

Analysis on the Meaning of Symbols in The Bugis Traditional Processing "Mappacci" In Bone Regency, South Sulawesi

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ABSTRACT: *Mappacci is a custom as one of a series of wedding party processions among the Bugis community, currently still thick with their customs. Mappacci comes from the word Pacci, which is a kind of plant where the leaves are used by Bugis people as belo kanuku or to decorate nails, Mappacci is similar in sound to the word paccing which means clean or holy. Symbolizes the purity of the heart of the bride and groom facing tomorrow. This research is qualitative research using text analysis to understand the meaning of the message contained in the Mappacci traditional procession. Qualitative research does not use numbers but uses an analysis with theory as the basis for conducting this research. The researcher used the method of observation, interviews and documentation. The available data were analyzed using Charles Sanders Pierce's semiotic theory with his trichonomic theory consisting of signs, objects and interpretants. However, in this study, we will only discuss Pierce's semiotics in the classification of a sign.*

KEYWORDS: mappacci, symbol, pierce, south sulawesi

INTRODUCTION

Indonesia as an archipelagic country has a very wide area from Sabang to Merauke. It consists of 17,491 islands scattered throughout the sovereignty of the Republic of Indonesia. With so many islands, archipelagos, and provinces owned by this country, it has a cultural diversity which of course differs from one another. Not only cultural diversity but also ethnic diversity, art, language, customs, procedures, habits, social status and religion. In connection with this, Indonesia has a motto that is Bhineka Tunggal Ika, which means that all are different but one (same). In line with this, Tilaar (in Casalba, 1963: 19) argued that Indonesia is blessed with various types of unique culture and is a source of pride for each community that owns it. Indonesian culture has always been known to have a variety of different cultures, especially customs and habits that have their own characteristics from Sabang to Merauke. Each region has its own culture and traditions that have their own characteristics. Customs are habits that have been followed by the community for a long period of time which then become guidelines in a society as a whole. Customs can be said

to be still closely related to many communities with various existing traditions, they live by maintaining or protecting existing traditions until they become a habit. With various traditions that are owned in each region then it develops into a culture.

Culture refers to a system of knowledge possessed, temperaments, habits, values, rules and symbols related to the goals of the whole society that interacts with the social and physical environment (Bandem: 2001:1). Culture is a complex that includes knowledge, belief, art, morals, law, customs, and other abilities and habits acquired by humans as members of society (Soerjono Soekanto: 2012.53).

Customs are able to reflect the soul, personality of the community and contain various types of rules that regulate relationships or interactions in a society in each region. Therefore the customs in a society in every region in Indonesia have differences from one another. Having customs that put its own characteristics in each region is now still maintained by the community. One area that still maintains some traditions and customs is the people of South Sulawesi, especially the Bugis. The Bugis people have several traditions, customs and habits that are still maintained and protected. One of which that is still maintained by the Bugis community until now is the Mappacci tradition.

Mappacci is a tradition of the Bugis tribe, which is a form of ritual that is usually carried out at night (tudang penni/wenni), the day before the wedding ceremony procession. The Bugis people consider this mappacci custom as sennu-sennuang ridecengnge which means as a form of love and kindness that has a meaning or meaning contained. Mappacci is one of a series of wedding celebrations among the Bugis people who are still closely related to customs. The intention of mappacci is to clean everything and purifies oneself from things that are not good and symbolizes the purity of the heart of the bride and groom to face tomorrow, especially entering a new household while leaving the girlhood and is a night of prayer (Namajuddin, 2018:1).

In the traditional procession, Mappacci have various kinds of equipment used. Every kind of equipment is full of meaning that requires deep understanding to find out. Seen on the equipment that is often used in the Mappacci procession at Bugis Bone traditional weddings such as pacci leaves or girlfriends which are symbolized as cleanliness or purity which is interpreted to clean the prospective bride and groom from negative things therefore in fostering a household one will get the grace of God Almighty. The power that the bride-to-be is pure and soft-hearted to enter the household level and there are many other meanings of the symbols contained in the mappacci so it is necessary to study deeper about the meaning of the symbols contained in this mappacci (Najamuddin, 2018: 2). Not only that, in this current era, there are still many people, especially the current generation, who are young, there are still few who know the meaning and what is contained in the symbols used in the Mappacci procession. In this Mappacci procession, most of the people who know the meaning of the symbols used are the previous people therefore nowadays people only follow these habits from generation to generation.

With this in mind, therefore the writer conducted this research to understand, find out and expand knowledge about the mappacci custom regarding the meaning of the symbols contained in the procession, precisely in the Bugis Bone community by using the semiotics study of Charles Sanders Pierce because Charles Sanders Pierce's theory discusses about a sign relating to objects that resemble such as symbols or symbols. Pierce are signs related to objects that resemble them, their existence has a causal relationship with signs or because of conventional bonds with these signs. Charles Sanders Pierce's semiotics is one of the studies and becomes a reference in this study which aims to find out the meanings contained in a sign or interpret the meaning of the object. In the theory of semiotics, Pierce uses the triangle theory of meaning or triangle meaning which consists of the main elements, namely the sign, object, and interpretant. Given that in the mappacci traditional procession there is a relationship between one symbol and other symbols, the writer is interested in studying deeper about the meaning contained in the symbols used in the mappacci traditional procession, one of the sequences of the Bugis Bone traditional wedding procession using Charles Sandres Pierce's theory as well as introducing one of the Bugis cultural customs, precisely in Bone Regency.

RESEARCH METHOD

This study uses a qualitative descriptive type of research with the aim of obtaining information about the existing state of the research object. Qualitative descriptive research is scientific research that has the aim of knowing a phenomenon or a situation in a natural social context by prioritizing the process of deep communication interaction between the researcher and the phenomenon being studied and later the data that has been obtained will be described descriptively. According to Moleong (2003:31), qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. This study uses text analysis to understand the meaning of the messages contained in the symbols in the traditional mappacci procession (Pierce's semiotics) with descriptive qualitative research not using numbers but using an analysis based on theory as the basis for conducting research.

To achieve these goals, the writer used the method of observation, interviews and documentation. In addition, there were two sources of data used in this study, namely primary data and secondary data. Primary data is data taken from field research obtained from interviews with resource persons while secondary data is obtained from books, documents and previous literature that have studied regional customs, especially the mappacci traditional procession..

The data that has been obtained will be analyzed using Charles Sanders Pierce's semiotic theory, namely his trichotomy theory which consists of signs, objects and interpretants. However, in this study the researcher will only discuss Pierce's semiotics in the classification of a sign (representamen).

DISCUSSION

One of the customs that exist in South Sulawesi, specifically the Bugis tribe, is the mappacci traditional ceremony which has a lot of meaning and contains a message. Mappacci custom is one of a series of wedding party processions among the Bugis ethnic community which is currently still thick with its customs and is still carried out by the Bugis community. In the traditional mappacci procession there is the use of symbols that are full of meanings that require deep understanding to understand them.

Mappacci comes from the word pacci which is a plant, has leaves that the Bugis people usually use as belo kanuku or nail decorations which when applied to the nails will give the nails a red color that is difficult to remove unless the nails are cut. Mappacci sounds almost the same as the word paccing which means clean or holy. So, this mappacci is intended to clean everything and purify oneself from things that are not good, which symbolizes the purity of the heart of the bride and groom to face tomorrow, especially in entering the household later. In Bugis literature there is a rhyme that reads: duwa kuala sappo unganna panasae nabelo kanukue; The explanation of this sentence is that there are two things that can be used as a guide, namely unganna panasae and belo kanukue. Unganna panasae is symbolized as lempu which means honest. Meanwhile, belo kanukue is symbolized as clean, holy. So, holiness and honesty are strongholds in life, because holiness is the radiance of the heart that is incarnated. In addition, mappacci has a symbolic meaning which means self-purification, as well as a place for inheriting the sacred values of the bride and groom.. Mappacci itself is carried out at the time of tudangpenni or wenni (at night), which is very thick with inner nuances. With the belief that all good things must be based on good intentions and good efforts. The mappacci traditional ceremony involves relatives and families to give blessing to the prospective bride and groom in taking the next life as husband and wife and getting blessings from Allah SWT. In the traditional mappacci procession, it is by giving or sweeping pacci to the prospective bride which in Indonesian is called the night of couple (girlfriend & boyfriend), but that does not mean a loving relationship or an intimate relationship between a man and a woman who are not yet bound in a marriage institution. But the girlfriend in question is the pacci leaf which in Indonesian is called the pacci leaf. First of all, take a few pacci leaves that have been mashed and then rubbed on the palms of the prospective bride and groom. Starting with the right palm, then continued with the left palm accompanied by a prayer that the future bride and groom can live happily.

Mappacci is also a symbol that contains hope or the blessing of parents and close family for the bride and groom so that their marriage always gets the grace of Allah SWT in fostering a household and lasts a lifetime in strong physical and spiritual bonds. Based on the analysis used in this research, Charles Sanders Peirce's semiotic theory is used, which is divided into icons, indexes, and symbols. However, in this study the researchers only focused on symbols. Based on the results

of the analysis, there are ten symbols which are meant by symbols, namely the equipment in the mappacci traditional ceremony. These symbols have their own meaning contained in them.

As stated by Pierce (in Jabrohim, 2003: 69), that the symbol is a sign related to the signifier as well as the signified. That something is symbolized through a sign agreed upon by the signifiers as a general reference. In line with this, Ratna (2007: 116), argued that symbols are symbols that indicate certain references with different meaning references. Based on these two opinions, it can be concluded that the symbol is a sign related to the signifier and also the signified. The results of data analysis, then it is shown that there are ten symbols in mappacci that were found and have their own meanings contained in them, therefore it can be seen the meaning of these symbols as follows:

1. Pillow
2. Silk sheath
3. Banana shoots
4. Jackfruit leaves
5. Pacci leaves
6. Jasmine corn or jasmine rice
7. Candles
8. Pacci place
9. Brown sugar and coconut
10. Water

The meaning contained in the symbols (equipment) used at the Bugis traditional wedding mappacci acara.

- a. Pillow: a symbol of prosperity, honor, nobility. Where the pillow is made of cotton and kapok in the Bugis language called origins of geng which is collected one by one which will be used as a pillow as a headboard when sleeping. It is hoped that the bride and groom will maintain dignity and respect each other.
- b. Sarong: placed on a pillow which is identified with decency equals self-respect, because the sarong is used as a symbol of covering the body or genitals, it is hoped that the bride and groom can maintain self-respect, *nalitutui sirina*. The sarong which is usually composed of seven pieces, which means the number of days, is expected to carry out their duties and responsibilities as husband and wife every day. And this is in line with the saying for men that: don't get married if you can circle the kitchen seven times.
- c. Banana leaf buds: a symbol of sustainable life. One of the natural properties of bananas is that they will not die before the shoots appear. Old leaves have not withered, young leaves have emerged to replace them until they are sustainable. This is in line with the purpose of marriage, which will give birth to generations, continue offspring. Thus, it is hoped that their marriage will be like a banana character, sustainable :*macolli maddaung*. Shoots, sprouts and leaves too. What breaks will grow, what is lost shall be replaced (with a new one).

- d. Jackfruit leaves: contain high hopes or ideals. In Bugis language it is said: mammenasa ri decengnge. Aspires to goodness, jackfruit leaves which usually consist of nine pieces, Nine is the highest number, reaching the goal of building a good household, sakinah mawaddah warahmah.
- e. Pacci leaf: it is hoped that the bride and groom have a pure, gentle heart with a firm determination in developing a household mahliga sail.
- f. Taibani/patti/candle: lit as a lamp, it means that a married couple will be able to light up their household together, live in harmony and peace, and give birth to quality offspring, just like the life of bees who always work together to produce medicine, namely honey. .
- g. Benno: a symbol with the hope that someday the bride and groom can live and develop by themselves, just like benno from a fried rice or corn and then blooms and develops by itself.
- h. Bekkeng/capparu: symbolizes two people who are united in a sacred bonding container, in this case a household that can be expected to live in harmony, harmony and be firmly united for an indefinite period of time.
- i. Golla na kaluku: a symbol of an affluent life, complementing each other's shortcomings, in harmony with when we consume coconut, it will taste delicious if it is complemented with sugar, may the two of them unite strongly in drinking the pleasures of love.
- j. Water: stored in a container or bowl which is a cleaning tool both before and after applying pacci to the bride and groom

The meaning contained in the symbol (equipment). Bugis Traditional Wedding Mappaccci Procession with Analysis of Charles Snaders Pierce's Semiotic Studies.

Table 1.1

Pierce's typology in classifying signs (Representamen)

Ground	Qualisign	Sinsign	Legisign
Pillow	Symbol of prosperity	Head mat	Bedding
Silk sheath	Skill and perseverance	Body wrap and cover	Art or work
Banana leaves	Symbol of life that's continuous	Has meaning never stop trying	Crops
Jackfruit leaves	Symbolizes prayers and noble hopes	Sign of honesty and cleanliness	Crops
Pacci leaves	Holy and clean symbol	A sign that the bride and groom	Crops

		are clean and pure in heart	
Benno	Symbolizes so that it can bloom	Signs for easy sustenance in the future	Food source
Lilin	Symbolizes role models	Giving light for the path of life that will be taken	Lighting
Bekkeng/capparu (wadah pacci)	Signs for couples to stay together for love	Unite in one strong bond or braid	Handmade
Golla na kaluku	As a sign of cleansing	Symbolizes being able to stay together	Processed products and agricultural product
Air	As a sign of cleansing	Symbolizes self-cleaning, used for bathing	Natural resource

CONCLUSION

In this study, the researcher found cultural messages from the Mappacci traditional ceremony procession at Bugis traditional weddings. Based on the data that has been analyzed in the results of this study, it can be concluded that: the meaning contained in the traditional mappacci ceremony procession is a form of hope and prayer for the welfare and happiness of the prospective bride and groom, which is strung together in a word summary of ten kinds of symbols or equipment. Which consists of a pillow, silk sarong, jackfruit leaves, banana shoots, pacci leaves, benno, candles, pacci holder, brown sugar and coconut along with water. Thus the meaning contained in the equipment in the mappacci procession which is always carried out at every Bugis wedding contains good meaning and purpose for the bride and groom in navigating the household ark. timeless and remain firmly fused in the outer and inner bond for an infinite time.

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