

Procession of Making Holy Water for the Addinginging-Dinging Rituals in the Tenro Communities of Selayar Islands

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ABSTRACT

This study aims to reveal one of the processions carried out in *addinging-dinging* rituals. *Adding-dinging* rituals are one of the rituals that are carried out routinely every year by the Tenro community in Selayar Islands Regency, South Sulawesi. This ritual is regularly held on the last Monday of every month in Muharram. Various activities or processions carried out by the Tenro community are related to the ritual. One of them is a procession of making holy water that will be used at the peak of *addinging-dinging* rituals. In this procession various activities and equipment used as a manifestation of their actualization in the form of symbolization. The making of holy water, in this ceremony, is the filling or giving of spells to the water that is in the temple as many as seven pieces which will be used at the peak of *addinging dinging* rituals on Monday.

Keywords: Procession, Holy Water, Ritual, Addinginging-dinging.

1. INTRODUCTION

Dusun Tenro is one of the hamlets in Bontolempangan Village, Buki District, Selayar Islands Regency. The people who live in the Tenro Hamlet are ethnic Makassar, the majority of who are Muslims. As an ethnic group of Makassar, of course the Tenro community has a strong background in Makassar culture.

As with other ethnic groups in the archipelago, the Tenro communities have a variety of ancestral heritage which manifest in various forms such as a tradition, rituals, or others. One of them is a ritual called *addinginging-dinging* ritual. This ritual lasts until now and is routinely carried out by the Tenro Community, precisely every last Monday in Muharram. The various activities contained in this ritual include: *anrajo-rajo* (an activity involving women by carrying out pilgrimage activities to various places that have historical value for the Tenro communities), traditional art performances and folk games such as *dideq* (a type of speech tradition that is between male and female groups, *ammancaq paddang* (a kind of *pencat silat* that uses swords), traditional food, and processions for making holy water (which will be used at the peak of *addinginging-dinging* rituals).

One of the activities in *addinging-dinging* rituals will be the focus in this paper, namely the procession of making holy water, a procession that is classified as sacred. It is carried out full of hydration by the Tenro community from beginning to completion. The procession of making holy water not only shows tiered activities but is accompanied by various devices as a complete procession.

For writers this procession is important to discuss because it is related to water as the main media used in this procession. As we know that water is the main need for all living things in this world. In addition, water has its own philosophy for life and human life. Beside water, various objects such as banana leaves, *banno* (popocorn), betel leaf and incense. These objects certainly have their own meaning and function in the process of making holy water.

In addition, water is the source of life for all living things on this earth. Even humans can survive several days without food intake as long as they get drinking water. All living things in this world need what is called water, from microorganisms to the noblest creatures, namely humans. There will be no life without water, because water is the main need for the process of life [1]. Even Balinese people have sacred/sacred values (*penglukatan, sanjiwani, pengentas* and others). Air as a

healing medium or treatment for disorders of birth and mental pain (smelter *mala, papa, pataka, lara, rogha, dosa, leteh, letuh, wigna*), or other life functions [2].

The activity of making holy water is an activity of giving spells to water so that the water can be a medium of prayer, hope, and apology. As explained by the fact that water is still believed by Balinese people, even in Catholic teachings it is understood as holiness and the water which has been blessed by the priest of the church is believed to be the path of God in giving baptized new life, new life in God [3].

2. LITERATURE REVIEW

Some previous studies related to this study used water media in a tradition or ritual. One of them is a thesis written by Fitriyani [3] with the title of the thesis "The Meaning of Water in the Ritual of Baptism in the Church of ST. Antonius, Kota Baru, Yogyakarta. Based on the approaches and methods used, it was revealed that the meaning of water in baptismal rituals at the Church of St. Antonius, the Kota Baru, Yogyakarta, understood by the congregation as sacred and believed to be a means of God in giving new life to children who are baptized, to live a new life in the divine, namely with the Christian faith. Barthes's theory distinguishes meaning into two dimensions, namely dimensions of meaning denotative and connotative. In the denotative context the meaning of water is not yet considered sacred because it has not been sanctified by the high priest of the church (meaning in general), on the connotative meaning seen when water is considered holy because it has been prayed for by the high priest of the church (specifically meaning). When the child has been baptized using the holy water he will always get divine grace and blessings from Jesus Christ, that blessing will always guide the child in living his long life.

The equation with the thesis with this paper is that the ritual discussed together uses water as a medium to invoke salvation. The difference is in the nuances of both religiosities. In this thesis, the water is purified by the priest while the *addinging-dinging* ritual is sanctified by the local traditional figure.

Another study was conducted by Suriyanti in 2008 in Cilacap with the title of his paper "Sea Alms Indigenous Ceremony on the Cilacap Coast" [4]. In his research revealed that the traditional sea alms ceremony on the southern coast of Cilacap Regency is a tradition or custom held by the fishing community of Cilacap once a year, namely every *Suro* month (Javanese calendar) which coincides with Kliwon Tuesday or Kliwon Friday. This traditional ceremony contains religious meaning, namely as a manifestation of gratitude for fishermen's fish catches and the prayer request for safety and abundance of fish catches the following year. This shows that the way people catch

fish is passed down from generation to generation [5].

Similar to the study, that the rituals carried out are both related to water and together are rituals of manifesting gratitude for all fortune and goodness gained during the year, the difference being that this study focuses on the Fishermen community, while rituals carried out by the Tenro community intended for the community in general. Another difference lies in the ritual implementation procession, in gratitude research manifested in the form of sea alms as a source of income for fishermen, while this research is expressed in the form of bathing together by the entire Tenro community.

3. METHOD

This research belongs to the type of descriptive qualitative research. Data and analysis of data are presented in the form of words without involving percentages or numbers. Data consists of secondary data (obtained from previous studies or studies) and primary data obtained from field data collection.

The methods used in collecting primary data are field surveys, interviews, and documentation (recording). Field surveys are carried out by witnessing or being directly involved in the procession of making holy water. Interviews were conducted in an unstructured manner (without using a questionnaire) using interview guidelines which contain the outline of the questions. The method of selecting informants is done randomly to traditional leaders, community leaders, religious leaders, and maestros of traditional folk arts and games. Recording is done by using three instruments namely a photo and handy came camera, and a voice recorder. Photo cameras and handycams are carried out when the ritual takes place, while the voice recorder is used when interviewing the informants. In addition, in collecting data recording techniques are very important to record all the things that are important to help limited human memory.

Data collected on voice recorders, photo cameras, and camcorders is then transferred to written discourse. The next step is to do the translation from Selayar Language to Indonesian to help facilitate data analysis.

4. RESULT AND DISCUSSION

The process of making holy water is one part or phase in *addinging-dinging* rituals. In general, rituals in many ways are interpreted as religious or semi-religious ceremonies in a community [6]. Ritual is one way to communicate. All ritual forms are communicative. Rituals are always symbolic behavior in social situations. Therefore ritual is always a way to convey something. Realizing that ritual is one way of communicating, then the term ritual communication

appears [7].

4.1 Requirements in the Process of Making Holy Water

Before carrying out the process of making holy water a number of things are prepared, namely:

- 1). *Bengki*, a kind of jug as many as seven as a reservoir of water taken from an old well.



Figure 1. Bengki

- 2) . Betel leaves, in a ritual function as homage to ancestors



Figure 2. Betel leaves

- 3). Incense, smoke coming from the incense with a fragrant aroma from kemenyamn is a medium for presenting their ancestral spirits



Figure 3. Device Two

- 4) *Benno* (popcorn), as a symbol of life



Figure 4. *Banno*

- 5). Banana leaves, as crooked lazy as well as a symbol of sustainable life,



Figure 5. Banana leaves

- 6) Drum two pairs as a medium to invite ancestral spirits as well as a sign given to the community that the ritual had begun.



Figure 6. Drum

4.2 Procession of Making Holy Water

Before the procession begins, water is taken first in an old well. Water collection is carried out on Sundays around 3:00 p.m. Water collection was carried out by a group of seven people and one of them carried incense. Every mother upholds a *bengki* and while going and returning brings water to convoy carrying water accompanied by the drumming of two boys. *Bengki-bengki*, which was filled with water, was then arranged on a stretch of banana leaf at the Tenro hamlet chief's house.



Figure 7. *Bengki* arranged on banana leaves

The process of making holy water began at 8:00 p.m. (After Isha prayer) which was led by two traditional leaders (a man and a woman). The procession was also attended by community leaders, religious leaders, local communities and even traditional leaders, community leaders from neighboring villages.

Two ritual leaders of this procession take a seat between two *bengki* (each faces a *bengki* and then begins to open the lid. Before reciting the mantra, the drum starts to be beaten and from the kitchen the female convoy sings the *kelong adding dinging* night. On the line the forehead is a carrier of incense and the convoy forms a circle around the *bengki-bengki* which has been arranged on a stretch of banana leaf, then the singers (sambal singing) surround the *bengki* for seven times



Figure 8. Ritual leader



Figure 9. The singers

After the *kelong* ends, the ritual leader then takes the incense and places it beside him and begins to take the *banno* (popcorn) in his hand. The *Banno* was then spelled out by the two ritual leaders alternately and subsequently put into *bengki-bengki*. Alternately, *banno* and betel leaves are included in the yam. The guests and invitees participated in the process of making this water solemnly and solemnly.



Figure 10. Situation of making holy water

The process of making holy water ended with a joint dinner. While enjoying the dinner menu, guests are usually treated to a variety of entertainment. Entertainment which is usually displayed oral literature *dideq* and *pammancaq paddang*.



Figure 11. *Dideq* Oral Literature performance



Figure 12. *Pammancaq padding* performance

The water that has been purified through the making of holy water is ready to be used at the peak of *addinginging-dinginging* ritual which is carried out on

Monday at 6:00. This holy water is used to bathe citizens en masse. For the community, this holy water has various properties ranging from treating all kinds of diseases, warding off bad luck, and also as a sign of the beginning of a new life and forgetting the previous life that is considered not good. Basically *addinging-dinging* ritual is a media request for hope and an apology for mistakes and mistakes made during the year. This can be seen in the expressions of prayer by the leader of the ritual before splashing water as clean as the people who have gathered.



Figure 13 and 14. The peak atmosphere of *addinging dinging* rituals

5. CONCLUSION

Making holy water is one part of the *addinging dinging* rituals which is done on Monday night (the day before the peak of *addinging-dinging* ritual). This procession is a religiosity activity of the Tenro community towards the power of the magic found in Water. This is very much related to the philosophy of Water itself.

Making holy water is done in an orderly manner based on step by step that have been going on for tens or even hundreds of years ago. Various tools became a requirement for the procession of making holy water such as bengki, incense, betel leaf, banno, and banana leaves.

Bathing using holy water that has been spelled is believed to keep them away from various diseases, calamities, and distress, besides that, it also becomes an expression of gratitude for all the fortune and pleasure that has been given by the Almighty.

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