



Convention and the Function of Reading Sure' Meongpalo Karellae for Bugis Farming Communities in South Sulawesi

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Abstract. The existence of the Meompalo Karellae manuscript in the process of cultivating rice fields by the Bugis community in South Sulawesi, is currently a rare activity and the lack of attention from the perpetrators of the tradition itself is classified as very concerning. The results showed that the reading ceremony of Sure' Meompalo Karellae was carried out by starting the stages of the ceremony, namely starting the preparation stage, the ceremony preparation stage, the time of the ceremony, the venue for the ceremony, the parties involved in the ceremony, the ceremony's preparations and equipment, as well as the taboos in the ceremony. There are three ritual stages in the reading of Meompalo Karellae's manuscript, namely Mappalili, Maddoja Bine, and Mappadandang. On the other hand, sure' contains stories or myths, both regarding the origin of the arrival of humans descended from the gods of the heavens and earth as well as regarding the origin of the appearance of the Goddess of Rice called Sangiangserri. The reading of the sure' Meompalo now continues for one night until dawn breaks on the eastern horizon. After that, the sanro began to lead the next ceremony, namely the mangampo (sowing seeds) ceremony on the seeding field. The functions of the script reading ritual in the story of Meompalo Karellae in Bugis society are categorized into religious functions, social functions, educational functions, economic functions, educative functions, and cultural functions. Sanro began to lead the next ceremony, namely the mangampo (sowing seeds) ceremony on the seeding field. The functions of the script reading ritual in the story of Meompalo Karellae in Bugis society are categorized into religious functions, social functions, educational functions, economic functions, educative functions, and cultural functions. Sanro began to lead the next ceremony, namely the mangampo (sowing seeds) ceremony on the seeding field. The functions of the script reading ritual in the story of Meompalo Karellae in Bugis society are categorized into religious functions, social functions, educational functions, economic functions, educative functions, and cultural functions.

Keywords: Convention · Function · Sure' Meompalo Karellae · Bugis Farmers

1 Introduction

One form of community tradition, namely behavior or habits that have been carried out from their ancestors to the current generation. In the life of the Bugis people in South Sulawesi, we know several kinds of traditions related to their livelihood system. These traditions can be divided into two categories, namely, traditions related to agricultural (inland) culture and coastal (marine) cultural traditions. The Bugis community recognizes and fosters these two cultural traditions according to their natural environment and their main livelihoods. The Bugis tribe in South Sulawesi each has a community whose livelihood lives in agriculture for agrarian and maritime communities or fishermen for coastal communities.

One type of traditional ceremony is the community ritual of guarding rice seeds which are usually carried out for several days based on the community's belief system in the rice goddess called Sangiangserri. The belief of the Bugis people in Sangiangserri originates from a myth about the origin of the discovery of rice plants and Sangiangserri's journey from one country to another under the escort of Meompalo Karellae. The traditional Bugis myth about Sangiangserri's wanderings is told in texts or Sure' Meompalo Karellae to find a place to live that he considers ideal or full of peace of mind.

In Meompalo's story in Bugis land as an ideal place to live in life, he finds something different from the places he has been through. Sangiangserri and his entourage were warmly welcomed, entertained, and rested in the rakkeyang (loft), coupled with the hospitality of the inhabitants, and the justice and wisdom of their rulers, made Sangiangserri and his entourage happy to live in Wajo. It's a shame that Sangiangserri was too tired, exhausted, and sad to remember the ups and downs of his journey, and the characteristics of the human children he met, so he was determined to leave the earth, to then return to heaven to meet his two parents who are enthroned in Botillangi (the upper world).

The farming community has a myth about Sangiangserri that contains the concept of Bugis belief in gods. In addition, the myth contains various kinds of socio-cultural ideas and values that are considered ideal in the supporting community. Sangiangserri's journey is always read repeatedly in the context of the maddojabine ceremony. The reading of the myth is intended for a purpose of worshiping Sangiangserri as well as an ancestral effort to instill noble values in society, including children and adolescents.

The maddojabine ceremony for the Bugis community is carried out collectively in honor of the Galung Arajang (royal rice field) which is named Larumpia. In determining the time to start going down to the fields, the community members usually hold a meeting called tudang sipulung, or sitting together or the community. Tudang sipulung was attended by the village government together with sanro (shaman), pallontarak (lontarak experts), and local farmers.

The maddoja bine ceremony lasts for two nights, for the Larumpia rice fields a lively and lively party is held, accompanied by traditional Bugis music. Other ceremonies take place at the homes of the farmers and are usually carried out simply, however, the families of the farmers who are considered well-off usually have a banquet for relatives who are invited to attend the maddojabine ceremony.

Massure' is an ancient tradition that has been passed down from generation to generation. The recitation, which is read in the maddoja bine ceremony in Bugis society, is

an absolute part of the ritual. On the other hand, the sure' contains stories or myths, both regarding the origin of the arrival of humans descended from the gods of the heavens and earth as well as the origin of the emergence of the rice goddess called Sangiangserri. The reading of the sure' Meompalo now lasts for one night until dawn breaks on the eastern horizon. After that, the sanro began to lead the next ceremony, namely the mangampo (sowing seeds) ceremony on the seeding field. This also indicates that the entire series of maddoja bine' ceremonies have been completed.

2 Theoretical Basis

Convention is the meaning of symbols contained in texts and ritual objects. For the sign and denotatum revealed by Peirce, he focuses on three aspects of the sign, namely iconic, indexical and symbolic. According to Peirce, the distribution of trichotomous signs is very fundamental. Iconic is something that performs a function as a marker similar to the shape of the object. A symbol is a marker that performs the function of being a signifier whose conventional conventions are commonly used in society. A symbol is a sign whose representation points to a certain object without motivation. Symbols are signs that have a relationship with their objects based on conventions, agreements, or rules. The meaning of a symbol is determined by a mutual agreement, or accepted by the public as a truth.

The concept of folk function is indeed flexible, many experts have a formula according to their respective fields in interpreting function. There is no consensus on the concept of function among experts in the social sciences. The function of cultural elements is used to fulfill the needs of human instincts and culture itself, the function of cultural elements is used to determine the whole and systematic social structure.

Folklore has four functions (Dundes, 1965:279–298), namely as:

1. Mirror or projection of the owner's wishful thinking.
2. Institution ratifying tools and cultural institutions.
3. Educational tool.
4. Means of social pressure and control of people's behavior (exercisian social control).

3 Research Methods

This research method is descriptive-qualitative research, the data collected is not in the form of numbers, but the data comes from interviews, field notes, documents, and other sources. The purpose of this descriptive-qualitative research is to describe the reality behind the phenomenon in depth, detail and thoroughly in society. Therefore, the use of a qualitative approach in this research is to match the realities of what is in society with existing theories by using a descriptive method. The research location was conducted in the South Sulawesi region.

4 Research Result

The ritual reading of the Meompalo Karellae script tells the story of Dewi Sangiang Serrihas a guardian of a cat known as “Meompalo Karellae”. The village that he likes is the one that has a good rice income because it is blessed by Dewi Sangiang Seri. Starting from there, the Massure tradition was held. The community believes that if you want to have a good and abundant harvest, you have to carry out the Massure before the ceremony of going down to the fields (cultivating crops).

The convention that the Bugis people believe in and believe in regarding We Oddangriu, the daughter of Batara Guru, who after her death, transformed into the Goddess of Rice (Sangiangserri). Meompalo Karellae is the embodiment of a wet nurse (Inannyumparena). We Oddangriu tells of the wanderings of Sangiangserri and his followers to several Bugis countries in search of people who are virtuous and polite. Batara Guru is the eldest son of the celestial god To Palanroe (the creator), also named To Patotoe (the ruler of human destiny), from Datu palinge (the woman the creator) descended to earth at the wish of all male and female kings in the heavens and under the earth, after the great families of the gods in the sky held a meeting, it was decided to send Batara Guru to create the bones of the earth,

The Story of “Meompalo Karellae” is an episode of the epic La Galigo, a literary work that is conventional for all Bugis people. In essence, the values contained therein are something positive and universal. Meompalo Karellae which means red striped cat (Bone, Soppeng, Wajo, Sidenreng Rappang), is commonly called Meompalo Bolongnge (MPB) which means black striped cat. In principle, the versions are not different, only in terms of terms and one’s perspective on Meompaloe.

A convention that applies to the Bugis until now is when a cat is seen from the front, the dominant color is black and striped, whereas when viewed from the side, the cat looks red and striped. So that until now among the Bugis people, cats that have red or black stripes are considered to have a divine aspect, therefore they must be treated as sacred and sacred creatures.

The Massure tradition is not that just anyone can read it, only a Massure’ who reads sure’ is able to read and recite this literary work using the ancient Bugis language. Massure becomes a sign symbol which is a convention and contains the meaning of respecting and maintaining traditions and values of chivalry, manners, cultural wisdom interspersed with romantic life behaviors. Currently, the existence of Massure for the Bugis community in South Sulawesi, which is the majority of the Bugis tribe, can be said to be rare. Not many Bugis people can pronounce, understand and understand the ancient Bugis language. A Massure is not alone in reading letters. Massure’ is always accompanied by a lute player. Even in one show,

In the Massure’ ceremony, it is now carried out with the collaboration of various musical instruments with Massure was done solely to make the show more interesting. Admittedly, the limitation of the lute, which only has two strings with one octave capability, makes the performance feel monotonous. The addition of various musical instruments is an effort that should be appreciated. Because after all, a literary work can only be enjoyed if it is packaged nicely. Of course, this effort is also accompanied by the hope of the emergence of a new generation of Massure, so that one of the world’s literary heritage does not disappear in its own homeland.

The function of the Meompalo Karellae Manuscript Reading Ceremony is as follows:

4.1 Religious Function

The religious function which is very prominent in the ritual reading of Meongpalo Karella is to strengthen the conviction of members of the general public, especially farmers regarding the position of the gods Patoto and Sangia Serri in human life. In this case, Dewa Patoto is known as the creator element who resides in the heavens, however, he created the universe and sent down humans from the sky, so that the world would not remain empty. Apart from that, Dewa Patoto sent his own son to earth, so that someone would call him God.

Apart from functioning to strengthen the community's beliefs about the power of the gods, the Meongpalo Karellae ritual reading also shows the farmers' obedience to the Sangia Serri doctrine (the myth of Sangia Seri). In this case the myth of Sangia Serri tells that the rice goddess is willing to live in the Bugis area if the farmers obey all of her teachings and avoid all the taboos she sets. One of Sangia Serri's teachings, is that farmers must take care of the rice seeds that will be sown.

4.2 Social Function

The ritual of reading Meongpalo Karellae involves active participation from various levels of society, including local farmers, government officials, village priests, traditional leaders, officials in the agricultural sector, officials in the fields of education and culture, and so on.

The manifestation of solidarity in the context of carrying out the Meongpalo Karellae ritual reading ceremony, among others, is reflected in the pattern of cooperation both for preparing the rice seeds and the costs of holding the ceremony. Each contributed according to his ability. In addition, the process of determining the time for the ceremony is determined through an opinion meeting forum, to reach an agreement, and this is done through the tudang sipulung ceremony.

In carrying out the tudang sipulung, it creates a unity of opinion on the basis of social solidarity among all parties involved in the ritual ceremony of reading Meongpalo Karellae. In addition, the function of social solidarity from this ceremony is contained in Sangiang Serri's messages which were read through sure' Meompalo Karellae.

4.3 Economic Function

One of the parts narrated in sure' Meongpalo Karellae are messages about the teachings of Sangiang Serri, especially regarding the procedures for managing the household economy. In this case Sangiang Serri did not like the atmosphere of a farmer's household who liked to waste rice, fight over food, food secretly, was extravagant, arrogant, and so on.

The contents of the sure' which are always read in the Meongpalo Karella ritual reading contain an idea about the pattern of household economic arrangement which is considered ideal. In this case Sangiang Serri wants every farmer not to monopolize

resources, but must share them evenly according to the potential and activities of each person. In addition, farmers should not be wasteful but also do not want to be stingy, so as to create a stable economic life while at the same time encouraging the emergence of shared prosperity and prosperity among farmer members.

In addition to sure' meongpalo karellae telling about Sangiang Serri's prohibition, among others, the prohibition for housewives to empty the rice pot, put out the fire in the husks, empty the water container, empty the rice bowl. All of these have symbols that have a special meaning, that everyone must struggle to meet the needs of their respective families. This is in accordance with the assumption that in order not to empty the rice pot, water container, and rice container, adequate preparation is needed. Adequate preparation can only be fulfilled if every member of the family wants to make every effort to earn a living.

Based on this interpretation, it is clear that the carrying out of the Meongpalo Karellae reading ritual contains economic functions, including encouraging high employment for all farmers. In addition, farmers are prohibited from letting the fire die with its flame symbolizing human life. To survive, every farmer must not fall asleep in his long sleep at night. This also means that farmers must work actively to find a source of livelihood according to the guidance of Sangiang Serri or the gods.

4.4 Educational Function

In the framework of carrying out the ritual ceremony of reading Meongpalo Karellae there is also an educative function. In this case, community members can directly take lessons both regarding attitudes, behavior and manners and manners of social interaction.

In addition to the above, ceremony participants can also gain knowledge through exchanging opinions in the tudang sipulung stage. For those who do not have ideas and thoughts about agricultural issues and the circulation of the seasons, by themselves they can increase their knowledge through the tudang sipulung. It is clear that the ritual reading of Meongpalo Karellae also has an educative content, so that directly or indirectly it will be beneficial to increase the experience and knowledge of the supporting members of the community.

4.5 Cultural Function

The cultural function in the ritual ceremony of reading Meongpalo Karellae for community members, including youth and children, can directly take over or inherit various social norms, in addition to the noble cultural values contained in the sure' Meongpalo Karellae.

Psychologically, childhood experiences will usually leave a deep impression so that children grow into adults. In this regard, those who pay attention to and listen to Sangiang Serri's messages through reading sure will naturally know about the various positive attitudes, social norms and noble values that have long grown and developed in their society.

In addition, through the ritual ceremony of reading Meongpalo Karellae which was attended by all levels of society, the ins and outs of carrying out the ceremony itself

can be directly recorded in their minds. Thus gradually the procedure for carrying out the ceremony is transmitted from one generation to the next, through the individual experiences of each ceremony participant.

4.6 Education Function

Currently it has been regulated in the education law regarding the local tradition learning curriculum. A teacher can use Massure material in designing his lesson plan. Massure can be introduced to students, teachers can design learning by grouping children, each group has students who play the role of lute players, drum players, flute players, and most importantly passure (sure readers). The division of tasks according to the ability of each student. Students who do not have the ability to sing or read letters can play a role by using their bodies as instruments such as applause, and so on. It is in the learning process that the teacher guides students how to play musical instruments and read Massure scripts.

With games and introductions to these various traditional musical instruments, students will get closer to the local cultures which are the wealth of the Indonesian nation. So that students will feel proud to have a culture that is so exotic and no less interesting than other cultures in other countries.

5 Conclusion

For the farming community, the traditional script reading ceremony has an important meaning for the community, because it is believed to be a guide or procedure that is carried out by the community when they want to farm or cultivate rice fields. However, the question today is whether the Bugis people still believe in the existence of the Meompalo Karellae manuscript which is a guideline for farming communities. The fact that we see in the process of cultivating rice fields by farming communities carrying out this tradition is very rarely found in Bugis society, it can be said that there are very few people in the community who know the flow of the procession. Only a handful of people are observers of this tradition.

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