



***Mappacci* Interconnection in Bugis Tradition and Strengthening of Pangadereng (Ethics)**

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Abstract

The purpose of the study illustrates that marriage contains good social values in character education. Ethnographic method is the research of the culture of a community. Ethnographic research involves extensive observations of the Bugis community in Tana Luwu, most often through participant observation, where researchers immersed in the daily lives of the community and observed and interviewed participants in the group. Bugis wedding ceremony in the implementation of mappacci or tudampenni means cleanliness of the body and sanctity of the soul. The value of sacredness is clearly seen from the implementation of various special rituals such as bathing refuse bala, reading *barzanji* things is the value of respect for women. On the other hand, community marriage has character values such as help; It is clearly a social value embodied in this tradition. The concept of help cannot be separated from the principle of gotong royong. Solidarity; The value of solidarity cannot be separated from this tradition. What's more, there has been a value that is maintained in this tradition, namely gotong royong and please help. Communicative; It is one of the most important parts of this tradition, because if there is no communication in any case, then it is very impossible that stage by stage of the implementation of the mappanre temme' tradition will be carried out. Ethics in Bugis culture can strengthen pangedereng (customs) and connect with each other.

Keywords: Marriage, Mappacci, Ethics

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Abstrak

Tujuan penelitian ini adalah untuk menggambarkan tentang nilai-nilai sosial yang baik dalam pendidikan karakter yang terkandung dalam perkawinan. Penelitian ini menggunakan metode etnografi. Metode etnografi adalah penelitian tentang budaya suatu komunitas. Penelitian etnografi melibatkan pengamatan ekstensif masyarakat Bugis di Tana Luwu, paling sering melalui observasi partisipan, di mana peneliti terjun secara langsung dalam kehidupan sehari-hari masyarakat dan mengamati serta

mewawancarai partisipan dalam kelompok. Upacara pernikahan Bugis dalam pelaksanaan mappacci atau tudampenni berarti kebersihan badan dan kesucian jiwa. Nilai kesakralan terlihat jelas dari pelaksanaan berbagai ritual khusus seperti mandi sampah bala, membaca barzanji merupakan nilai penghormatan terhadap perempuan. Di sisi lain, perkawinan dari komunitas ini memiliki nilai-nilai karakter seperti tolong-menolong; Ini jelas merupakan nilai sosial yang terkandung dalam tradisi ini. Konsep tolong menolong tidak lepas dari prinsip gotong royong. Solidaritas; Nilai solidaritas tidak bisa dilepaskan dari tradisi ini. Apalagi ada nilai yang dipertahankan dalam tradisi ini yaitu gotong royong dan mohon bantuannya. Komunikatif; Ini adalah salah satu bagian terpenting dari tradisi ini, karena jika tidak ada komunikasi dalam hal apa pun, maka sangat tidak mungkin tahap demi tahap pelaksanaan tradisi mappanre temme' akan dilakukan. Etika dalam budaya Bugis dapat memperkuat pangedereng (adat) dan mengeratkan hubungan satu sama lain.

Kata Kunci: *Pernikahan, Mappacci, etika*

A. INTRODUCTION

One form of pangadereng (customs) of Bugis people's life is abottingeng (marriage) (Aminah, 2021; Jonah, 2018). This marriage is a very integral part of Bugis culture in which it contains cultural values (Supian, 2014) (Achmad, 2012). Cultural values are displayed in ritual ceremonies filled with symbolic meaning (Alexander, 2019) (Mustamin, 2016). After he built a dynasty, he disappeared secretly. Every king's family or every carik of the land, because the history of the king is the history of his land, has his own chronicle.

For the Bugis, custom does not simply mean habit (Caldwell, 1995; Jonah, 2020). In understanding customs in the Bugis tradition as gewonten 'habits' (Muqoyyidin, 2012; Rosmiati, 2014). While Lontara gave an explanation that custom is a condition for human life. In the expression: *iyya nanigesara' ada' 'biyasana buttayya tammattikkamo balloka, tanaikatongangamo jukuka, anyalatongi aseya'*. If it is damaged by the customs of the country then the harvest stops to sing, the fish disappears too, and the rice will not become'. (Jonah, 2021)

Adeq, saraq, someq are part of the survival of the Bugis (Wekke, 2013). As a tradition accepted by a society is a collective memory. This is the result of the potential that exists in each individual to actualize the meaning of society. Its small parts are included in the symbols that accompany an event. If then the collective meaning that exists is lived in groups, then it can serve to maintain the integrity of traditions that last for generations.

The majority of Bugis live in South Sulawesi, but can also be found in other provinces in Indonesia and some neighboring countries (A., Sumule, & Jaya, 2016; Agus Santoso, Ali Akhmad, & Fahrianoor, 2015; Hamka, 2017; Rahmatiar, Sanjaya, Guntara, Buana, & Karawang, 2021). The acceleration of the spread of the Bugis to various regions was driven by the high work ethic embedded in the philosophy of siri' na pacce they had. The cultural basis of Bugis behavior patterns has cumulatively been formed since the past. While later generations acquired it as a social heritage that is seen as traditional ideas.

Moral values because in it there are character values that can be used as a view of life and regulator of social behavior in community life. For this reason, an earnest effort is needed to review and re-express the values of character contained in it, especially the educational values needed to foster the character of the younger generation as future

leaders of the nation and state. Sourced from the past experiences of the ancestors to be a role model for the present and future generations. Only then can these cultural values animate the growth of aspects of Indonesian culture over time. Similar to marriage, in marriage is the joy and gratitude for the marriage of the child, parents and families do not mind whatever the cost is spent. They consider it worth the costs incurred with gratitude in maintaining family honor to the level of marriage. Thus, the accusation that Bugis' marriage customs are laden with material and prestige fights fall by itself. The question that arises then why should it be celebrated with a party? Isn't it redundant? In Bugis culture, uncelebrated marriages are unquestionable and the impression is negative, even tending to be suspected of being pregnant before marriage. Marriage that is easy will also be easy to end (divorce).

Responding to various skewed views towards Bugis marriage customs, then it should be addressed wisely and wisely. Maybe the criticism is true, or maybe because they do not know Bugis customs, for example related to spending money (*dui balanca*). *Dui balanca* in Bugis culture is interpreted as the cost of the wedding procession given to the family of the bride-to-be. This gift is based on the assumption that the woman's family is faced with a large event of a sudden and urgent nature, where they do not necessarily have material preparation in welcoming the event. It's just that it needs to be understood that Bugis culture strongly emphasizes the existence of wedding parties. This is quite reasonable because the Bugis people consider marriage is a sacred thing and not a joke. For that, the procession must be carried out in accordance with the custom. (Amenah, 2021).

In addition, the wedding party is understood as a form of expression of their gratitude for their success in maintaining family honor to the level of marriage. The gratitude should be celebrated by the family by inviting the whole family, both close family (*sijing mareppe*) and distant family (*siajing mabela*). Of course, presenting them is not a small cost, ranging from the cost of printing invitations, delivering invitations (*mappalettu selleng*), to the cost of their consumption while at the wedding venue, being dependent on the bride's family. Not to mention other costs such as the number of cows adjusted to the number of families and invitations. In general, they cut two to three cows. The cost of decoration and bridal makeup, the stage of wedding (*sarapo* or *baruga*). The cost on the day of the wedding ceremony is also not small because it involves many people to welcome the family of the bridegroom. After that continued with the *marola* event (escorting back the male family to his house). The bride-to-be's family rented or borrowed several cars to transport the deliverymen. The cost is expensive. After the entire wedding procession is completed, the distant family does not immediately return to his hometown so that the bride's family still spends the cost of service.

Marriage contains values that influence when in certain situations they make a decision. These values are cultural heritage because they are owned and adhered to, respected and valued, and defended and defended by their people. In the Bugis tradition, violations of traditional values have consequences for the collapse of personal honor, both in the family and in society.

Traditional Marriage / *abbotingeng* in Bugis community is still difficult to eliminate because the marriage custom of Bugis people contains many Islamic values, especially *mappacci*, *barzanji*. Bugis marriage also upholds a sense of solidarity/*assitlung-tulungen* and very high kinship values (Jati, 2013; Makenun, 2009; Murtadha & Mutawali, 2017; Suhra, 2020).

In the development of marriage Bugis people have customary values that to this day are maintained (Aminah, 2021). Marriage is an important thing in people's social lives. Marriage is not only about uniting two people in a family bond, but furthermore marriage is a medium to develop social status, economy, and preservation of cultural values itself. A nobleman for example will cling to his nobility when he marries women from among the nobility as well. It will even have a great influence in the socio-political aspect when he marries nobles from other regions.

If the procession depicted above goes as usual, then the spending money given to the bride is mathematically not enough. Behind the controversial custom has embedded noble values for the Bugis tribe including the importance of maintaining the integrity of the household by considering everything that has been sacrificed for the realization of the event. Bugis people still maintain the custom of marriage that seems burdensome based on the belief that marriage is sacred and sacred as sacred as it maintains the honor of girls to sit in the mirror. Every process that goes through contains the values of wisdom in which violation of these values leads to the consequences of the collapse of personal honor, both in the family environment and in the community. Supposedly these values can be understood wisely and wisely by the younger generation so that these values are not eroded as the oblique accusations that have appeared so far. The positive cultural values contained in the marriage process should be preserved from generation to generation without closing themselves off from constructive criticism. Therefore, reinterpretation of the meaning of Bugis traditional marriage in order to restore its true meaning remains important to do as an afterthought. The purpose of the research to describe the other side of community marriage in the Bugis tribe is character values in the community marriage process that are still preserved.

Research uses ethnographic methods because of research on the culture of a community. Researchers describe and interpret the same patterns of the values, behaviors, beliefs and language of a cultured group. As a process and at the same time a research result, ethnography is a way to study a cultured group as well as the written final product of the research. As a process, ethnography involves extensive observations of the group, most often through participant observation, in which researchers immersed in the daily lives of the Bugis community and observed and interviewed informants (10 people) of the Bugis community

B. DISCUSSIONS

The tradition of mappanre temme" is an Islamic tradition that is mainly carried out by the Bugis when one of the disciples finished finishing the great Quran. Actually almost in all areas in South Sulawesi this tradition is found, but its festive implementation is mostly found in some areas of Bugis Luwu. In other areas it is generally carried out simply and seems mediocre.

Held on the night before the "H" day of marriage, both brides perform mappaci or tudampenni activities in their respective homes. The event was attended by relatives, syara' employees, honorable people, and neighbors. The word mappaci comes from the word pacci, namely the leaves of girlfriend (lawsania alba). Pacci in the word Bugis means clean or holy while tudampenni literally means sitting the night. Thus, mappacci can be interpreted as purifying themselves on the night before the "H" of marriage.

Mappacci is a symbol of self-purification so that in the implementation of mappacci there are balasuji and in the mappacci there are jackfruit leaves / heat is a

symbol of the hope of his family living happily, while banana leaves or utti leaves symbolize will not die healed growing his child who is expected all his descendants children are useful for everyone, while the woven sheath is a symbol of wrapping or aurat cover used 7 sarongs, because the number 7 sources of happiness in humans and among the 7 sheaths in the middle are tucked into white sarongs that symbolize chastity.

Mappacci is a symbol of self-imposition to have a new life inside jackfruit leaves, or hot leaves. It fulfills the prayer that hopes the bride-to-be's family will be peaceful and happy, because hot leaves containing juice means as a family that never separated because it is fused and inseparable, so that the family is peaceful, peaceful and peaceful. Then there are banana leaves in the mappacci, meaning that it is a protector that the bride hopes can protect her offspring from all calamities. Then in the mappacci there is a pillow above the hands of both brides, relatives of maids can wake up a residence or house for children with their own stairs (the result of their own sweat) and must be independent.

Before the mappacci event begins, padduppa (pick-up) is usually held for both brides. The bride and groom are welcome by protocol or a family spokesperson. The bride and groom are welcome to the wedding. The hallway on the side of a friend. Sit close to each other. They sat happily on the night of tudampenni, mappacci to the king / queen of the beautiful bride. Guide and guide the king / queen to a gold-encrusted mirror. In the implementation of mappacci prepared equipment that all contain symbolic meanings, such as:

1. A pillow or head slacker placed in front of the bride-to-be, which has the meaning of respect or dignity, glory in Bugis means mappakalebbi.
2. Silk sarong 7 sheets arranged on a pillow that means self-esteem.
3. On the pillow are placed banana leaf shoots that symbolize a sustainable and sustainable life. The use of this pacci indicates that the bride-to-be has cleaned and holy heart to go through the marriage agreement the next day and the next life as a couple until death picks up. The leaves of the girlfriend or pacci that have been mashed are stored in a container of bekkeng as an meaning of the unity of the soul or harmony in family life and community life. The people who are asked to put a pacci on the bride-to-be are usually people who have a good social position and have a happy home life. All this contains meaning so that the bride-to-be in the future can live happily like those who put pacci on his hands.
4. Mappacci is known as Tudang Penni. The meaning of the Tudang Penni procession includes: (a) Aspects of Islam symbolized by the recitation of the Qur'an and Barzanji. (b) Aspects of holiness symbolized by the Mappacci event. What is meant is holiness, purity of birth and inner for a new life. Mental readiness to sail the ark of the house is assumed in the procession. (c) Aspects of family togetherness and familiarity. At the event Bugis cake was presented to the family, both close relatives (Siajing-Ara) and distant relatives (Siajing-Mabela). Families who have lived abroad have been invited in advance to attend the event, so it is not surprising that the Bugis wedding procession seems crowded and lasts up to 3-4 days. The event is used to tighten the ropes between families who are tenuous because of the distance of their residences are far away. In addition, the event is used to introduce a new family (child, son-in-law or family of the wife / husband) to be included in the extended family (appang). (d) Honesty aspect. At this event, parents and families give their blessing as a form of sincerity so that their children can start a new life.

According to Rekawati Hamka in the mappacci procession, verbal messages such as language, which are used by event protocol to guide the course of the event in the

mappacci. Usually by deciphering one by one the symbolic meaning of the various completeness of the mappacci, also call the people who have been chosen by the bride and groom's family to put a girlfriend in the bride's hand on the night of the mappacci. The non-verbal symbols in the mappacci procession are:

- a. Kinesik, which is when the bride-to-be raises her palms upwards that signal that the bride-to-be is ready to be given a girlfriend's leaf, affect displays are not uncommon on the night the bride-to-be sheds her tears because of the feeling of emotion when the parents of the bride and groom give a girlfriend's leaf into the hands of the bride and groom,
- b. Paralanguage at the time of protocol placed emphasis on deciphering the meaning of the mappacci evening event.
- c. Silence, the bride-to-be is not allowed to speak during this procession, it is expected that the bride-to-be will be mallebi'.
- d. When, mappacci is generally held at night with the intention of being a night of reflection for the bride and groom to face a new life the next day after the wedding ceremony.
- e. Bunyi, on the night of mappaci is the tabuhan drum and tui-tui (inflatable art tool from south Sulawesi) when the candle bearer picks up parents who will give girlfriend leaves to the bride and groom.
- f. Artifacts and visualizations, here are the meanings of this symbol:
 1. The shoots of banana leaves placed on pillows, symbolize a continuous life, as well as the state of the banana tree that at any time there is a change of leaves. For the Bugis community is interpreted as the continuation of offspring.
 2. Bugis sarong (lipa sabbe) as many as seven sheets are placed in layers on the top of banana leaves, symbolizing dignity or self-esteem, because the sarong for Bugis people in South Sulawesi is an aurat cover. Seven sheets contain the meaning of truth, i.e. aim in Bugis means true, mattujui means useful. Based on this understanding, the families of the bride and groom expect after the marriage, in the coming days both are useful both for themselves, as well as to the family and others.
 3. Pillows made of cloth, containing kapok or cotton, as a head base at the time of sleep, symbolize fertility.
 4. Jackfruit leaves that are connected to each other so that they are in the form of a round mat, are placed on top of seven sheets of sarong. Hot leaves by Bugis people connect with the word menasa (ideal or hope). This contains the meaning that the bride-to-be later after marriage has hope to build a household in a prosperous and cheap state of sustenance.
 5. Benno (rice flowers) are placed in a dish and placed adjacent to the place of pacci leaves. Benno has a meaning so that the bride-to-be after the household can develop and have a life based on love, peace and well-being.

Pesse' pelling is a light device of the past before people knew petroleum and electricity made from hazelnut that was finely ground and mixed with cotton to be easily glued to lid. Nowadays because pesse' pelling is already difficult to find, people replace it with candles. The candle is feared close to the place of benno and pacci leaves, which contains the meaning that the bride-to-be in pursuing her future always gets the purity of marriage is very era related to the concept of siri'that embraced. In Bugis philosophy, the concept of siri'explained:



1. *Narekko siri'na naranreng tenritenrengi nariewa.* (if self-esteem is alluded to without using stairs is resisted). *Siri'* is a very vulnerable thing because it concerns self-esteem. Therefore, when it comes to *siri'*, there is no other way but to immediately fight, because courage in a state of danger is a wisdom in the face of danger.

2. *Matemua mapatae matepa dua tellu massolla-sollae. Masolla-solla mateto, temmassolla-solla mateto, lebbi nisiya mate massolla-sollae. Agapi riatangngari narile'jana cemme' appatetikenna pabbaju ejae* (Even a quiet death after two or three brave men die. Even the calm ones die, it is better to die in despair. Especially if you remember the mud given by the idiot in red). There are three sentences here. The first sentence suggests calmly considering each problem, as it will have major consequences if a lack of consideration accompanies it. The second sentence, describing how both would die, therefore it was better to die recklessly. At the very least, the sentence goes to the impression that his sacrifice stands on his pride as a man who defends his honor. Especially what is mentioned in the third sentence. The third sentence, is a parable about the dignity of a woman's family. For Bugis, the highest self-esteem other than religion is women (*ana' dara*). In the course of its history, not a few girls who are exiled or expelled from their hometown (*riabbiang*) because they are caught committing adultery or cheating with men who have families. Even more terrible if it is killed because it is considered to tarnish the honor of the family (*map-pakasiri '-siri'*). Not only that, family ties are automatically broken. Even if it is still maintained living in the village, then the girl will not get a soul mate except from outside the area who do not know about the girl's life history. This is related to the Bugis belief that adulterers will only give birth to children as a result of adultery. For this reason, caring for girls becomes a challenge in itself and becomes the pride of the family if the girl is able to maintain her honor. It is very difficult to care for a girl whose term is "*Lebbi moi mappie seratu tedong na mampi seddi ana' dara*" (it is better to keep a hundred buffaloes than to keep a virgin girl).

Each wedding of the two brides is presented in a special way, equipped with makeup, bun makeup, and makeup complete with various pre-wedding and post-wedding customs. In the view of the Bugis, marriage not only unites the two brides in a conjugal relationship, but marriage is a ceremony that aims to unite two large families that have been previously intertwined to be closer or in Bugis terms called *mappasideppé mabélaé* or closer to the far-reaching marriage ordinance in Bugis society.

Mappaci which contains social values that are characteristic of Bugis culture because culture refers to various aspects of life that include the ways of applying, beliefs and attitudes and the results of human activities that are typical for a society of one particular population group. In the process of marriage of Bugis society, there is a value contained in every procession, among others:

- a) Bugis community ceremonies are traditional. In a *pantun* Bugis (elong) it is said: *Iyyana kuala sappo unganna panasae na belo kalukue*. Which means I take as a fence from the household is honesty and chastity. In this sentence, there is a very important meaning in carrying out a marriage. The value contained in the wedding reception one of the sanctity and honesty of coconut is a symbol of chastity because the contents of the coconut is white, the white color with chastity so that with the sanctity of the heart it will appear the nature of honesty.
- b) In the implementation of *mappacci* or *tudampenni* contains the meaning of physical cleanliness and the sanctity of the soul. The implementation of this activity indicates that the bride-to-be has been clean and holy of his heart to pursue a marriage agreement the next day and the next life as a couple until death picks up.

- c) The value of sacredness, this value is clearly seen from the implementation of various special rituals such as bala repulsion baths, barzanji readings, mappacci events, and so on. The rituals are considered sacred by the Bugis and aim to ask God for salvation.
- d) The value of respect for women. This value is seen in the existence of the process of the wishing that must be done by the groom. This shows an effort to respect women by asking for the blessing of both parents. The value of appreciation to women can also be seen by the provision of dowry in the form of dowry and dui balanca which is quite high from the male side to the female side. The existence of dowry as a gift is a sign or sign of female glory.
- e) Gotong-royong, the provision of assistance in the form of energy, thoughts and funds shows the concern between fellow humans. According to Ahsan Assitulung-tulungeng is part of the group life of the Bugis people, and is the cultural heritage of the nation. The value and behavior of Assitulung-tulungeng for the local community has become a view of life, so it cannot be separated from the activities of his daily life. With the understanding of the local community about the cultural value that something that has been given or received (material or immaterial) should be a reasonable / assitinajang to repay it with something worth it. Gotong royong, is a value that is clearly implied in this tradition (Fajarini, 2014; Fikri, 2018; Hafid, 2016; Salim, 2018; Widodo, 2020). Gotong royong can be applied well, of course it can be done because this tradition is carried out in rural areas whose kinship bonds are much better compared to urban areas. Everyone who has a kinship relationship who when faced with a choice, then they will be in the last position to choose not to break the kinship and build racial solidarity or kinship solidarity in which there is a natural agreement to help each other, strengthen each other. As is the case in the social and political conceptions of the Bugis community, the stimulation of the matter has long been maintained through the tradition of social life, one of which is stated through the concept of Assitulung-tulungeng values..

The value becomes a real matter that serves as a consideration in every social relationship of the community of an area in, practically the value can be conceptualized as a form of caring, lightening one's burdens and problems by helping, concerns and other attitudes related to the soul of mutual help given by one party to another. Furthermore ahsan also added in relation to marriage we can Assitulung-tulungeng, at the time of making walasuji (A. Nurannisa F.A, Andi Muhammad Irfan Taufan Asfar, Andi Muhamad Iqbal Akbar Asfar, 2021; Carles, Syahraeni, Ranadhani, & Alfira, 2021; Hasbi, 2021; Iriana, 2015; P, 2018), because walasuji can not be worked if only a few and must be experienced people in relation to walasuji.

In addition, in Mappacci there are mappatemme baca / mappenre temme activities that share the value of social-social character, applicable to individuals who live in society and society with other communities, including:

- 1) Help; It is clearly a social value contained in this tradition. The concept of help cannot be separated from the principle of gotong royong, both are like two sides of a currency that take care of each other (Rusydi & Zolehah, 2018; Syauqi, Hartati, & Hashim, 2016).
- 2) Solidarity; The value of solidarity cannot be separated from this tradition. What's more, there has been a value maintained in this tradition, namely gotong royong

and please help (Machali, 1970; Salim, 2018). Then automatically, there will be a value of solidarity in the tradition of Mappanre Temme'. Solidarity has an understanding as a solid nature / feeling or the nature of one feeling or feeling of loyalty of friends. If solidarity is well established between communities, of course, through this tradition, it can be ascertained that emotional relationships between individuals and other individuals and communities with other communities will be more awake.

- 3) Communicative; This element of value, is one of the most important parts of this tradition, because if there is no communication in any case, then it is very impossible that stage by stage of the implementation of the Mappanre Temme' tradition will be carried out. In addition, communication can also provide other benefits in that individuals with other individuals can share information with each other so as to expand their respective knowledge horizons, can also further widen the wings of this tradition and maintain the existence of this tradition (oral history).

In Bugis society the mapanre temme'' tradition is usually carried out before someone performs a wedding or before a mappaci (series of Bugis wedding processes). At the event mappanre temme'' the bride-to-be sits opposite the imam, between a pillow with the Qur'an above. Imam reads the Quran in a voice not too loudly followed by a listened in the heart of the bride and groom. The first letter read is Adh Dhuha, then An-Naas, then forwarded Alip Lam Mim in Surat Al-Baqarah until verse five and ends with prayer. At every turn from one letter to another, the imam always reads "La Ilaha Illallahu Wallahu Akbar (There is no God but Allah is Great) (Dahlan, 2016; Hashim, 2017; Mundzir, 2014). And at that time an old woman accompanying the bride-to-be threw rice over the head of the bride and groom accompanied by the words "Salamakki ri Puang" (ask for salvation from the Lord) (Achmad, 2012; Darmawati, 2014).

The Bugis tribal community is very thick with the nature of togetherness and the sense of solidarity is very strong, if in a village there are those who do a wedding event, then all the people come down to participate so that the event runs smoothly without any obstacles.

In pangadereng social value consists of 5 main elements that build it, namely: (1) ade', aspects of pangadereng that regulate the implementation of the system of norms and customary rules in the lives of Bugis, (2) speaking, all circumstances related to judicial matters. (3) rapang, i.e. example, like or parable, equation / kias. (4) Wari, a genius that distinguishes saru from others, an act that selectively organizes or regulates. (5) siri', which is the driving force to eliminate and to kill, to alienate, to expel to whom offending.

C. CONCLUSION

In carrying out the Bugis community's wedding shiar, most parents who know the traditions of the Bugis community directly teach and guide the bride about the meaning and symbols contained in Bugis wedding ceremonies. In the implementation of mappacci or tudampenni means the cleanliness of the body and the sanctity of the soul. The value of sacredness is clearly seen from the implementation of various special rituals such as bathing to reject bala, reading barzanji things is the value of respect for women. On the other hand, community marriage has character values such as along-help; It is clearly a

social value contained in this tradition. The concept of help cannot be separated from the principle of gotong royong. Solidarity; The value of solidarity cannot be separated from this tradition. What's more, there has been a value that is maintained in this tradition, namely gotong royong and please help. Communicative; This is one of the most important parts of this tradition, because if there is no communication in any case, it is impossible that stage by step of the implementation of the Mappanre Temme' tradition will be carried out.

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