



MAPSIKARAWA PROCESSES IN THE WEDDING CUSTOMS OF THE BUGIS PATTINJO TRIBE IN SOUTH SULAWESI

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Article history:	Abstract:
Received: 1 st January 2022 Accepted: 1 st February 2022 Published: 4 th March 2022	<p>This research was conducted in Bakaru Village, Lembang District, Pinrang Regency, Tarakan City. The subject of the research is the <i>mappasikarawa</i> procession in the Bugis Pattinjo tribe. Data collection techniques were carried out using in-depth interviews, observation, notes, and documentation techniques. The data analysis technique uses reduction, presentation, and conclusion drawing.</p> <p>Stages in <i>mappasikarawa</i>. First, the man went to his wife's room after the Kabul consent was carried out. Second, after successfully entering the room, the man will sit opposite his wife, third, the core <i>mappasikarawa</i> procession, namely the husband will touch certain parts of his wife who will be guided by someone who has been chosen by his family. Fourth, the bride and groom will be put in a sarong, then will compete to stand.</p> <p>The <i>mappasikarawa</i> procession has a meaning that is considered sacred by the Bugis Pattinjo tribal community so that in choosing someone who guides (<i>mappasikarawa</i>) it must be really considerate.</p>

Keywords: Customs, Mappasikrawa, Wedding Procession

INTRODUCTION

One of the major ethnic groups in Indonesia is the Bugis. People are scattered throughout the country but never forget their original culture. So do not be surprised if their customs still exist today. Both from unions, traditional ceremonies, even traditional clothes as inherited from their ancestors are still preserved to this day although still with a modern touch so as not to be left behind.

The Bugis people are famous for their strong customs and traditions. Tradition is broadly defined as the hereditary customs or habits from the ancestors that are still carried out in society and the assessment or assumption that existing methods are the best and most correct. Along with the times, the touch of modern technology has influenced and touched the Bugis people, but the habits which are hereditary traditions even have become customs are still difficult to eliminate. These habits are still often carried out, even though the implementation has undergone changes, but the values and meanings are still maintained in each of these ceremonies. There are two stages in the process of implementing the marriage of the Bugis community, namely the stage before and after the marriage contract.

The Bugis tribe is famous for its thick customs like in Bakaru village. The Bugis community in Bakaru village, of course, still highly respects the traditions and customs that have been used from the past until now and have been applied to the local community. In Bakaru Village, Pinrang Regency, there is a custom and habit that is still being maintained, known as the "*Mappasikarawa*" tradition. *Mappasikarawa* is that the groom must hold or touch certain parts of the bride's body. This is intended so that in the future the journey of entering the household is always filled with blessings from Allah SWT.

Based on the discussion above, the researcher is interested in studying further about the procession of the wedding *mappasikarawa* of the Bugis Pattinjo tribe in Bakaru Village, Lembang District, Pinrang Regency, South Sulawesi Province. The purpose of this research is so that the meaning of the *mappasikarawa* procession which is starting to become blurry is again understood and well known by the community, especially the Bugis.

LITERATURE REVIEW

Bakaru village is located in the southern part of Pinrang district. Its position is directly opposite the Endrekang district. So it is not surprising that the Bakaru village community is closer to the Endrekang community compared to their tribes in the urban area of Pinrang. The current main product in Bakaru village is yellow corn. Corn is what raises the economy of the people there.

The Bugis Pattinjo tribe is a sub-Bugis in South Sulawesi. The Bugis Pattinjo tribe began to spread throughout the country even though what is known by the wider community is only the main tribe, namely the Bugis tribe only.

The Bugis Pattinjo tribe is known as a hard worker. So it's not surprising that when they migrate to other people's territory, of course they have clear goals and are usually successful before returning to their hometown.

Mappasikrawa itself, is part of the wedding procession as an ancestral heritage which is considered sacred (sacred) so that the procession is never missed when the Bugis Pattinjo tribe gets married. *Mappasikawara* has differences in each area of the Bugis community. This is influenced by the spell of the female body parts which are considered to have special meaning for them.

For Admihardja, 1999), local knowledge is concepts derived from facts and social laws that are culturally inherited to shape behavior. Local knowledge gained from the experience of actively adapting to the environment is passed down from generation to generation into an environmental activity that is proven to be effective in preserving environmental functions to create social harmony. The definition of environmental activities is manifested in the form of ideas (norms = values, mythology, or folklore), social activation (social interactions, traditional/religious ceremonies, environmental management technology patterns (equipment).

Mappasikarawa is an inseparable process in a marriage by bringing together the groom and the bride in a certain place which is followed up with various behaviors by certain people with the hope that the bride and groom will someday get happiness, peace, safety and prosperity in navigating married life.

People who have traditional commitments generally believe in the existence of a fixed order or rule that regulates everything that happens in the natural world that is carried out by humans, including marriage activities. The order or the rules are stable, harmonious and eternal. The rules are the cultural order as the source of all human glory and happiness, therefore everything that humans do must be in accordance with or in harmony with the natural order of life around them. One of them is the order in marriage, namely the mappasikarawa activity.

RESEARCH METHODS

1. Types of research

This type of research is descriptive qualitative using a sociological approach. This approach was taken to observe and observe the mappasikarawa procession at the Bugis Pattinjo wedding

2. Research sites

This research was conducted in Bakaru village, Lembang sub-district, Pinrang district, South Sulawesi province

3. Data and data sources

The data in this study are all activities and actions that occur in the mappasikarawa procession, while the data sources in this study are the two brides as subjects who carry out the mappasikarawa procession.

4. Data collection technique

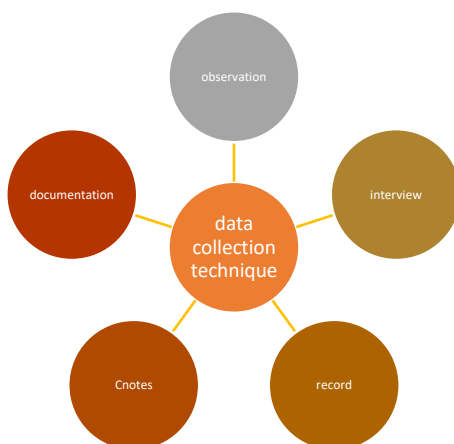
The data collection technique used in this study used in-depth interview techniques, participant observation, notes, records, and documentation.

First, the interview technique used in this study is a semi-structured interview. This technique will interview informants, but the questions asked are more free than structured interviews. In-depth interviews aim to find problems more openly without the impression of interrogating. Information from informants will be carefully listened to and recorded so that there are no errors in receiving information.

Second, the observation technique is direct observation in the field by observing the phenomena that occur in the field. Observations in this study utilize the senses of sight, hearing, smell, touch, and taste. The purpose of this observation is to complete the research data to make it more accurate.

Third, the note-taking technique is a technique for recording everything that is obtained in the field related to the research objectives. This note-taking technique will help researchers more easily see the Back data.

Fourth, the documentation technique is a technique for documenting all activities that occur when researchers conduct research in the field, both during interviews and other objects or activities that will later strengthen research results.



5. Data analysis technique

The analysis technique used in this study has three stages, namely reduction, data presentation, and drawing conclusions. Here's an explanation of the stages:

Reduction

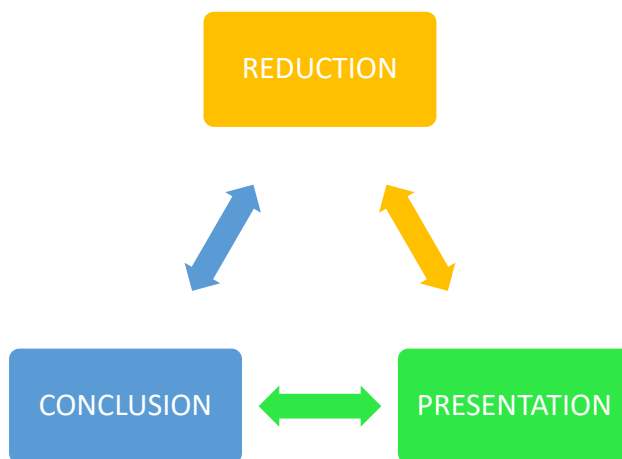
Data reduction is a selection process, focusing on simplifying the abstraction and transformation of rough data obtained in the field. Reducing data requires intelligence and broad insight. The purpose of reducing data is to provide a clearer picture in the study which will then make it easier for researchers to continue with lacking data.

Data presentation

Data presentation is a structured collection of information that gives the possibility of drawing conclusions and taking action. By looking at the data presentations, you will be able to understand what is happening to be able to plan further work based on what has been understood.

Conclusion

Drawing conclusions is a core part of research as an answer to the formulation written in the initial chapter. Drawing these conclusions will clarify the picture of the object that was previously not well understood



RESEARCH RESULT

The stages of the *mappasikarawa* procession based on the customs of the Bugis Pattinjo tribe, Pinrang Regency, South Sulawesi go through several stages, the following are the stages:

1. The groom comes to the bride's room
- 2.



After the contract has been successfully pronounced smoothly by the groom led by the penghulu and witnessed by the men and women. Then the next step, the men and women will pair each other's rings as a sign of binding and a symbol of the validity of their relationship as husband and wife. The Bugis Pattinjo tribe is the whole of the community adheres to Islam and based on the teachings of Islam men are not allowed to wear gold, so in Bugis Pattinjo weddings, men's rings are usually made of silver or the like and for women use pure gold.

After the ring installation is complete, the woman will enter the room which will be followed by her husband. but to get into his wife's room the men went through several obstacles.

First, He will face someone assigned to guard the door. The doorman will allow him to hold the doorknob after he has paid according to the guard's request.

Second, when he gets permission he will face his wife who will keep the door closed by her husband. in this procession, they will push each other until later his wife will give up and allow her husband to enter the room first. This stage means that later the husband will not easily dump his wife because he remembers his struggles to get his wife.

After successfully entering the room, the next step is the core stage in *mappasikarawa*.

3. The parts of his wife's body that the groom will touch first



the first stage the groom touches his wife's body which will be guided by someone brought by the groom. This stage is a core part of the *mappasikarawa* according to the Bugis Pattinjo custom. Here are the steps:

- a. the men sit opposite each other on the bed that will be used as their bed the first time they have sexual relations, then beside the groom will sit someone who guides the main part of the *mappasikarawa* procession. It should be noted that the person assigned to guide the *mappasikarawa* procession is not just anyone. It is believed by the Bugis Pattinjo tribal community that *mappasikarawa* greatly determines the fate of the bride and groom. So that if you choose the wrong person, it will have a direct impact on the ark of the bride's household later.
 - b. The guide will hold the hands of the bride and groom, then the thumbs of the two brides are brought together. After their thumbs meet, the groom will hold his wife's arm (usually he will be asked to hold the one containing it) in the hope that their sustenance will always be cheapened. Usually when the thumbs of their hands are brought together, the guide will ask not to press each other's thumbs. They will be directed to relax each other so that later when there is a problem in their family they do not defend each other's ego but how to give in to each other.
 - c. After the thumbs of the bride and groom have finished meeting, then the guide will then take over directing the thumb of the man to touch the parts of the woman which are believed to have a good impact on the household of the bride and groom. There are several parts that are usually touched. First, the left side of a woman's chest means that her wife always stands out, which means her dignity is lifted. Second, the woman's neck is usually the one the groom touches. This neck has a meaning so that they will always be able to eat comfortably. Third, the nose will be the one the husband will touch first. there are two meanings when touching his wife's nose, namely;
 1. It means that the bride and groom will always miss the smell of their bodies
 2. It means that his wife is like a buffalo, after her nose is tied, she will always go wherever her husband takes her.
 - Fourth, touch the earlobe. The earlobe is the part that is usually directed to be touched by men during the *mappasikarawa* procession. It means that later in the household there will always be generosity of sustenance. This is believed because the earlobe is a part of the body that only contains flesh.
 - d. The bride and groom will be put in a sarong. The sarong means that they are always bound together.
 - e. After the bride and groom enter into the sarong, both of them will be asked to stand up. This part is considered the most exciting because usually the two brides will compete to stand. It is believed that whoever stands first will lead the household. However, for the most part this meaning must be understood by both the bride and groom that the husband is essentially the leader in the household, so there should be no need to compete with each other to stand up first.
4. A spell that is taken over by someone who is trusted to guide the *mappasikarawa* of the bride and groom.

When guiding the *mappasikarawa*, it's not just messy, but there are prayers and intentions spoken by the guides when carrying out the *mappasikawara*. These prayers will greatly determine the lives of the two brides in their household. If the mantra mentions *siwenni* then that day the bride and groom will be moved to have husband and wife relations, but if he says *tellu wenni* then the bride and groom will be moved to have husband and wife relations after three legal days as husband and wife.

CONCLUSION

Based on the results of research on *mappasikarawa* as one of the customs in the wedding procession of the Bugis Pattinjo tribe, Bakaru Village, Lembang sub-district, Pinrang Regency, South Sulawesi Province, it can be concluded that *mappasikarawa* is an activity that is considered a sacred part of marriage. A person in charge of guiding (*Mappasikarawa*) should be someone who understands the mantra and the parts that should be touched, therefore the families of the bride and groom should not be wrong in determining who is assigned to the *mappasikarawa* of the bride and groom.

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