepuddin [7] stated that the Bugis tribe developed shipping, trade, fisheries, agriculture and clearing plantation land. The expertise of the Bugis tribe in navigating the ocean has made the Bugis tribe widely known. Nevertheless, their overseas territory spread to Malaysia, the Philippines, Brunei Darussalam, Thailand, Australia, Madagascar, and South Africa. Therefore, in several places where the Bugis tribe has moved, relics in the form of ancient Quranic manuscripts can be found. This is usually found in coastal areas such as Bima, Sumbawa and Bali.

As is known in Lisdamayana & Hamsiati [8] describes that among the main reasons why Bugis tribes migrate, namely because of conflicts between the Bugis and Makassar kingdoms and conflicts that occurred between fellow Bugis kingdoms in the 16th to 19th centuries, in other sources also mentioned that the conflict with the VOC caused the Bugis tribe to migrate and migrate, especially in coastal areas.

In addition, the culture of migrating is also driven by a desire to be independent, happiness is defined in the Bugis tradition that to achieve the title of being happy as a Bugis person must go through independence, the independence in question is through the way of wandering [9].

The coastal area is an area that is the object of Bugis migrants to live [10]. One of the areas in question is the city of Singaraja. Singaraja is part of the administration and the capital city of Buleleng Regency, Bali. Where in the pattern of life in a very diverse society. This is marked by the existence of enclaves in northern Bali, especially in Singaraja.

The settlements that are population-wise are inhabited by migrants who come from outside the island of Bali, including Bugis villages, Javanese villages, Baru villages, and others.

In terms of the distribution of settlements formed by migrants in the 17th century, they were generally located in coastal areas as objects to seek livelihoods after leaving their native areas and ease of obtaining housing, especially in coastal areas [11].

The Muslim community from South Sulawesi, the Makassar Bugis tribe in Bali, established settlements in the coastal area with the permission of the local authorities. However, apart from the existence of the Bugis village as a village entity that has long been established, it is the author's focus in looking at cultural phenomena which are now dissolved in cultural assimilation and local conventions.

In general, cultural developments in the Bugis immigrant community in Singaraja from time to time experience a cultural fusion with the local community. The segmentation of indigenous culture with local Balinese culture no longer has a dividing line but is integrated into general cultural practices.

Unlike the case with migrants from the Bugis tribe who live in Singaraja, but according to their place of residence, they are still based on their hometown. This is where the author will describe the oral tradition from generation to generation which is termed in the Bugis community as *ade pappaseng attoriolong*. This will reveal how the Bugis people are descended by tradition, born and grew up in the tradition of the cultural melting pot in Singaraja with the local community, and how the values of *ade pappaseng attoriolong* are practiced by Bugis people who migrate to Singaraja or are generally referred to as overseas Bugis.

2. Method

This study uses qualitative research methods with descriptive data analysis. This approach is used to understand and explain a phenomenon in depth that focuses on the interpretation of individual or group meanings, views, perceptions, and experiences. Data collection techniques through observation, interviews, and documentation. Sources of data were obtained from primary data, namely community leaders in the Bugis village, the chairman of the Sulawesi family harmony, and related parties. Secondary data in this study were obtained from various sources, such as articles, books, and other sources that support article writing.

3. Result and Discussion

3.1. Bugis Ethnic Classification

Studies of overseas communities have been studied by many researchers, including Jappie [12] who defines the term “*rantau*” in Malay-Indonesian which means a coastline or river bank. Meanwhile, Angelia & Hasan [13] describes the meaning of *rantau* in a sociological perspective, namely migrating out of their hometown for a long time in order to seek a livelihood, study, and experience. This serves as a foundation for complex terms related to certain forms of displacement and temporary resettlement on islands within the Indonesian context.

According to Kesuma in Suliyati [14] states that the purpose of people from the Bugis tribe who decided to migrate was other than because in the context at that time there was an internal conflict between the kingdoms in South Sulawesi which ultimately caused

inconvenience and unrest for the Bugis people, this is also due to the urge to fight for a better life.

Social and cultural processes in society continue to experience development including the community which the author divides into two categories which are the results of field observations of two types of Bugis ethnicity as the following research objects:

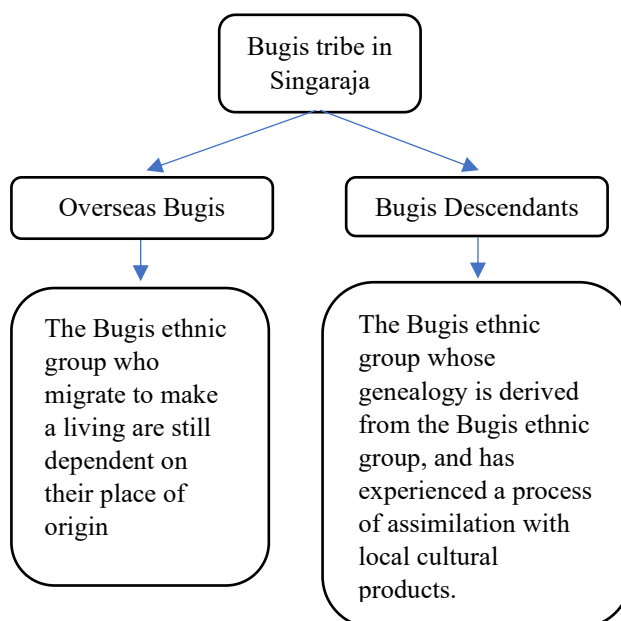


Figure 1. Characteristics of Bugis ethnicity based on field observations

This characteristic was found along with the development of socio-cultural dynamics towards the Bugis ethnic community in Singaraja. Geneologically, Bugis ethnicity can be found in several family heads in the Bugis village, even though in terms of identity and symbols inherent in the subdistrict there are also people with ethnicities other than the Bugis tribe, details can be seen from the following data:

Table 1. Village and Subdistrict Profile Data for Bugis Village in 2017

No	Ethnic	Male	Female
1	Sunda	12	16
2	Jawa	1.415	1.555
3	Madura	239	267
4	Bali	28	34
5	Bugis	129	147
6	Makassar	-	19
7	Mandar	73	8
	Total	1.896	2.046

Based on the data above, it was found that in terms of main ethnicity within the Bugis tribe there are 4 ethnicities which are often combined, especially in referring to a Bugis ethnic entity, namely: Bugis, Makassar, Mandar, and Toraja. If it is accumulated according to the data presented in the table above, it is found that the Bugis descendants in the Bugis village sub-district have 376 residents who come from the Bugis descent group, besides that it is dominated by residents who are ethnically Sundanese, Javanese, Madurese and Balinese.

The formation of the Bugis village is inseparable from a series of historical events which became the starting point for the development of the Bugis village in Singaraja [15]. Literally, the Bugis village indicates that the population is inhabited by ethnic Bugis people, but based on the data above it shows that the Bugis village has sporadically spread to various regions, so it is not surprising when referring to population data in the Bugis village dominated by ethnic Javanese and Madurese. As the results of observations made at the Bugis village sub-district office, the latest data published by the sub-district office shows that there are actually Bugis ethnic people who still maintain their culture, even though it is not too massive.

This happened due to the cultural assimilation process of the people of Bugis descent with the local people of Singaraja so that the identity and practice of *ade' attoriolong* values were not socialized properly. In fact, the term *ade' attoriolong* is a very foreign term for the people of Bugis descent who use Indonesian and the local language of Singaraja, namely Balinese, in their daily language.

Based on the results of interviews obtained with several community leaders in the Bugis village, it shows that the descendants of the Bugis people who live in the Bugis village complex carry out a few traditions such as traditions passed down from generation to generation by their ancestors but have not been carried out more intensely. So that it can be seen from the aspect of *ade' attoriolong* as an instrument of cultural transfer from one generation to the next that is not well accommodated.

It is different from what is done by the overseas Bugis community which naturally grows and develops by bringing traditions and values brought from their place of origin in South Sulawesi, then migrates with various professions who are members of the Sulawesi Family Harmony (KKS) community which has been recorded to date. 56 people (data from observations and interviews with KKS chairman).

The Overseas Bugis community in their daily practice still maintains the wisdom based on the place of birth in the midst of the process of adapting local wisdom to the life of the surrounding community which is dominated by the traditions of the Hindu community in Singaraja.

3.2 Pappaseng Ade' Attoriolong as a medium for cultural defense

Pappaseng can be interpreted as an order, advice, request, message conveyed through another person, word, advice or last testament. *Pappaseng* comes from the basic word *paseng* which means a message that must be held as a mandate, contains advice, and is a testament that needs to be known and heeded. *Pappaseng* in Bugis language has the same meaning as will in

Indonesian. In addition, Iskandar [16] describes that *pappaseng* can also be interpreted as *pangaja* which means advice containing moral invitations that must be obeyed.

As in Hasyim [17] that all forms of wisdom found in Bugis society are inseparable from the existence of meaningful messages in Bugis language called *pappangaja'* or more commonly in Bugis society call it *Pappaseng*. In line with what was previously described, *pappaseng* is interpreted as a meaningful message that must be preserved as a mandate, advice, and testament. *Pappaseng* contains moral messages that should be obeyed.

Pappaseng according to Mattalitti in Abbas [18] describes that *pappaseng* means guidance and advice from the ancestors of the Bugis so that their children and grandchildren will be able to live well. *Pappaseng* as a form of statement that contains ethical and moral values, both as a social system, and as a cultural system in community groups. *Pappaseng* contains big ideas, noble thoughts, valuable experiences, and ethical considerations about good and bad qualities.

Pappaseng ade' attoriolong which is simply interpreted as messages from earlier parents who then conveyed oral speech which the informants saw as the value of the message conveyed beyond its era. The values contained in it are more about the etiquette of social life and everything about the principles of life, togetherness, respect and glorification among human beings, especially in the overseas Bugis community.

Pappaseng ade' attoriolong is seen more as a legacy of the basic values of the Bugis people which can become a provision for socializing in a wider environment, namely society. This is what makes *pappaseng ade' attoriolong* a supporting element for the development of the social capital of the Bugis people. As conveyed by an informant, *pappaseng ade' attoriolong* has always been a knot in spreading good values, life principles, and kinship. This is done in order to strengthen cultural identity.

In the overseas Bugis community in Singaraja, the *pappaseng* instrument is always used as a medium of socialization in maintaining local culture and wisdom, which regularly holds meetings once a month. Among the forms of *ade' attoriolong* which are the values upheld by the Bugis community, it can be seen from the three values applied: (1) *Sipakatau* values, (2) *Sipakainge* values, (3) *Sipakalebbi* values.

As is known in Musyarif [19] states that *Assimellereng's* values are a unifying knot of society which is manifested in mutual respect between one another. The values of *Assimellereng* or social solidarity are implemented by the community which is reflected in the three *sipa'* namely the value of *sipakatau*, *sipakainge*, *sipakalebbi*.

- 1) *Sipakatau*, means a value that is interpreted as an attitude of mutual respect, respect, and humanizing humans. So that everything inherent in a person, be it an academic degree, profession, or nobility, is not a preference as a citizen. However, as an ethnic Bugis, they always maintain egalitarian principles, in which society basically does not have a dividing line from one another.
- 2) *Sipakainge*, which means reminding each other. The absence of a culture of attitude makes us selfish creatures. As creatures full of mistakes and forgetfulness, it is fitting for fellow Bugis ethnic people to remind each other when there is something that is considered a mistake. Regional values and principles that are owned by the local community such as

culture and habituation of attitude or reminding each other are positive values to shape human character who has high human empathy.

- 3) *Sipakalebbi*, means an attitude to glorify one another, respect each other, and an attitude to strengthen one another between communities. This can be seen in the softness of attitudes and speech to elevate human dignity in honoring guests/foreigners, such as saying *tabe'* which means "excuse me".

As it is known that the overseas Bugis community adheres to a standard of origin tradition that upholds norms and sanctions in every violation as well as from a positive legal standpoint, the solution to the various problems that exist always prioritizes a family culture so that no party feels disadvantaged or ostracized. Included in the collective aspect of collegiality in building and strengthening cultural resources and social capital among fellow immigrants.

Meanwhile, in tracing the character of the Bugis ethnic community who live in the village, the Bugis village also has a very high level of morality as an entity that is full of historical and local cultural aspects. However, because the generation gap from their ancestors has a wide enough range, so that the cultural adaptation and assimilation that occurs to the local culture slowly obscures the identity of the authentic practice of *ade' attoriolong* values.

Therefore, it can be traced from the findings which found that people of Bugis ethnic descent still maintain several traditions and also in the form of maintaining intangible culture. However, most of them have experienced fusion with the culture and wisdom of the local community in Singaraja, both in the form of Balinese, Javanese and Maduranese traditions.

In terms of practice and *Assimmellereng's* values have begun to fade, this is indicated by the lack of complete understanding of the authenticity of the original tradition or in the principles of Bugis society referred to as the principle of *asseding-seddingeng* (togetherness). The process of cultural mixing that occurs also has an influence on social relations for people with various identity backgrounds who live in the Bugis village sub-district. So, it is not surprising if we find a process of adaptation of cross-ethnic cultural mixing. *Assimmellereng* values are traditionally considered to have not been fully practiced, however, the value of solidarity in general as citizens who live in the Bugis village sub-district is considered to be quite high.

Furthermore, when referring to the Bugis ethnic community in their capacity as migrants, an interesting fact can be found which is marked by enthusiasm in terms of participation or involvement of all parties in every activity carried out by KKS including youth, especially parents as a medium for intermediary values and norms to the next generation. after which he migrated to Singaraja, Bali.

The values and norms that are built create a cohesiveness and social solidarity in developing and preserving the cultural resources of origin. Because the identity that is owned will shape the character and standard of tradition brought from the place of origin while respecting the cultural aspects of the object (local community) abroad.

4 .Conclusion

Overall, based on the results of observations, interviews and searches of various other supporting data, it can be concluded that the concept of maintaining the culture of the Bugis

community in Singaraja through pappaseng ade' attoriolong is embodied in the form of Assimellereng values or in general in Bugis society is defined as the value of solidarity which is manifested through three sipa' namely the value of sipakatau, sigunakange, and sipakalebbi. Community groups with Bugis ethnicity in Singaraja in terms of the concept of cultural preservation found two characteristics; (1) Overseas Bugis who are characterized as a group of people who migrate with the aim of earning a living which in the end still have attachments and social responsibilities through their place of origin, so that authentically the values they carry are still firmly held and become a knot of togetherness and kinship through the Sulawesi Family Harmony community (KKS), (2) Bugis Descendants, whose genealogy is identified as coming from the Bugis tribe which has traditionally experienced a process of assimilation with local cultural products in Singaraja.

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