

The Value of Solidarity in the *Adding-Dinging* Ritual in the Tenro Community of Selayar Islands

Dafirah¹, Bahar Akkase Teng², Pammuda³
{ dafirah_asad@yahoo.com }

Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Abstract *Adding-dinging* ritual is one of the many cultural products found in Selayar Islands. This ritual was found in one of the hamlets in the village of Bontolempangan, the Tenro hamlet. This ritual is held on every last Monday of the month of Muharram. *Adding-dinging* rituals as ancestral inheritance contain many values and messages that need to be more explored. One of the values found is the value of solidarity. The value of solidarity is basically a value that departs from the sphere of the family in the form of love and togetherness between family members. Outside of family life there is a broader life that is society. This value should then be carried over to a broader scope, but due to technological advances, information, and times this value began to become obscured. The process of *adding-dinging* rituals clearly shows the thickness of the solidarity values held by the Tenro community. The value of solidarity is in the form of a sense of caring for the environment and others, maintaining a sense of brotherhood, and the existence of cohesiveness between citizens. This value is at once a heritage that can be accumulated into a local wisdom. So that the community is not only the Tenro community but Indonesia, in general has sensitivity to others and the environment.

Keywords: Adding-Dinging Ritual, Tenro Community, Rituals

1. Introduction

Adding-dinging ritual is one of the rituals that still survive until now. This ritual is an annual ritual held every last Monday at each *Muharram* by the Tenro community. The Tenro community itself is one of the communities that inhabit the Tenro hamlet, Bontolempangan Village, Buki District, Selayar Islands Regency, and South Sulawesi Province. As a community of ethnic Makassar, of course, have various institutions of cultural life and tradition as a reflection of their lives. Carry out the Ritual as well as an effort to achieve the expected life, both to familiarize nature, live peacefully and peacefully or as an effort to repel reinforcements from all diseases, disasters or other dangers. For them to carry out rituals to make peace with nature is a way to achieve a peaceful, safe, peaceful, and prosperous life [1]. In addition, repelling reinforcements contains the concept of a belief in the existence of natural forces which must be supported and maintained to find the best way to continue everyday life so as to be kept away from all the distress [2]. When viewed from its geographical location, the Selayar Islands region, including Tenro, is classified as an area that is not easily contaminated with foreign or foreign cultures. But in reality the geographical location is not a guarantee of

the difficulty of outside cultures, Selayar Islands and Tenro in particular are also contaminated with outside cultures through technological and communication developments. This has had very complex consequences [3]. It includes influencing the existence of their native culture.

It should be thankful that the ritual of *addinging-dinging* still belongs to the community and has not been replaced by outside culture. Only its existence outside the community has not been exposed. As a cultural product, the *addinging-dinging* ritual is full of messages, symbols, and even values. One of the things that is the focus of this article is the value of solidarity. This is based on the condition of millennial life now that tends to be individualistic. Have fun with your own life without thinking about your family, other people, or the environment. The attitude of working together and mutual cooperation has begun to fade in this present life. Therefore, this article seeks to present the value of solidarity in *addinging-dinging* rituals to revive the spirit of togetherness, caring for the environment, caring for others so that the attitude of cooperation and mutual cooperation still remains the character of the Tenro community in particular and Indonesian society in general.

2. Research Method

This research is a qualitative descriptive study. This descriptive qualitative approach holds that everything in the form of a sign system is nothing to be underestimated, everything is important and all have influence and are related to each other. Data collection techniques using content analysis and interviews. Interviews are conducted with questions that are open and lead to the depth of information. This ritual is an annual ritual held every last Monday at each *Muharram* by the Tenro community. The Tenro community itself is one of the communities that inhabit the Tenro hamlet, Bontolempangan Village, Buki District, Selayar Islands Regency, and South Sulawesi Province. Data analysis is the process of arranging data sequences. Data analysis aims to simplify data into forms that are easier to read and interpret. In this research, the process of data analysis is carried out with the steps of data reduction, data presentation, and verification and conclusions.

3. Results And Discussion

3.1 Definition and Process of *Adding-dinging* Rituals

Etymologically *addinging-dinging* comes from the word *dinging* which means cold. In the context of the ritual found in Tenro Hamlet, the word *addinging-dinging* is interpreted as a cultural activity that involves all components of society ranging from children to adults. This ritual was carried out by the Tenro community as well as the anniversary of the birth of the Tenro village [4]. This ritual uses water as its main medium. Media used as a form of their hopes, according to the nature of the water. This ritual is also a form of reflection on all their behavior during the year, as well as a form of gratitude for what he has gained. This traditional ceremony is a tradition carried out by traditional structures and local communities every coming of the month of Muharram (Islamic calendar). This ceremony was held as a form of gratitude for the peace and peace of the Tenro Indigenous Village Community [5].

3.2 Value of Solidarity in the *addinging-dinging* ritual

In terms of quality Williams [6] argues that value is an important element and cannot be underestimated for the person concerned. Value is nothing but a picture of desire, something that is valuable, appropriate, and appropriate even to the extent that it can influence the behavior of individuals or groups of their owners. Values in the community include the customs and traditions that are unconsciously accepted and implemented by the community member [7].

Humans in living their lives and lives are inseparable from values. As such, they point at what is good and bad and guide people as abstract entities [8]. Even when faced with the conditions of living together in a social order, a value that can be used as a reference for someone in interacting with others is called social value [9].

Solidarity is defined as a sense of togetherness, a sense of unity of interest, a sense of sympathy, as one of the members of a group or can also be interpreted as feelings or expressions in a group formed by shared interests. The value of solidarity was initially limited to the family environment that is bound by compassion and solidarity. This value then develops in a wider scope, namely society.

Solidarity is, therefore, the acceptance of our social nature and the affirmation of the bonds we share with all our brothers and sisters. Solidarity creates an environment in which mutual service is encouraged. It also the social conditions in which human rights can be respected and nurtured. The ability to recognize and accept the whole range of corresponding duties and obligations that are embedded in our social nature can occur only in an atmosphere enlivened by solidarity [10].

Associated with the views or opinions above, the value of solidarity contained in the ritual of *adding-dinging* can be seen at the time the activity takes place, from the time of preparation until the peak activity of the ritual. The sense of kinship becomes a strong foundation in the Tenro community in carrying out this ritual, so that their involvement becomes an impulse of conscience without coercion or without ties of formality. Unlike the official activities that require official invitations and so on. Local wisdom itself is a good idea of the local community, in the form of: a way of life, values, customs, norms, usually symbolized by myths and rituals [11].

Throughout the search for the writer (since 2015), the preparation or implementation of the *Adding-dinging* ritual has always been centered at the residence of the Head of Tenro Hamlet. Activities begin to appear a week before the peak of the ritual. The activity begins with the provision of ritual devices which are carried out jointly, for example preparing *bengki*, incense equipment, and offering equipment to be prepared at the hamlet head's house. Mothers began to arrive to provide power assistance in the context of carrying out rituals.



Fig [1,2, and 3]

Fig 1 shows a mother who is ready to be involved in donating energy and at the same time her mind to prepare offers as shown in pictures [2,3].

On Friday and Saturday the activity starts to be seen with *anrajo-rajo* (Selayar language). The core of this activity is a visit or pilgrimage to the graves of their ancestors and places they consider to have their own meaning. There are two graves they visited as their ancestors. At the tomb they recite prayers of salvation so that they as their descendants remain in the protection of the Almighty. In addition to the tombs in the *Anrajo-Rajo* activities, the community also visited and handed over offerings to the village boundaries, *possi tana*, and the initial center of birth of Tenro. With their own awareness the people coming to the hamlet head's house is a form of solidarity with the importance of living together, helping each other and helping each other. Tenro people are classified as people who care about each other, care about the environment and will strengthen their bonds. Because of the high sense of togetherness and solidarity within the group, it creates an atmosphere of a solid team work [12]. If the team is solid, the defense will be stronger so the attack will not easily enter. Therefore, in a larger frame such as the life of nationals, we must always maintain the value of solidarity, so that this nation is always solid.



Fig 4 and 5. When the implementing of *anrajo-rajo* activities



Fig 6, and 7. The activities of mothers preparing for consumption

Fig 6 is the activity of mothers in the kitchen to prepare consumption during the taking of holy water and when making holy water, while the Fig 7 is the activity of making diamonds as a complete offering at the peak of the ritual as well as consumption at the peak of the event. This condition is very difficult to find in urban and modern life today. Life is now more

inclined to be individualistic, a decline in empathy and sympathy for others and the environment. However, this situation colors the daily lives of the Tenro people.



Fig 8, and 9. The situation of taking holy water

One of the activities leading up to the peak of the ritual is taking holy water, which is held on Sunday afternoon. This activity was carried out by seven adult women accompanied by a drum beat by two boys. Besides that, in the hamlet head's house, a number of mothers were busy in the kitchen preparing lunch menus for the group taking holy water. Men are busy preparing a place or storage room for sprays arranged on banana leaves, so that the division of labor is neat. For residents who are not involved in one activity, it will be involved in other activities. This happened without direct command from the government or traditional leaders, but all on their own conscious awareness. And so far there has never been a misunderstanding due to improper division of labor, so that all activities can run smoothly, safely, and pleasant for all residents. Feeling tired and tired is paid for by the joy of being together. Once again such a situation is found in the hustle and bustle of modern life now.



Fig 10, and 11. Atmosphere of making holy water

The division of roles in carrying out rituals is very clear. The Fig 10 and 11 above are the activities of making holy water which ends with a dinner together. What is interesting in this activity is that actively serving the menu are men, women busy in the kitchen arranging it on a tray.



Fig 1, 2 and 13. The top of the *addinging-dinging* ritual

At the peak of the *addinging-dinging* ritual, it was also the peak of the excitement of the Tenro community. Communities merge in a like atmosphere, watering one another without fear. Between watering and watering it looks happy so that there are no boundaries between children, adolescents, or parents [13].

The *addinging-dinging* ritual ended with outdoor lunch. The chosen place is under a banyan tree. They sat on a stretch of plastic mats while enjoying a lunch menu prepared by each family. The situation can be seen in the following Figs 14, and 15.



Fig 14 and 15

4. Conclusion

The value of solidarity found in the *addinging-dinging* ritual becomes the glue of togetherness among the Tenro community. In addition, these ritual activities maintain their solidarity. Although the value of solidarity is born from a small scope, namely the family, but is able to reach a broader scope, namely the community. The value of solidarity that is embedded in a family as a bond automatically carries over when it is in a broader context. The value of Solidarity can have an impact on increasing sensitivity to the surrounding environment arises a sense of caring for fellow creatures created by God, maintaining a sense of brotherhood, and establishing cohesiveness among citizens. Pain and suffering felt by others will become sick and suffering together.

Thus, the value of solidarity becomes important in modern life as resistance to individual life. Society, especially the younger generation, needs to realize that there is an ancestral inheritance that instills an attitude of togetherness, caring, and brotherhood among others that must be maintained even though it has lived in the modern nature. The value of solidarity becomes an important local wisdom in contemporary life.

References

- [1] Hasbullah, et al. Ritual Reject Bala in Malay Community (Study on Petalangan Society, Pangkalan Kuras District, Pelalawan Regency). *Ushuluddin* **25**, (2017).
- [2] Gustiranto. Traditional Rejection of Bala Values in Betung Village, Pangkalan Kuras District, Pelalawan Regency. *Jom FISIP* **4**, (2017).
- [3] Nia Dewi. Internalization of Character Education Values through Kakawihan Kaulinan Barudak Buhun in the 'Hong' Bandung Community. *Stage* **23**, (2013).
- [4] Dafirah, D. Local Wisdom in the Adding-dinging Ritual of the Tenro Community in Selayar Islands Regency, South Sulawesi. in *International Conference on Local Wisdom, INCOLWIS 2019* (2019).
- [5] Misbahuddin. Islam and its Influence in the Pa'dinging-Dinging Ritual in the Tenro Selayar Traditional Village (Oral History Perspective). *Rihlah* **7**, (2019).
- [6] Sunarti. Cultural Values in Novel Sudden Night. (UMS, 2010).
- [7] Aryadini. *Humans in a Review of Basic Cultural Sciences*. (UI Press, 2000).
- [8] Mimar Türkkahraman. Social values and value education. in *5thWorld Conference on Educational Sciences - WCES* (2013).
- [9] Oktaviyanti, et al. The implementation of social values in shaping the social behavior of elementary school students. *Prim. Educ.* (2016).
- [10] Rev. Robert A. Sirico. Solidarity: The Fundamental Social Virtue. *Relig. Lib.* **11**, (2010).
- [11] Sartini. Maritime Rituals in Indonesia: Between Local Wisdom and Conservation Aspects. *Jantra* **VII**, (2012).
- [12] Dewi soetanti. The solidarity of the group, the taste of having, and the feel of loyalty as the values of japanese tradition in the management system of the company in Japan. *Unikom scientific magazine*
- [13] K. Saddhono, "Language of Coastal Communities in the Northern Coast of Central Java: Sociolinguistic Studies in Cultural Integration Maritime-Agrarian Perspective." *Adv. Sci. Let.* vol. 23 no.10 pp 10054-10056, 2017