

LOCAL WISDOM VALUES OF THE *MATOMPANG ARAJANG* CEREMONY IN THE BUGIS BONE COMMUNITY, SOUTH SULAWESI

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ABSTRACT

The *Matompang Arajang* ceremony is a traditional ceremony that is still passed down from generation to generation and is still maintained today by the Bugis Bone community. *Matompang Arajang* is a ritual cleansing process of the royal heirlooms of Bone. Where the ceremony contains various local wisdom values. So far, previous studies have not reached the level of discovering the value of local wisdom from the *Matompang Arajang* ceremony. This article aims to describe the process or stages in the *Matompang Arajang* ceremony and to identify the values of local wisdom in the *Matompang Arajang* ceremony. The method used is descriptive-qualitative method with an ethnographic approach. Data collection techniques in the form of observation, interviews and documentation. Data analysis was carried out in three stages, namely data restatement, data description and data interpretation. These three stages form the basis for drawing conclusions. The *Matompang Arajang* ceremony includes activities such as *malekke toja*, *mapaota*, *memmang to rilangi*, *matompang* and *ma'tinro Arajang*. The local wisdom values contained in the *Matompang Arajang* ceremony include *Mappesona ri Dewata* (Sincerity and Submission to Allah), *Addenuang* (Responsibility Value) and *Maradde ri Ada na Gau* (Discipline Value).

Keywords: Local Wisdom, Value, *Matompang Arajang*, Buginese Society.

INTRODUCTION

In the midst of the influence of globalization and great forces that weaken and even eliminate local culture, it is the practice of the *Matompang Arajang* traditional ceremony that still survives and is getting stronger for the Bugis bone community. In fact, many people know and follow this tradition, but are not yet fully aware of the local wisdom values contained in the ceremony.

The Bugis Bone community has its own traditional cultural values that have been created by people long ago. Of course, it contains local wisdom values as well as philosophical values, religions and customs that are adhered to in the Bugis Bone community. So, from that the efforts to explore what is called the values of local wisdom, as stated by Maryani (in Basyari, 2014) that a nation like Indonesia needs energy in the form of identity (sense of identity), solidarity (sense of solidarity), a sense of belonging (sense of belonging) and national pride (sense of pride) to achieve the welfare and greatness of the nation.

According to Geertz, it is said that: „... local wisdom is an entity that greatly determines human dignity in the community“. Therefore, when the traditional values that exist in society are uprooted from local cultural roots, the community will lose its identity and identity, as well as lose a sense of pride and a sense of belonging. Local wisdom can also be interpreted as a local cultural wealth that contains a life policy, a way of life that accommodates wisdom and life wisdom.

The Bugis Bone community strongly adheres to the concept of cultural values as explained by Rahim (2011), namely: First, *alempureng* (honesty), in Bugis means straight, meaning sincere, true, good or fair. Second, *amacang* (intelligence), intellectual values and honesty values complement each other. In the Bugis language *amacang* means intellect or intellectual, which means having good intellectual abilities. Third, *assitinajang* (appropriateness), this word comes from the word *sitinaja* which means suitable, appropriate, appropriate or obedient. Fourth, *agetengeng* (constancy), *sealin* means firm, also means remaining or loyal to beliefs, strong and resilient in stance or tightly holding something. Fifth, *reso* (effort) is the key value for the implementation of honesty values. These values were passed down by Bugis ancestors through *Papangngaja* (advice) and *Paseng* (mandate).

South Sulawesi, especially the Bugis Bone community, is an area that has unique culture, both tangible and intangible, which is rich in local wisdom values. This cultural heritage needs to be preserved in order to remain a complete wealth for the culture of the Bugis Bone community. One example of culture found in the Bugis Bone community is the *Matompang Arajang* ceremony.

Matompang Arajang is the cleaning of the royal heirlooms of the Bone kingdom which is carried out annually to welcome Bone Anniversary. The ceremony is carried out in a customary manner, with the executors of the Empu Keris Pusaka (*panre bessi*) and *Bissu*, witnessed by the government and the Customary Council as well as the Bone community. From the aspect of culture value orientation, according to Clyde Kluckhohn & Florence Kluckhohn (in Basyari, 2014) that: "in the framework of the cultural system of every culture there is a series of abstract concepts and a wide scope, which live in the minds of the majority of the population. about what should be considered important and valuable in life". The value content in a cultural form is abstract and is often vague and hidden.

The *Matompang Arajang* ceremony is a traditional ceremony that is still maintained by the Bugis Bone community. The ceremony lasts from generation to generation as a reflection of the preservation of the heirlooms of the Bone kingdom known as *Arajang*. The *Matompang Arajang* ceremony has been carried out since the reign of La Ummasa Raja of Bone 2, even now it is still done every year. This is because the people of Bone are well aware of the values of local wisdom contained in the *Matompang Arajang* ceremony which have a very important meaning for the life of the Bugis Bone people.

There are several studies related to the theme of this research, namely: Local wisdom values of the Ngikis Traditional Ceremony at Karangkamulyan Site, Ciamis Regency by Syarif Hidayatullah (2019). This study explains that the implementation of the Ngikis traditional ceremony contains local wisdom values that need to be preserved, such as: (1) religious values, (2) social values, (3) language values, (4) artistic values, (5) historical values, (6) cultural values, (7) economic values, (8) knowledge values, (9) ethical values, (10) aesthetic values, and (11) compassionate, compassionate, foster care.

The title "The values of local wisdom of memiyu tradition in the Cirebon community (Study of the Village of Setupatok Village, Mundu District)" by In Wariin Basyari (2014). This paper concludes that the memitu tradition (salvation of the seven months) has religious awareness values, psychological health of pregnant women. Can maintain social integration and cultural preservation as a manifestation of the social and cultural identity of the community.

Research on the *Matompang Arajang* ceremony is important because no research has been found that explores the values of local wisdom (using local languages) in the *Matompang Arajang* ceremony for the Bugis Bone community. A number of studies have been conducted, only examining the implementation and meaning of the *Matompang Arajang* ceremony in general. This research does not only analyze the implementation, but rather describes the values of local wisdom (using local languages) contained in the *Matompang Arajang* ceremony. Thus there is a difference between previous research and this study.

Methods

Research on the values of local wisdom contained in the *Matompang Arajang* ceremony carried out by the Bugis Bone community is qualitative with an ethnographic approach based on informant data. The selection of informants was chosen purposively, where the researcher tended to choose informants who knew a lot about the *Matompang Arajang* ceremony. Informants were selected based on their experience and knowledge of the *Matompang Arajang* ceremony, namely *Bissu*, where all the *Matompang Arajang* activities are carried out by the *Bissu* and the customary council. Informants selected for in-depth interview. The results of the research will be presented in the form of written words in descriptions of the informants and observable behavior about the local wisdom of the Bugis Bone community culture, especially the *Matompang Arajang* ceremony.

In the data collection process, interview guides or question grids were used as the basis for formulating questions. Open-ended questions include three data fields. First, related data about the *matompang* ceremony process which is the locus in this study. Second, the values of local wisdom that are owned by the Bugis Bone community. Third, the *Matompang Arajang* ceremony contains the values of local wisdom by using the local language (regional language or Bugis language).

The research lasted for three months (June-September) in 2020 during the COVID-19 pandemic. At the time of data collection, researchers conducted direct interviews with informants. Informants who were participants in this study were interviewed for their willingness and awareness. Questions are asked one by one openly in an atmosphere both inside and outside the house. Part of the interviews were conducted via chat via WA and video calls. Informants were asked to share their experiences while participating in or being involved in the *Matompang Arajang* ceremony. At the same time, probing is carried out, which is a way of exploring or investigating answers given from informants. Then the researcher conducted a review of the informants, namely asking the informants again about the validity of the data obtained from the interviews.

The data were analyzed through three stages, namely: (1) data restatement, carried out by referring to interview quotes based on the informant's point of view, (2) data description, carried out to show data trends regarding the values of local wisdom during the *Matompang Arajang* ceremony, and (3) the data interpretation process is carried out by paying attention to the context of the process, behavior and actions which are the basis for this research. The

three stages of analysis form the basis for drawing conclusions. The data taken from the informants become supporters and supports that mutually reinforce the data that comes from observation and documentation.

Results and Discussion

Matompang Arajang or commonly called *massossoro 'Arajang* is a process of cleaning the royal objects of Bone. Items that are cleaned are relics of the Kings of Bone such as *Gedung pulaweng* (golden umbrella), *Sembangeng Pulaweng* (golden sash), *la tea riduni* (kalewang), *la salaga* (spear), and *alameng tatarampeng* (traditional weapon 7). These royal objects are an authentic proof, that Bone once was a kingdom that had a great influence which also colored the Indonesian national history world. The ceremony process is carried out in a sacred manner involving leaders, traditional councils, and *Bissu* as executors.

The *Matompang Arajang* ceremony has been carried out since the reign of La Ummasa Raja of Bone 2 who ruled in 1365-1368. Even though the king only ruled for three years, he had inherited the procedures for caring for sharp objects (*Arajang*), especially armor. At first the *Matompang Arajang* ceremony was not carried out every year, but only when the kingdom faced an enemy, when there was a disease outbreak, and a long drought.

The Process of the *Matompang Arajang* Ceremony

Preparation of the *Matompang Arajang* Ceremony

The Bugis Bone community prepares the *Matompang Arajang* ceremony for approximately three months, including the appointment of the committee. Budget preparations are obtained from the local government and volunteers who wish to contribute and participate. The preparations for the ceremony are quite long and complicated. This is because it requires funds and equipment as well as steady preparation. The preparations and equipment that must be prepared include:

- a) Equipment used by *Bissu* in the *Sere Bissu* (Alusuu) dance to accompany the *Matompang Arajang* process, from the beginning to the end of the ceremony, namely: *Bessi Banranga*, *Teddung Baburu* (Payung Baburu), *Arajang Flag Pole*, *Lellu* (Tandu), *Alameng*, *Alusu* (bamboo plaits), *Arumping* (wood plaits), *Wooden sticks*, *Oiye*, *Lae-lae* (Lea-Lea), *Kancing*, *Ana 'Baccing*, *Gendang*, *Pui-Pui*, and *Gong*.
- b) In addition to the preparation of *Bissu* equipment there is also preparation for offerings including *manurung*; bananas, young coconut, free-range chicken eggs, cucubanna', *recko ota*, dup-incense and *ulaweng* benno sprinkles.
- c) The attributes of the *Matompang Arajang* event are *tappere boddong*, *oje '*, *tappere sunnalangi*, *baku parementeng*, plait to cover the poles, *baku panampa'*,

The *Matompang Arajang* ceremony is usually carried out as a series of activities to commemorate Bone's anniversary, which is April 6. As stated by the informant that "On the anniversary of Bone, we commemorate it every year to remember that one year there will be rusty *Arajang*, so every day Bone is held a traditional ceremony of *Mattompang Arajang* or *Masossoro Arajang* which is routinely held every year" (R2). The sacred traditional ceremony is to purify the royal heirlooms of Bone called *Mappepacing Arajang* or *Massosoro Arajang* (*mattompang*). *Arajang* or the royal heirlooms of Bone have magical value and have been used by kings or royal officials.

Implementation of the *Matompang Arajang* Ceremony

There are several stages in the *Matompang Arajang* ceremony carried out by the Bugis Bone community, namely as follows:

a) *Malekke Toja* (move or collect water)

The Malekke Toja activity was carried out a few days before the *Matompang Arajang* event. Water collection is carried out in several places such as bubung purani, *Bissu* bubung, lacokkong, bubung la garoang, bubung toro, itello bubung, and bubung manurung. The process is carried out from 06.00 am to 17.00 pm. This process begins with a trip to the holy spring with offerings. According to the informant, "Every spring visited, the *Bissu* brought several offerings, namely 1 (one) *manurung* banana comb, 1 (one) young coconut, 1 (one) village chicken egg, cucubanna, *rekko ota*, incense sticks, as well as a sprinkling of benno ulaweng (R1)". Along the way, the prayer in the Torilangi language continues to be chanted and the sound of musical instruments such as *ana baccing*, *kancing*, drums and others is continuously played to ward off evil spirits that can interfere with the ritual of taking holy water.

b) *Mapaota*

In this process, the customary leaders offer betel leaves which are placed in a bowl to the Regent of Bone as a report that the traditional ceremony will soon begin. In this ritual process, *ota* or betel leaf is placed in front of the door of the room where the *Arajang* is stored with the intention of asking permission from the gods and ancestors and it is feared that *Arajang* will be taken and purified. As for the sentences used in this process:

<i>Bissu</i>	"maraja addampeng batara tungke'na Bone: saniasani <i>Arajangna</i> Bone maelo ritompang nassisabbingi tuana malebbikeng"
Rege	"kuru, sumange lekkeni mai lamarupe"
nt	
mean	
ing	
<i>Bissu</i>	"With respect to the king of Bone, the royal heirloom of Bone is ready to be cleaned which is witnessed by the elders."
Rege	"Please, bring them here."
nt	

In other words, the sacred objects (*Arajang*) which are the sacred heirlooms of the Kingdom of Bone are a symbol of domination where the king with his authority is respected by the Bugis Bone community. The customary council or *Bissu* asked the Regent of Bone for permission to clean this heirloom.

c) *Memang to rilangi*

Memang To Rilangi are the words spoken by *Bissu* about requesting permission to clean *Arajang*. This process begins with the accompaniment of a set of sounds and is accompanied by a dance called "*Sere Alusu*" by *Bissu*. Spiritually, the *Bissu* moved and controlled *Arajang* with the king's approval because they were considered capable of communicating and relating to the spirit guarding *Arajang*. Then, *Arajang* was handed over to the traditional leaders, then brought before the Regent of Bone to be removed from the sheath and laid down without the *sarong*.

d) *Matompang Arajang*

Before the *Matompang Arajang* activity was carried out, *mattedu Arajang* was carried out first, which means awakening the spirit of the heirloom as a form of respect issued by traditional leaders then handed over to *Bissu* and *Bissu* showing to the regent or king of Bone then given back to *Bissu* then *bissu* giving to *pattompang Arajang* (the figure who cleaned *Arajang*), then the *Bissu* performed *Sere Bissu* with *Bali Semange* a sacred blow at the time of the *Arajang mattompang* who performed *Pattompang Arajang*, namely the Blacksmith

After *Arajang* was taken from the museum and received a blessing from the ancestors, traditional leaders or *Bissu* paraded the royal heirlooms to be cleaned to *Pattompang* to be purified accompanied by *gendrang bali sumange*. and *Sere Bissu* by *Bissu* to surround *pattompang* and *Arajang* to be cleaned.

During the *matompang Arajang* procession, *Bissu* combines the fifth *sere* movement where one of the last *sere* movements is *Sere Maddampu Alameng / maggiri* (lifting the knife). *Bissu* is in a state between conscious and unconscious. *Bissu* perform stabbing movements such as stabbing oneself using a sharp knife while other *Bissu* do *sere* while moving around until the procession is complete.

After the signal was issued by the *pattompang*, the traditional leader or *Bissu* took back the *Arajang* to be returned to its storage, which was carried out by *Bissu*. The next procession carried out by the *Bissu* is called *Ma 'Tinro Arajang* (putting to sleep the spiritual value of heirlooms) *Bissu* recites mantras called *Mamemmeng*.

The closing of the *Matompang Arajang* Ceremony

After the *Matompang Arajang* event is over, the next event is also the closing ceremony of the *Matompang Arajang* ceremony, namely the cleaning of other heirlooms owned by guests, where the water that is cleaned is the rest of the *matopang* water and ends with a meal together by serving traditional Bugis food, as *doko-doko*, *barongko*, *biji nangka*, *cucuru bayau*, and others.

Local Wisdom Values of the *Matompang Arajang* Ceremony

The inheritance of local values in the Bugis community is not only within the family environment but also through a tradition inherited from the ancestors, namely the *Matompang Arajang* ceremony. Universally according to Qamar, et al (2017) that the cultural virtues of the Bugis Bone community other than those described above include: *mapep Pesona ri Dewata* (the value of submitting to God), *addenuang* (the value of responsibility), *adeele* (the value of justice), *maradde ri there is na gau* (discipline value), and *there is na gau* (commitment value).

Based on the findings in the field through several interviews with informants related to the values of local wisdom in the *Matompang Arajang* ceremony for the Bugis Bone community, it can be described as follows:

***Mappesona ri Dewata* (The Value of Sincerity and Surrender to Allah)**

Mappesona ri Dewata is the ideal value for everything to be stacked on *God*. He accepts sincerity and sincerity for everything that is destined by God, but also does not give up because he is convinced of God's love for each of his servants.

The implementation of the *Matompang Arajang* ceremony cannot be separated from the religious or belief elements of the Bone community. Religious values are related to the divine aspect including the substance of God, His omnipotence and the afterlife problems. In essence, the *Matompang Arajang* ceremony is asking for salvation or submitting to Allah SWT (God Almighty).

The *Matompang Arajang* ceremony is also filled with activities of praying and praising God Almighty. Before the *Matompang Arajang* activities begin, they must first carry out the *mappaota* activities which are carried out by the customary council or *Bissu*, with the aim of

respecting the noble that the matompang activities will be carried out immediately. The sound reads "*Bismilahi Rahmani Rahim, Kuru Sumange 'Naritompana Lamarupe' Arajanna Bone, Allahu Akbar*". Meaning: "By chanting the name of Allah, the Most Gracious, the Most Merciful, begin to clean up the royal objects of Bone, Allah is the Greatest." So before doing anything we have to ask permission and ask for salvation only from God Almighty. God does things of his own will and is almighty over everything. Basically, humans are in a very weak position because everything is determined by God's will. As the bugis proverb says that *ajja'mupettu rennu ri rental-lease Dewata* (don't let you give up on God's goodness).

Addenuang (The Value of Responsibility)

Addenuang is one of the local wisdom values owned by the Bugis Bone community which implies responsibility. The manifestation of responsibility, namely carrying out duties and obligations, both to oneself, society, the environment, the State and God. If the Bugis Bone community is given a mandate or management, it must be carried out with full responsibility. Traditional ceremonies are full of social activities, such as responsibilities, deliberations and mutual cooperation. Like the implementation of the *Matompang Arajang* ceremony, in which there are relationships between people and aspects of responsibility that are very important for the survival of the community.

The implementation of the *Matompang Arajang* ceremony has many stages as stated above, from these stages to mutually support and relate functionally. These stages were carried out by various parties, as stated by an informant (R2) that: "*Malekke toja* activities are carried out by *Bissu* by taking water from several wells, then matompang (*patompang*) activities are carried out by *panre bessi* which is usually carried out by five or seven people. These *Patompang* must be certain people, who understand iron scales and the possibility of descent from *Petta Panre Bessi' King of Bone 2*". So, every party who plays a role in the *Matompang Arajang* ceremony must have full responsibility in terms of these activities. As the Bugis people say that "*ajja*" *mupasalai adenuangna tauwe* ", which means don't ignore what people have entrusted to you.

Maradde ri Ada na Gau (The Value of Discipline)

Aradde ri ada na gau, is an action that shows orderly behavior and complies with various rules and regulations. The nature of compliance and loyalty of the Bugis community in various aspects, such as adherence to adat. The Bugis Bone community feels they must uphold the customary provisions. Because the traditional ceremony is something that belongs together, belongs to the people and belongs to the king. It means that one should never cancel an agreement, change traditions, destroy the noble values upheld by society. Like that Bugis advice "*reso temmangingi namalomo naletei pammase dewata*" Meaning: Work hard with sincerity and discipline and don't forget to pray that our goals can be achieved.

The manifestation of disciplinary aspects in the *Matompang Arajang* ceremony can be seen in terms of the time of activity. Where the *malekke toja* activity or water taking in several wells is carried out in the morning around 07.00 which is carried out by the *Bissu* and is carried out gradually from one well to another. These stages must be interrelated and complementary to create a complete cultural presentation. If one of the stages is not carried out, the *Matompang Arajang* ceremony will not run perfectly and sacred.

In the *Matompang Arajang* ceremony there are many values of local wisdom and these values become the glue for the Bone bugis community because these values have become common property. The implementation of the *Matompang Arajang* ceremony must be taught in the

community so that its values are not lost, it is the responsibility of the community in general to continue to preserve the traditional ceremony. The progress of a nation cannot be separated from the participation of its generations at all levels and elements of society which also includes the younger generation.

CONCLUSION

The *Matompang Arajang* ceremony performed by the Bugis Bone community is full of local wisdom values. The understanding of the Bugis Bone community that local wisdom is a cultural heritage of the nation or ancestral advice that must be maintained and preserved as a vehicle for the formation of identity and identity. The findings of this study indicate that the process of implementing the *matompang* ceremony includes a series of activities carried out in stages starting from *malekke toja*, *mapaota*, *memmang to rilangi*, *matompang to ma'tinro Arajang*.

The implementation of the *Matompang Arajang* ceremony contains local wisdom values that need to be preserved, namely: a) *Mappesona ri Dewata* (Sincerity and Surrender to God), b) *Addenuang* (Responsibility Value) and c) *Maradde ri Ada na Gau* (Discipline Value). The values of these local wisdom researchers use the local language, namely the Buginese language so that children and the young generation in Bone maintain and use their local language. These local wisdom values are a view of life about man as a person, man with society and man with God.

This study is limited to the perspective of *Bissu* and customary councils, not yet unifying the perspectives of community leaders and local government, including non-governmental organizations (NGOs), where they are the participants and visitors. This was due to the Covid 19 pandemic and limited time to conduct research. Combining or unifying the perspectives of community leaders and local government will allow a comprehensive interpretation to be obtained. In line with that, a further research is needed that involves all aspects by accommodating experience and knowledge about the *Matompang Arajang* ceremony, especially the values of local wisdom. In order for the tradition and culture of the *Matompang Arajang* ceremony to survive despite the advancement of technology and globalization.

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