



Email:editorijless@gmail.com

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LOCAL WISDOM VALUES IN THE TRADITION OF SIRAWU SULO IN THE PONGKA SOCIETY

DAFIRAH*¹, PAMMUDA², BAHAR AKKASE TENG³, ESTI PERTIWININGSIH⁴

^{1,2,3,4}Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Correspondent: Dafirah, Faculty of Cultural Sciences, Hasanuddin University,

Makassar, Indonesia

E-mail: dafirah_asad@yahoo.com

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ABSTRACT

This study examines a people's party which is a tradition and has become part of one form of Bugis' culture. The people's party is called the tradition of Sirawu Sulo found in the Pongka Village, Tellussiattinge Subdistrict in Bone Regency of South Sulawesi. Sirawu Sulo is a tradition that has been handed down from generation to generation. As an ancestral heritage, this tradition is certainly born from a civilization of the past that is rich in messages, values, and even local wisdom. In addition, the Sirawu Sulo tradition is classified as one of the unique traditions of using fire media in its implementation. The importance of transforming the local wisdom value in life during the millennium era is an effort to build identity, and character of the nation based on regional cultural values. Therefore, local wisdom can be used as a foundation for national identity and integrity formation. It is even more important that the transformation of the local wisdom value as a filter in selecting other cultural influences. The method used in primary data collection is field research using interviews, recording, and observation techniques. The collected data is then analyzed based on cultural semiotics. The results of the study indicate that the Sirawu Sulo tradition in its implementation involves ritual processions especially before implementation. The local wisdom value contained in the Sirawu Sulo tradition, i.e.; mutual help, friendship, solidarity, respect for guests, respect for ancestors, and expressions of happiness.

Keywords: Tradition, Sirawu Sulo, Local Wisdom

INTRODUCTION

Indonesia is known as a multi-dimensional nation in terms of culture, religion, ethnicity and even skin color. This reliance into its own strength or its own characteristics is even a manifestation of the integrity of the Indonesian people. Diversity is spread in various regions in the form of local communities. Each community then has its own way of appreciating and living their lives. This was then expressed in the form of local wisdom.

Local wisdom is interpreted as an attitude or view and ability of a community in managing life both physically and mentally. Local wisdom becomes a container of creativity in the form of activities

carried out by a local community in answering or resolving the problems it faces. In fact, local wisdom is the essence of cultural wealth in the territory of Indonesia.

The importance of transforming the local wisdom value in life during the millennium era is an effort to build identity, and national character based on regional cultural values. Therefore, local wisdom can be used as a foundation for national identity and integrity formation. It is even more important that the transformation of the local wisdom value as a filter in selecting other cultural influences

The people's party is a group of community activities that are carried out, designed and enjoyed by the community owner. The people's participant itself has various forms in its implementation and one of them is in the form of tradition. Tradition is one of the elements of wealth possessed by Indonesia. Tradition is very much related to cultural issues because tradition is the spiritual manifestation of a culture. Without tradition, culture will not be able to survive in the life of human civilization. Tradition can be understood as an act that is repeated by some people in the same form if violated without causing real and firm sanctions. From the understanding of the tradition above, it has a similar pattern, namely an event that is repeated by the supporting community. (Suharsono, 1996).

Humans in life and life are never separated from the traditions that have been obtained from generation to generation from their ancestors. Traditions fill every human activity, from birth, marriage to death. Tradition as one aspect of culture and even cultural products is guaranteed by The Constitution of the Republic of Indonesia of 1945. As stated in the amendment to Article 32 paragraph 1 of the Constitution of 1945, it is stated that "The Advancing State of Indonesian National Culture is at the center of world civilization by guaranteeing freedom of society in maintaining and developing its cultural values" analyze every tradition that exists.

In implementing its tradition, humans usually use various media, specifically to communicate with nature, the creator, or with supernatural beings. The media can be spells or objects such as animals, water, plants, humans themselves, and some even use fire media. Traditions that use fire media in its implementation can be found in several regions, such as in Bali called the *ter-teran* tradition carried out by Ngaci Usaba in the past two years to coincide with Usaba Dalem Ngangih or at the time of fertilization. The *ter-teran* tradition is also guaranteed by Aci Muu-muu. The *ter-teran* ceremony is carried out by all the people of Pakraman Jasri Village (Dewa Ayu Made Satriawaty, (2014: 8). Likewise the Hondu community is in Lombok. Nyepi is the moment awaited by young people from Banjar Negarasakah and Banjar Sweta youth in Lombok, West Nusa Tenggara (Kompas.com, 17/032018). Some schools of Koranic studies of children and young people are answered as a game using fireballs. The game of fireballs is used as a guide, message and mission. So the students need a spiritual practice in doing it, such as fasting and avoiding certain foods. This is to control lust, (Lutfiah, 2015). A similar tradition is found in South Sulawesi, especially in the Bugis community, precisely the Pongka people in Bone Regency with the name *Sirawu Sulo* (fire war).

The tradition of *Sirawu Sulo* found in the Pongka Village, Tellussiattinge Subdistrict, and Bone Regency is carried out in three years or adjusted to the whisper received by the *sanro* (witchdoctor). For the Pongka people, this tradition is a form of their respect for their ancestors. According to Kasmin (2017: 44) *Sirawu Sulo* is a tradition of community speech and custom procession which tells the history of the formation of the Pongka Village.

METHODOLOGY

This study comes from a study conducted by a team. Therefore, this study uses the methods in collecting data. In the data collection, field research and library research were conducted. Library research is done by searching and studying various literatures in the form of books, journals or

papers related to studies, problem formulation, and all related to research on *Sirawu Sulo*. In addition, the study aims to provide an understanding of the themes of scholarship and the research area so that it will help in the formulation of research strategies that are used while assisting the processing and analysis of data.

Field data collection is the most important element in this study, because it is a primary data source. To obtain valid and maximum data, of some techniques are needed as a support. The techniques used in collecting field data in this study are: 1) Conducting initial observations carried out by researchers when preparing the proposal and after finding the research topic. The purpose of the initial observation is to bring researchers closer to the object of study; 2) Interview with informants, especially community leaders and *sanro*; 3) Recording both during interviews and during people's parties (*Sirawu Sulo*).

DISCUSSION

The Process of Implementing the Sirawu Sulo Tradition

The birth of the tradition of *Sirawu Sulo* of the Pongka society is inseparable from the historical pieces between Bone and Soppeng. Based on the acquisition of oral data, it was stated that basically the occupation of Pongka was originally a migrant resident from a neighboring village, precisely the one formerly called the Baringeng Kingdom in Soppeng Regency. The Baringeng society decided to leave their village because of internal problems between the royal sons themselves.

One of the royal sons and his followers decided to leave his village to look for new settlements. After a long journey and assisted by a magical drum carried by a group of Petta Mabbaranie it was finally decided to settle in an area they called themselves Pongka (based on the sound issued by the drum). The drum sounds like *ngka ... ngka .. ngka ...* which means '*engka*' (any). While the words '*pong*' (stem or base). So that Pongka can be interpreted as the basis of life. Feeling confident that the King and his entourage will settle in the area so an intelligent oath is carried out by throwing eggs towards the east and west (the border of the Pongka Village with Ulo Village).

It is predicted by the local community that the tradition of *Sirawu Sulo* started since Petta Mabbaranie settled and gave the name of her new settlement Pongka. The tradition was carried out as a form of their gratitude for the new settlements they discovered. The tradition was then continued by the Pongka people as their ancestral heritage.

Based on the agreement of the Pongka society, the tradition of *Sirawu Sulo* is carried out every three years or based on an appointment received by traditional leaders in this case *sanro*. The tradition of *Sirawu Sulo* is an obligation of the Pongka society to carry out it on schedule, because it is believed that if this tradition is not carried out then Pongka and its people will experience disaster.

The implementation of the *Sirawu Sulo* tradition lasted for three consecutive nights, and before the tradition of the fire war, the *sanro wanua* (village witchdoctor) and the community carried out the ritual of *magguliling wanuwu* (around the village). *Magguliling procession manuw* is led directly by *Sanro Wanuwu*. There are fourteen (14) chicken stretchers from bamboo (carried by two men) containing ten (10) chickens that are still alive. The ten chickens are put into baskets made of woven bamboo. (See Figure 1).



Figure 1. Preparation for the ritual of *Magguling Wabuwa Massappo/Wanuwa*

Sanro wanuwa and his entourage (the carrier of a chicken stretcher) accompanied by two drummers surround the village. During the tour around the village, a group of *sanro wanuwa* also visited a number of sacred places. The first location visited was *ulo-ulo* which is the Pongka border area. Spells and put a few offerings. Another location visited was a large sacred tree. And under the tree there is a tomb of the ancestors of the Pongka society. In that location *sanro wanuwa* recites the mantra and submits offerings. The group then goes to Pongka hill and that's where the group dances and accompanied by a drum beat. After going around the village, the *sanro wanuwa* group returns home *sanro wanuwa* where they started. (See Figure 2).



Figure 2. When *sanro wanuwa* and his group say a prayer in a sacred place

At the home *sanro wanuwa* has gathered residents, especially those of the male sex who will participate in the fire war party. Participants will be covered by the whole body of coconut oil that has been roasted by *Sanro Wanuwa*. The goal is that participants do not experience burns or blisters when exposed to a fire. Even if they blister momentarily disappears by itself. After all participants were covered with coconut oil, go directly to the field where the fire war was held. (See Figure 3).



Figure 3. The atmosphere of the distribution of coconut oil to be rubbed on the body so as not to blister when exposed to fire

Sulo (fire) used by each participant is made of twenty-five dried coconut leaves tied. The amount of *sulo* used at the party is not restricted. *Sirawu Sulo* usually lasts about two hours or when the *sulo* has gone out or runs out. (See Figure 4).



Figure 4a. *Sanro Wanua* began to ignite a fire as a sign of the start of the fire war



Figure 4b. The atmosphere of the fire war

Local Wisdom Contained in the Tradition of *Sirawu Sulo*

1) Mutual Help

For the Bugis, mutual help is a cultural manifestation of help. In fact, this culture has become a philosophy for the very famous Bugis "*Rebba Sipatokkong, mali siparappe, malilu sipakaingek*" (collapse enforcing each other, drifting against each other, forgot to remind each other). The philosophy gives the message that people always have to stand firm and stand firm in navigating life, you should help when facing obstacles and reminding each other to go the right path (Putra, 2018).

As part of the culture, behind the implementation of the *Sirawu Sulo* tradition, of course there is meaning. As a social being, the Pongka society naturally wants to interact with each other. The *sirawu sulo* tradition is one of the events to reflect on the ability to interact and cooperate with each other. In this tradition, there are many activities that involve all community units without being designed before. That is, this activity can be interpreted as a reflection of the ability to work together, work in

teams, and interact with other community members. The sense of solidarity is cultivated on the principle that the tradition of *sirawu sulo* does not belong to *sanro wanuwu*, not to the village head but to the Pongka society as a whole. So they start from the preparation process to the implementation of the traditional ends, all consequences and risks become a shared responsibility. By carrying out this activity routinely from generation to generation, it means that social interaction is well maintained so as to enable the growth of social solidarity among them.

2) Solidarity

The feeling of growing solidarity from a friend's loyalties can be the forerunner of a sense of unity. In addition to the solidarity of a sense of togetherness are a sense of empathy and sympathy towards others. A sense of solidarity breeds an attitude to help each other and care for others.

When slaughtering horses or buffaloes, the fathers are willingly invited to come to help their neighbors or family. Start slaughtering preparations until after the horse or buffalo is given away. On the other hand, mothers do the same thing. Alternatively, from house to house, the mothers come in groups to help, from chopping meat to cook.

3) Gathering

Another atmosphere that can be seen in the *sirawu sulo* tradition is the power of kinship that is manifested in the form of friendship. Pongka society visits each other from one family to another, even though there is no kinship between them.

Like the atmosphere of *Adha* and *Idil Fitri*, residents apologize to each other and the host presents a variety of foods ranging from mild to heavy foods. In fact, families or relatives who migrated when the *sirawu sulo* tradition was carried out became a tradition of going home. They let go of each other longing, chatting while enjoying the host's treats.

4) Appreciating Guests

When the *sirawu sulo* tradition was carried out, the Pongka society as a whole, not only prepared treats for guests who arrived but also prepared accommodation for foreign and local tourists.

The Pongka society openly accepts and accommodates guests who do not have relatives or family in the Pongka. The rooms in their homes have been prepared by the guests. In fact, it is not uncommon for them to sleep in the living room and let guests occupy their rooms. They always cling to the ancestral message that the guest is king. By that, all forms of service are given to the guests maximally.

So that when the *sirawu sulo* traditions were carried out, each house seemed crowded because it was beside the family who came from wandering also by local tourists and foreigners. And the hosts always welcome guests with a sincere and sincere smile and hospitality.

5) Respect for Ancestors

Before the peak of *Sirawu Sulo*, the Pongka society carried out a ritual by visiting several locations which were considered quite important. These places witnessed their presence in the area called Pongka.

They realized that their present presence in the Pongka was inseparable from their ancestral war. By that he remembers and respects his ancestors, they visit him. In these places they don't forget to say prayers, salvation prayers and expressions of gratitude.

6) Joyful Expression

The beginning of the war of fire was derived from the behavior of immigrants from Soppeng who had discovered a new settlement which he called Pongka. The excitement overflowed because it was free from arbitrary and oppression carried out by a son of the king of their origin.

The expression of joy is expressed by throwing the torches that they use as an ancient lighting device. Then the Pongka society now adopts it in the form of fire war.

CONCLUSION

The *Sirawu Sulo* tradition, which is a popular party for the Pongka society, is inseparable from the historical elements formed by the Pongka residential area itself. This tradition is an ancestral heritage that must be carried out routinely every three years. The implementation begins with a village fencing ritual (the essence of *magguliling wanuwa*) to avoid disasters as well as a form of appreciation to their ancestors. Various values of local wisdom found in the tradition of *sirawu sulo*, including: mutual help, solidarity, friendship, respecting guests, respecting ancestors, and expressing a sense of joy.

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