



CULTURAL COMMUNICATION IN BUGIS SOCIETY IN PROCESS OF MARRIAGE CUSTOMS IN PANGKEP REGENCY

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Abstract

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Cultural communication in the Bugis community in the customary process of marriage in Pangkep Regency is a marriage first carried out in the procession as a tradition, customs and characteristics of the region, as well as the identity of the community in describing themselves. The purpose of this study is to find out how cultural communication in the tradition of the community in Bugis in the district in Pangkep. The theory used in this research is Herber Blumer symbolic interaction, this theory emphasizes more on human interaction on the meaning and symbols and meanings that exist in an object. The research method used is the phenomological research method. The results of the study that cultural communication in the customary process of marriage in the Bugis Pangkep community in South Sulawesi passed three stages, namely the stage before the marriage, the marriage stage and the stages after the wedding which that humans perform actions based on the meanings that exist in something. The first stage is after marriage. In this process the meaning can be obtained for the social interactions carried out by others, obtained at the second stage of the marriage stage, and the third stage of the stage after marriage. The meaning of perfected is obtained after social intraction is ongoing. The meaning of social intraction as a society that has values in every activity in the customs of marriage as cultural communication for the next generation.

Keywords:

Communication, Culture, Customs, Marriage in Pangkep

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INTRODUCTION

Marriage is a process in carrying out household bonds between a man and a woman who are called husband and wife to live life and get offspring and the results of that marriage. In realizing this household in Indonesia specifically, through a party process called a wedding party, in carrying out this wedding ceremony each region has different customs, including in South Sulawesi, especially in Pangkep district.

The marriage process, which is carried out especially by the Pangkep community (Pangkajene Islands district), has customs that are actually not much different from the customs of other Bugis people, such as the people of Bone, Wajo, Sidrap, Soppeng, Pinrang and others. However, these differences still exist and have their own meaning for the Pangkep people as people who inhabit Bugis land, as the ancestral land where they grew up with their families.

Pangkep Regency is a district located at an altitude of 100-1000 m above sea level, and is located at a distance of more than 60 Km from the city of Makassar, as the capital city of South Sulawesi. The district is 12,362.73 Km². The Pangkajene Islands (Pangkep Regency) are inhabited by the Bugis and Makassar tribes or are called Transitional areas, like other areas such as Bulukumba, Sinjai and Maros. The center of this research is the Bugis community who live in Pangkep Regency.

The Pangkajene and Kepulauan Regency Government in 2020 has 5,810 civil servants, with 2,267 men (39.02 percent) and 3,543 women (60.98 percent). The number of Civil Servants decreased by 0.45 percent compared to 2019. In 2020, there were 5,216 people (89.78 percent) with the last degree of education. However, there are still 9 people (0.15 percent) civil servants whose last education is elementary school.

Table 1. The Number of Civil Servant in Pangkajene dan Kepulauan (2020)

| Category | Information | % |
|-----------|---------------------|-------|
| Gender | Male | 39,02 |
| | Female | 60,98 |
| Education | University Graduate | 89,78 |
| | Non University | 0,15 |

Several studies related to this research were written by (Sarhini, 2014) (2014) University of Malaysia Sarawak with the title Marriage customs of the Bugis community in Kampung Ibol, Sadong Jaya, Samarahan City, Sarawak. The result of this study is that the maintenance of the marriage customs of the Bugis community has been a legacy since ancient times.

Research that has been written by (Qalbiah, 2018) UIN Alauddin Makassar with the title Tradisi marriage on Balang Lompo Island, Pangkep District. The results of his research are the implementation of wedding traditions, the reality of acculturation of Islamic culture to wedding customs on Balang Lompo Island, Liukang Tupabbiring District, Pangkep Regency and the community's response to the acculturation of Islamic culture in the wedding process on Balang Lompo Island, Liukang Tupabbiring District, Pangkep Regency.

Hartini (2022) in Tasyri' Journal of Islamic Law, Vol 1 no 1, January 2022 research title Discussing Marriage Acculturation The Meaning of the Mappacci Tradition in Traditional Marriages of the Bugis Makassar Tribe. The results of the study show that the meaning contained in the Mappacci customary process is a form of hope and prayer, for the welfare and happiness of the bride and groom which are arranged in one word summary (mappacci) of 9 types of equipment that must be prepared and moved not only for the nobility but for the entire Bugis indigenous community.

From the background above, the authors take the formulation of the problem in this study is how cultural communication processes the customs of the Bugis community in Pangkep Regency, South Sulawesi. From the formulation of the problem above, this research is important because it is to see how cultural communication is cultural communication in the process of the traditions and customs of the Bugis community in the district of Pangkep, South Sulawesi.

Supporting theory, in this study was analyzed by symbolic interaction theory and structural-functionalism. In (Kuswarno, 2008) The theory of symbolic interaction by George Herbert Mead (1931) teacher from Blumer, this theory then has a version of Herbert Blumer from a collection of lecture notes which confirms symbolic interaction theory as a scientific study of various subjective aspects of humans in social life.

In the Assumption, the three premises underlying the thought of symbolic interaction are (1) Humans act towards things based on the meanings that exist in things for them (2) these meanings come from "one's social interactions with others" (3) these meanings are refined during the social interaction process. Formulation of the problem of how the process of cultural communication of wedding customs of the Bugis Pangkep community in Pangkep district.

The purpose of this study was to determine cultural communication in the process of marriage customs of the Bugis Pangkep community in Pangkep district. Communication Culture, culture and communication have a very close relationship and play an important role in human survival. People communicate according to their culture. Kapam, with whom to communicate is very dependent on the culture of the people who interact.

There are differences and cultural influences that people interact through communication. Humans cannot be said to interact socially if they do not communicate in a way or by exchanging

information, ideas, ideas, intentions and emotions expressed in symbols with other people (Liliweri, 2013).

Marriage is one of the joints of people's lives that cannot be separated from traditions that have been modified to suit the teachings of their religion either before or after the wedding ceremony is carried out. Marriage is the axis of community life, marriage is usually followed by various series of traditional events and ceremonies, including in the Bugis community. The Bugis community is a group of people living in the archipelago who have views on human existence.

The existence of humans who live in the realm of Bugis culture certainly has characteristics that distinguish it from views that live in other cultures. The Bugis tribe is a community group that has an identity for the majority of people living in the southern part of Sulawesi who have developed their culture for centuries. Local wisdom owned by the Bugis community is a wealth that has been passed down from generation to generation, both through oral and written traditions that have long been known by the Bugis community. Some of the traditions that are owned by the Pangkep Bugis community as a process of passing marriage customs include: *mammanu manu*, *madduta* or *massuro*, *mappenre doi*, *mappatettong sarapo*, *mappacci*, *maccelleng-celleng*, *mampenre botting*, and finally *massita beseng*.

RESEARCH METHODS

The research method in research is to use a qualitative method paradigm with a phenomenological approach. The research method used is the phenomenological research method, which is a qualitative research in examining how community members describe their daily world, especially how individuals with their awareness build meaning from the results of interactions with other individuals. in communicating in society.

Kuswarno (2009) stated that phenomenon is something that we are aware of, objects and events around us. In a further sense, a phenomenon is something that enters our "consciousness", either in the form of perceptions, fantasies, desires, or thoughts. According to Moleong, (2011) phenomenology refers to reality, or awareness of an object clearly, understanding the meaning of events and their connections to different people in certain situations, to understand them starting with silence.

Phenomenologists assume that consciousness is not formed by chance by something other than itself. Usop (2019) besides explaining Phenomenology seeks to explain the meaning of the life experiences of a number of people about a concept or symptom, including their own self-concept or outlook on life.

The research location, in this study, was located in the village of Padanglampe, Ma'rang sub-district, Pangkep district. Data Source (1) Primary data and (2) secondary data. Data

Collection Techniques (1) interviews, (2) Observation techniques (3) Documentation. Data analysis techniques, data analysis techniques together with the data collection process so that data analysis can be easily carried out in data processing, namely by data reduction, data presentation, drawing conclusions.

Validity of data credibility of data: (1) Triangulation of data sources (2) Triangulation of data collectors, (3) Triangulation of methods (observation, interviews, documentation studies and focus groups), (4) Triangulation of Theory, examining various relevant theories.

RESULTS AND DISCUSSION

The Pangkajene Islands (Pangkep Regency) is inhabited by the Bugis and Makassar tribes or is called the Transitional area, which is a fairly busy area because it is located on the Axis road between districts in South Sulawesi. The center of this research is the Bugis community who live in Pangkep Regency. The Bugis are one of the groups of people who live an existence that has its own characteristics that are different from other cultures as wisdom as a wealth that is passed on to generations from generation to generation, including in the process of marriage at weddings.

The tradition of the wedding process carried out by the Pangkep Bugis community from generation to generation has been communicated to every generation through a wedding party by interacting with various symbols as a form of cultural communication at each wedding ceremony through a process of tradition that they mutually agree on.

Figure 1. Pangkep' Wedding (Example)



(Source : Traditional Wedding - Pernikahan Adat SMA Negeri 1 Pangkep: XII MIPA 1)

Some of the traditions that are held in the Pangkep Bugis community as a process of passing marriage customs include three stages, namely (1) the preparation stage. (2) the stage of the wedding party, (3) the stage after the wedding. The preparatory stage, starting with Mammanu

manu, madduta or massuro, massuro, mappatettong sarapo, mappanretemme which is assembled with mappaci, Macceleng-celleng.

Mammanu-manu

The initial stage of a wedding, mammanu-manu means birds, meaning that at this stage the man makes initial communication by asking the status of the woman he wants to propose to according to the results of the interview that: initially the man came Together with the family to convey that their family is interested in proposing to their daughter, if nothing is binding or there is no candidate. And the results of the observation that at that time the male family envoy came but it had not been officially carried out because there was no agreement from both parties, because at this time the male family would still ensure the prospective bride to make room for the next stage, namely the second stage namely madduta or massuro.

Madduta or massuro

As an observation in this session, in this session the men have received remarks from the women's side, so the agreement of both parties is to determine when and where to do Madduta or Massuro. Based on the results of the massuro or madduta interview, the man's family comes to the place or the woman's party with a predetermined day and hour to discuss whether the woman accepts the man's application and at the same time discusses doi pappenre (money to be given to the woman) as one of the traditional symbols in Bugis weddings. And after completing this process, it will be continued with the mappettuada process, even by agreeing on a place and time to carry out the mappettuada process.

Mappettuada / Mappenre Doi

As an observation, mappettu ada is the process of discussing the time and place of the wedding ceremony. The results of interviews with mamppettu ada are quite an important procession, because this is where the doi pappenre is usually handed over and the time and place for the wedding ceremony are determined as the highlight of the party, besides that the time and this place must also be taken by deliberation between the man and the woman, because this time and place is very important to do so that everyone can get a good opportunity so that the wedding ceremony process becomes looser for both the bride and her family.

Mappatettong Sarapo

Based on observations on this procession that, this procession is carried out during one week of the reception as a place for activities to carry out various activities ahead of the party and the day of the party, sarapo can give the meaning of expanding the wedding party area so that all guests can enter and be able to witness the wedding ceremony.

While the results of the interview stated that there used to be a mappatettong sarapo, and sarapo was adjusted according to the height of the house, but now because many houses have

turned into stone houses, sarapo has been replaced with tents which can also accommodate far more guests because they don't have to have poles supporting the floor but standing on the ground or yard that has a wedding celebration,

Mappanre temme, barzanji and mappacci

The results of observations, this ritual is carried out the next day when the marriage ceremony is carried out, the bride and groom complete the Qur'an led by a recitation teacher who is coupled with mappacci and mabbarazanji. Based on the results of the interviews that the mappanre temme, mabbarazanji and mappacci activities are carried out as activities carried out for the bride and groom in their respective homes.

This activity is carried out so that the prospective bride and groom live their lives well, mappare temme is expected before releasing their girlhood always always holding the Koran as his life guide, this mabbarazanji is done to always remember and make the apostle, the prophet Muhammad saw, as an example and role model in every activity and this mappacci is a part of the stages of purifying oneself and cleaning oneself from bad things before entering marriage.

Maccelleng-celleng

The series of customs that are carried out at night by mappacci are macceleng-celleng, this macceleng-celleng is carried out at night from 12 to 1 o'clock in the evening, the male family comes to the female family bringing snacks wrapped in a sarong, along with a free-range chicken, palm sugar and coconut as pattimpa tange (door opener).

In the interview that macceleng-celleng (peeking) the groom and his family visited the bride's residence carrying gifts for the bride's family. The second stage is the wedding party, this stage is the most important stage in a marriage custom such as mampenre botting, marriage ceremony, mappakasirawa (touching each other), tudang botting (sitting bridal), marola.

Mampenre botting

The procession of men escorted by their families to the women's residence. In this observation, apart from the men and their families, they also brought moans (in the form of clothing and women's necessities including gold jewelry in the form of rings, necklaces, bracelets, earrings). While the results of the interview show that at the mappenre botting event, the bridegroom came to the bridegroom bringing groans according to the agreement when the mappettu was available, today everything has been given according to the agreement. When the groom and his family are at the woman's residence, they are welcomed by the bride's family and continue with the marriage contract.

Nikkah (Marriage contract)

The marriage contract is the highlight of the wedding ceremony, the results of observations that the two brides were about to be married and witnessed by the family and guests

who came from both the groom's side and the bride's side. And the results of interviews with the bride and groom were married off by the prince or the woman's family (father) as a condition in Islam, that women must be married off by a muhrim like their father, brother or uncle of their father.

Mappakasirawa (touch each other),

This Mappsikarawa is the next procession after the marriage contract. In accordance with the observation that when the marriage ceremony procession is completed, the groom and the bride are brought together by starting with the first touch as husband and wife, as a sign of the halal relationship between husband and wife. And the results of the interview show that the mappakasirawa procession is a tradition that is always carried out at weddings in the Bugis community, because this process is very important besides the marriage contract, because this process has the meaning that the husband and wife are already halal in their relationship as husband and wife, and there is no more slander for both when they are together. And after the mappsikara is carried out by the elders, it will be continued with botting.

Tudang botting (sitting bride)

In this procession the bride and groom sit in the aisle. The results of the observation were that the two brides had sat on the aisle that had been prepared and at that time the guests congratulated the bride and groom, and when they finished the wedding party was over and would be continued with marola.

Marola

Marola is a procession in which the groom and the bride visit the groom's house. the result of the observation was that the woman's family accompanied the bride and groom to the man's family to meet the man's family. The results of the interview showed that at this marola event the husband (groom) brought his wife home to face his parents as a sign that he was already married and his wife was being brought to his parents. When this marola is complete, the last stage is the stage after the wedding. The third stage is after the wedding, which includes massita beseng and siara tombs.

Massita beseng

This massita beseng is a procession that is customary for every family after a wedding, this massita beseng is an event where both male and female parents meet and rejoice because their child has become a family, and will become husband and wife and will give birth to offspring from them. A great hope that has been aspired as a Bugis society in a marriage, as the ideals of every human being and sunna Rasulullah that marriage is to complete the life of every human being recommended by religion, including Islam.

DISCUSSION

Live in the archipelago which has a view of human existence. The existence of humans who live in the realm of Bugis culture certainly has characteristics that distinguish it from views that live in other cultures. The Bugis tribe is a community group that has an identity for the majority of people living in the southern part of Sulawesi who have developed their culture for centuries.

Local wisdom owned by the Bugis community is a wealth that has been passed down from generation to generation, both through oral and written traditions that have long been known by the Bugis community. Some of the traditions that are owned by the Pangkep Bugis community as a process of passing marriage customs include: mammanu manu, madduta or massuro, mappenre doi, mappatettong sarapo, mappacci, maccelleng-celleng, mampenre botting, and finally massita beseng.

The process of the traditional wedding rituals of the Bugis Pangkep community above is carried out step by step, thus giving the impression that this traditional ritual is very important in every marriage of the Bugis Pangkep community. The theory of symbolic interaction by Herbert Mead and Herbert Blumer in (Kuswarno, 2009) which states that the first assumption states that humans act towards something based on the meaning that exists in something for them.

What they do in each part is like mammanu manu, has meaning in Bugis society mammanu-manu means birds, meaning that at this stage the man makes initial communication by asking the status of the woman he wants to propose to, the man comes together with the family to convey that their family is interested in proposing to their daughter, if there is nothing binding or there is no candidate. At that time the envoy from the male's family arrived but it had not been officially done because there was no agreement from both parties, because at this time the male's family would still ensure the prospective bride to make room for the next stage.

Mappakasirawa (touch each other), This Mappsikarawa is the next procession after the marriage contract. When the marriage contract procession is over, the groom and the bride are brought together by starting with the first touch as husband and wife, as a sign of the halal relationship between husband and wife. This mappakasirawa procession is a custom that is always carried out at weddings in the Bugis community, because this process is very important besides the marriage contract, because this process has the meaning that this husband and wife are halal in their relationship as husband and wife, and there is no more slander for both When they are together. And after the mappsikara is carried out by the elders, it will be continued with botting.

Tudang botting (sitting bride). In this procession the bride and groom sit in the aisle. The two brides were seated at the aisle that had been prepared and at that time the guests congratulated the bride and groom, and when they finished the wedding party was over and

would be continued with marola. Marola. Marola is a procession in which the groom and the bride visit the groom's house. The woman's family escorts the bride and groom to the man's family to meet the man's family. Whereas at this marola event the husband (groom) brought his wife home to face his parents as a sign that he was already married and his wife was being brought to his parents. When this marola is complete, the last stage is the stage after the wedding.

On the second assumption that the meaning comes from the interaction of a person with another person, in the traditional marriage rituals in Pangkep district in which in each part of the ritual, there is an implementation process carried out by the families of the male and female parties attended by guests of both parties shows that social interaction takes place.

At this time the man's family will still ensure that the prospective bride will make room for the next stage, namely the second stage, namely madduta or massuro. Madduta or massuro in this session the men have received remarks from the women's side, so the agreement of both parties is to determine when and where to do madduta or massuro.

The massuro or madduta of the man's family comes to the place or the woman's party with a predetermined day and hour to discuss whether the woman accepts the man's proposal as well as discuss doi pappenre (money to be given to the woman) as one of the traditional symbols in Bugis marriage. And after completing this process, it will be continued with the mappettuada process, even by agreeing on a place and time to carry out the mappettuada process.

Mappettuada which is coupled with Mappenre Doi. Mappettu ada is the process of discussing the time and place for holding a wedding ceremony, mappettu ada. and this place must also be taken by deliberation between the man and the woman, because this time and place is very important to do so that everyone can get a good opportunity so that the wedding ceremony process becomes looser for both the bride and her family.

The last assumption is that these meanings are perfected when the process of social interaction is taking place, such as in the process of mappacci, maccelleng-celleng, mampenre botting, and finally massita beseng, in this process all families, guests from both sides will interact and communicate with one another. each other with a joy which is the main goal for the traditional wedding ritual procession of the Bugis tribe community in pangkep

CONCLUSIONS

Cultural communication in the process of marriage customs in the Pangkep Bugis community in South Sulawesi goes through three stages, namely the pre-wedding stage, the wedding stage and the post-wedding stage where humans carry out actions based on the meanings that exist in something. The first stage after the marriage of mammanu-manu, madduta or maasuro, mampenre doi, mappatettong sarapo, mappacci, maccelleng-celleng, in this process

meaning can be obtained from social interactions carried out by other people, obtained in the second stage of the marriage stage, is mappenre botting , aka' nikkad, tudang botting marola and the third stage is the stage after marriage, the last stage is makkita beseng, and the meaning is perfected after social interaction is taking place. All of these processes have meaning in each isriadat tradition in the marriage of the Bugis Pangkep community which has the meaning of social interaction as a society that has values in every activity carried out in their customary marriage as a cultural communication for generations to come.

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