

# Law, Social, and Humanity in Buginese Literature

Besse Darmawati  
Balai Bahasa Sulawesi Selatan  
Jalan Sultan Alauddin Km. 7 Makassar, Indonesia  
bessedarmawaty@gmail.com

**Abstract - Buginese literature is a form of masterpiece work of Bugis scholars which are loaded with various guidances both in the world and hereafter. Buginese literatures also regulate the law, social, and humanity that ultimately lead human beings into perfect. This study aims to describe Buginese literature as law, social, and humanity sources that regulate the life of Buginese society in order to establish guidance for human beings in the middle of modern and competitive life. In line with this, the writer applies qualitative descriptive research method through moral and sociology approaches. The data are obtained from Buginese works in the form of poetry, expression, folklore, and others. As the results of this research through several types analysis of Buginese literatures, it is obtained the conception that law, social, and humanity portray three important dimensions in Bugis life which cannot be separated in order to build perfect human beings in which there are signs that must be obeyed by every human being both vertically (human relationship with God) and horizontally (human relationships with fellow human beings), such as: honesty, justice, tolerance, firmness, bravery, alertness, and work ethic.**

**Keywords:** *law, social, humanity, Buginese literature.*

## INTRODUCTION

Literature is one work manifestation that reflects cultural diversity and colors the development of civilization society. The work manifestation marked in this field is literary work. As fundamental work in Indonesia, literary works are protected by State Constitution of Republic of Indonesia in 1945 and Law of Republic of Indonesia No. 24 in 2009. Therefore, Indonesian people are obliged to maintain and develop literary works containing the cultural diversity that exists throughout the archipelago.

Literary works with languages media are able to reveal cultural diversity by its function as effective medium of channeling attitude, idea, view, imagination, and reasoning power of speakers which is developed from one to the next generations[1]. Literary works also have important role in determining the level of national cultural heritage in country. The people as citizens of Indonesia appear to be a rich literary work nation and has its own characteristics containing the meaning, value, and benefits of community supporters. Paeni (2014) states that literary work is devotion media of thoughts and feelings, as well as communication tool that gives its own characteristics[2]. Through different characteristics, literature can be viewed as reflection of a particular cultural society that

is closely related to literatures as sources of law, social, and humanity. Therefore, the author wants to know more about the connectivity of literature as a source of law, social, and humanity in this study.

Because of the heterogeneous literatures in Indonesia, it is deemed necessary to limit the discussion by focusing on Buginese literatures in various genres. In this regard, the author begins the points of Buginese works from law, social, and humanity dimensions. These three dimensions have interrelated meanings and roles in the development of Bugis society today which is increasingly challenged in modernity and competition era. Therefore, the problem of this study is "how is the meaning and the role of Buginese literature in terms of law, social, and humanity dimensions?" As the consequence, this study aims to describe Buginese literature as law, social, and humanity sources that regulate the society in order to establish perfectly fitted human beings who survive modern and competitive life.

## THEORETICAL FRAMEWORK

Literature is simply way we can experience the world around us through our imagination, while literary works refer to product of literature which can be found in many genres[3]. One of the global literary committees is the presence of various works in region as local literature, so the works are inseparable linkage. They contribute to the dynamic literary development as well as human development, including Buginese works. Several types of Buginese works that are commonly found are folklore, expressions, and songs. Buginese folklore belongs to prose category, seen as cultural image that grows among Bugis society and generates as reflection of attitudes, views, and maintenance norms of Bugis society[4]--[5]. Buginese expressions belong to poem category, seen as message or testament, viewed as advices in form of wisdoms words[6]. Another form of Buginese expression is *elong* 'song.' It is adorned with various advices, warnings, and living arrangements that must be obeyed by people[7]. Indonesian dictionary also states the expressions as advices or good lessons.

Buginese literature is one of Indonesian cultural richness that lacks attention. If examined more deeply, it plays important role as an element of personality shaping, especially in building good character up that is very recently perceived as something which is needed. Thus, it cannot be denied that literature has a strategic function in human life, either as the local identity because of its peculiarities, the record of local cultural values, or the solidarity sense of humanity[8]. The presence of literature convinces the human as well as real

image of how important to build characters in life. For Bugis people, the concepts of *sipakatau* ‘mutual respect,’ *sipakalebbi* ‘mutual glorify,’ and *siamase-masei* ‘mutual love between people’ offer variety of local wisdom that allow people to grow with good characters[9]. In these concepts, the rules must be obeyed that govern the life atmosphere, both privacy and social.

As a product with richness of moral teachings or cultural values, the moral concept of literature considers that the high moral value of work depends on the influence of the work in forming the human dignity. The most prominent thing from moral view is the ability of works to motivate people towards a better life[10]. Cultural values are dynamic, because there is a mix between customs and changes acceptance and better adjustment according to conditions of time, place, and intellectual development of region. These values are embedded in long historical strands, the influence of natural environment, and the environment developmental itself[9]--[1]. As social beings whose existence cannot be separated from social interaction and culture, the influence of literature is also widened into the human context as social member.

## METHOD

This study implemented qualitative descriptive method with moral and sociology approaches. Semi (1990) stated that qualitative descriptive research method will answer all humanities problems, including literature[10]. The sociological approach applied is supported by the content of meaning which is very closely related to literary influence on human life[11]--[12], while moral approach applied is supported by the motivation which views the presence of literature to enhance the dignity of human as cultured, thought, and educated[10]. The data are taken from Buginese literatures in the forms of poem, expression, testament, song, or folklore which related to law, social, and humanity in Buginese development of civilization.

## DISCUSSION

### Buginese Literature as Law Resources

Buginese literature has shown an enormous role in establishing legal awareness as foundation for creating the peace of human life universally as stated below.

*Riyasengnge bicara ale, wekkapitui tasau nawa-nawari lamperenna sungekna toribicarae. Napoadecengengni watakkalena tennatakkirengngi tana* ‘The self-talk, it has seven times of truth according to conscience. It can extend age for all, save ourselves, and do not damage to our country’[13].

It actually mandates to human beings about the importance of honesty in talk. Honesty in spoken words shows good identity. Honesty is a truth by conscience. Another testament also stated where honesty is always close to the God.

*Iya pada ripogauk malempue napojie Dewata Seuwae* ‘Be honest for things that are always favored by the God’[13].

Still related to honesty, it mandates on mankind to always be honest because God is always together with honesty. The honest man has a high social spirit, no favoritism, and

prosperity of the people. Honesty is the base of all human activities that can have a positive impact on self and others. In addition, justice can be established if honesty always exists, so that this testament is also viewed as the basis of law enforcement in human life.

### Buginese Literature as Social Resources

Buginese literature also regulates human social life system that leads them into the society harmoniously. In the story of Meongpalo Karellae, it is described that a black cat run away carrying the fish belonging to the boss, but it is not expelled, even is guarded and protected[7]. It is generally known as fable which describes the human life in the world. This story briefly reveals the people’s behaviors. It is a birth of tolerance as life philosophy for the Bugis people. These differences certainly affect the attitude of human beings in their daily life in case of interpersonal relationships and interaction as social being. The subject of literature as social source is also found in the work below.

*Magetteppi. Bettuanna tessalaié janci, tennasorosié ada, telluka bicarapura. Namagetteng tona ala napalekbié adanna, pakkitanna, paréngkalinganna, enrenngé pakdissengenna.* ‘Firmness. That is firmly by no leave of the appointments, firmly holding a pledge and not dismissing the decision. It is firm to the prescribed boundaries what is said, seen, heard, and known’[4].

This expression describes human firmness behavior, especially who are carrying mandate as a leader. The firmness is alligned with the correct and truth knowledge, actions, speech, vision, and others. Firmness will help to lead human fairly. People who are led also feel peaceful if protected with the justice of the leader, thus the harmonization for all parties can be succeeded. In other words, Buginese works that project attitude of tolerance and firmness are considered important and held as human life guidance. It proves that Buginese work is one source of social life.

### Buginese Literature as Humanity Resources

One of the functions of Buginese literature that shall be understood well is that literature is a humanity framework in forming good character. A story illustrates that a queen in Anakbanua (a queen/female king, named I Randeng) got an attack due to the rejection of a proposal to his daughter. By her braveness, she defended and fought hard for the integrity of her territory and citizens[4]. The folklore briefly reveals a concept of human bravery, a concept that understands and values the courage in defending their territory, always protecting all people, and never abstaining despite the stakes of life. Bravery also presents in Bugis poem, entitled Elong Osong Andi Mandacini, Petta Mapute Isie[7].

<i>Mamminasawak puang</i>	I really want to be
<i>muala pallapik aro</i>	the mainpower,
<i>ri tennga padang eja</i>	protecting the King
	tofight
	in the battlefield

It confirms the presence of a fighter and bravery with one goal to protect the king in order to defend the territory that was

stricken by chaos at the time. He will fight in the battle by showing his strength, greatness, and bravery in the battlefield. However, bravery does not come by nature, but must be accompanied by alertness as shown in the following work.

*Tangngai gaukmu, iya gauk sionrongngi jak nadeceenna, muatutui lilamu. Tangngai adae, malempue temmassarangngi Allataala.* ‘People may follow things that can loose the bad and take the right, similarly to the thoughts that go together. Be careful to behave, be aware to be talked, and it will be right to do it for God’[13].

This message mandates people to be careful in behaving and talking. The values depend on the level of people thinking preferred to good or bad way. Therefore, it is strongly recommended to think clearly and positively in response to everything in life. Good behaving and talking basically reflect the morality of human, and then lead them to work hard in the corridor of reasonableness based on the general view of human. The following expression contributes to the work ethic of Bugis people.

*Narékko maéloko madécéng, attangngako ri batélak é. Tuttunngi batélak makessinné tumpukna.* ‘If you want to succeed, keep track of traces. Do follow the good trails’[14].

This expression gives direction to a successful oriented people. Basically, the success or failure in business or other field is determined by the Almighty, but the principle of standing on a good or right way also determines the success. Success does not necessarily come by itself, but through prayer, passion, and hard work. The hard work, by Bugis, is known as *reso* ‘work ethic.’ Bravery, alertness, and work ethic are the main capitals for people in the world. By the capitals, human can find their true identity as human being by promoting bravery in defending truth; alertness in avoiding the failure of life; and highest work ethic in gaining a decent life. Those are completed each other and challenging to human life and relatively significant as to develop social life with various signs and rules.

## CONCLUSION

Various Buginese literatures have proven that literature is a source of law, social life, and humanity to build good human performance. As a source of law, social, and humanity, they cannot be separated in reaching the goals of human, those are creating good human performance into perfect, creating harmonization in social life, and realizing the peace of life. The goals require human to obey the life rules, both vertically (between God and human) and horizontally (between fellows

of human being) by involving principles or human life philosophy, such as honesty, justice, tolerance, firmness, bravery, alertness, and good work ethic.

These life principles need to be actualized according to human development and time progress, especially for Bugis people. The implication is that Buginese literature as cultural values should be given attention seriously, including the issue of inheritance through education in order to avoid their extinction. It is noted that Buginese literature, as local literature as well as national and international literary royalist, is a part of global human civilization. Thus, all stakeholders should participate in literature preservation and value dissemination.

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