

**Siri' and Pessé and their Distinctive Effects
on Buginese Young Generation
(A Linguistic Anthropology Approach)**



A THESIS

*Submitted to the Faculty of Cultural Sciences Hasanuddin University
in Partial Fulfillment of the Requirements
to Obtain a Sarjana Degree in English Department*

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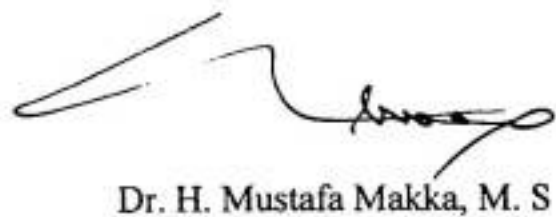
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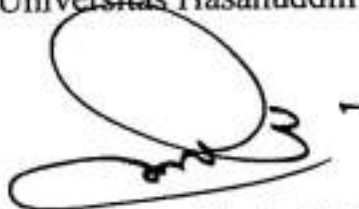
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(A Linguistic Anthropology Approach)**

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ABSTRAK

Ansri Jayanti, 2009. *Siri' and Pessé and their Distinctive Effects on Buginese Young Generation (A Linguistic Anthropology Approach)*, dibimbing oleh Drs. M. Amir P., M. Hum dan Dr. H. Mustafa Makka, M. S.

Penelitian ini bertujuan untuk mengetahui bagaimana pandangan dan pengetahuan generasi muda Bugis dalam menerapkan nilai-nilai Siri' na Pessé dalam kehidupan sehari-harinya.

Penulis menggunakan teknik kuesioner dalam mengumpulkan data. Instrumen yang digunakan kuesioner. Populasi dalam penelitian ini adalah mahasiswa Sastra Inggris, Fakultas Ilmu Budaya Universitas Hasanuddin dalam berbagai angkatan. Teknik penarikan sampel yang digunakan yaitu randomize sampling system sehingga diperoleh 20 sampel secara acak. Data dianalisis dengan menggunakan metode deskriptif kualitatif.

Hasil penelitian ini menunjukkan bahwa dalam penerapan nilai-nilai Siri' na Pessé dalam kehidupan sehari-hari, generasi muda Bugis khususnya mahasiswa Jurusan Sastra Inggris masih sangat kurang karena kurangnya pengetahuan mereka tentang apa hakikat nilai yang terkandung dalam Siri' na Pessé. Mereka hanya memahami Siri' sebatas rasa malu dalam melakukan kesalahan yang menyangkut harga diri dan martabat. Mereka tidak mengetahui bahwa di dalam Siri' terdapat nilai motivasi. Sementara untuk nilai Pessé, kebanyakan mahasiswa Bugis Sastra Inggris tidak mengetahui apa arti Pessé itu sendiri. Faktor-faktor yang mempengaruhi ketidaktahuan tentang nilai-nilai budaya tersebut antara lain; pengaruh lingkungan tempat tinggal, pengajaran nilai-nilai budaya dalam keluarga, mahasiswa tidak familiar dengan beberapa kata-kata yang menyangkut budaya lokal, serta kurangnya perhatian mahasiswa Bugis terhadap nilai-nilai budaya mereka sendiri.

Motto and Dedication

.... sesungguhnya Allah tidak akan merubah keadaan suatu kaum, sebelum mereka mengubah keadaan diri mereka sendiri.... (Ar-Ra'd (13): 11)

*"Resopa temmanginggi
Malomo naletai
Pammase dewata"*

*"Berikan aku sepuluh pemuda
akan kuguncangkan dunia"
-Bung Karno-*



*This thesis is dedicated to
My beloved parents,*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Makassar, 29 Mei 2009

The Writer



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CHAPTER I

INTRODUCTION



A. Background

Every province in Indonesia has its own culture, it known as local culture. The local cultural values must also be continuously observed. Thus, the ability of Indonesian people to expose their own cultures is very important, so that the young generations can get information of their culture and being proud of their own culture. According to Untoro (1999:3) that all culture, such as art, literature, technology, language, etc that belonging to notion and values of culture and our culture needs to preserve it as identity and cultural heritage. The characteristic of cultural heritage are finite, non-renewable, non-moveable, and vulnerable. Furthermore, preservation is a process to make a new sense for cultural heritage to stay away in system of context.

Cultural heritage have two kinds, tangible and intangible material. The tangible material is all human creatures either moveable or non-moveable counted culture preserve. The intangible materials are perception of five senses and abstract. Abstract material included notion and values of culture, language and science are specific concept in culture system (Sedyawati, 1997:177).

Today, culture is used to explain why minorities and marginalized groups do not easily assimilate or merge into the mainstream of society. A criticism of such uses is valuable, among other things, in making us aware of

the role of academic discourse in the production and legitimation of marginalization; a role that academic personnel engage in often without awareness of it.

Siri' and Pessé are notion and values of Buginese culture and also cultural heritage which is need to preserve. The new generation of Buginese need to have a historical understanding of Siri' and Pessé values. Siri' and Pessé are usually used, in speech and discourse of Buginese or as utterance.

Siri' and Pessé as Buginese customs and traditions (ade') must always be defended as ones ancestor inheritance form Buginese of course loaded positive values. But in this time, there are also found many value reshuffles that good in realize also carry out the real concept and custom principles and society culture of Buginese. Concept of Siri' should be held firm and maintained in positive values, which is more decrease now. In human life of Buginese, Siri' is basic element in their self. There are no ones valuable to defended and defended in front of earth besides Siri'.

For Buginese people, Siri' is their soul, self-respect, honour, shame and dignity. To maintain and defend Siri' that assumed polluted or stained by another person, so Buginese people ready to sacrifice everything, belong the soul most valuable of Siri' in their life. The other hand, Siri' is more popular utterance than Pessé, besides Pessé is important thing in Buginese life; there are some Buginese people did not know what Pessé meaning is. Pessé means has feel grief of others, indication feeling of circumstantial empathy and emotion to

neighbour, social group member humanity or consanguinity. In this case symbolize solidarity, not only at someone which have been mortified, but also just for who in social group which is in a state of is underprivileged, sorrowing, experiencing of accident, or suffer serious suffering disease.

Basically, one of the important subjects in studying culture is linguistic anthropology. It is one of the branches of linguistics. Anthropology has its subject matter that is man while the subject matter of linguistic is language. Linguistics in anthropology plays an important role in resolving problem of human relation or between individual human beings not only in human speech but also in communicative behaviour and activity in their more personal contacts. In the case of Buginese make the relationships with other people, they have the cultural norms which consistently obeyed by the Buginese and became a regulator in their live.

Considering the problems explained above, it seems to be interesting to title this research as “Siri’ and Pessé and their Distinctive Effects on Buginese Young Generation” in order to know view and expectations of Buginese young generation about Siri’ and Pessé in their social life and also how they explain the meaning of it because young generation are substantially engaged in our culture heritage.



B. Identification of Problem

Every talk/action has a meaning and purpose. Interpretation or claims about meaning, sets up the most problematic notion. The assumption is that meaning resides in the movements-we just need to identify the meaning correctly. But movements have no inherent, essential meaning that can be given multiple meanings by different interpreters. In place of old traditional values codes and beliefs, the new moral and religious reality emerges; traditional values are replaced by increasingly rational, tolerant, and optimistic.

Young generation as agent of change must understand about the concept of their culture. They must have an interpretation to shows the relevance of everyday values of society in defining what a part society was like. From the past, an individual can develop research skill by learning history and cultivating the critical thinking skills to deal with a variety of situation.

In a nation, the young generation is invaluable asset. Even, progress a nation very depended to his young generation ability to make significant change. The matter of that's which we can learn from history of Indonesia, also from other nations history in world. As mentioned by Ortega G. Yasset, young generation is the agent of change which is encumbered the expectation a nation. If the young generation owns the capability, vision, and satisfying performance, hence a nation will get its efficacy.

In this case, young generation, especially Buginese people, have to explain the values of Siri' and Pessé and how to apply this culture in their daily life.

C. Scope of the Problem

In this writing, the writer focused on the Buginess young generation especially student at English Department Faculty of Cultural Sciences Hasanuddin University. In the different level of age, the writer wants to know how young Buginese people apply Siri' and Pessé in their life.

D. Statement of the Problems

In accordance with the title and background of this research that have mentioned before, the problem are states as follow:

- 1) In what respect does the Buginese young generation admire Siri' and Pessé?
- 2) How do the young Buginese substantiate themselves to prove their admiration for these high-quality cultural values?

E. Objectives of the Study

The objectives of this study as below:

1. To reveal a feeling of the young Buginese admiration for Siri' and Pessé.

2. To present and prove their admiration for these cultural values in their daily activities.

F. Significance of the Problem

There are many values from cultural heritage that are favourable for science aspect (academic research and experiment), ethnic (characteristic and background of life a notion), aesthetics (a great art evidence), public education, tour attraction, and economical profit. In this research, the writer will focus on science aspect and do comprehensive research in this case to get more values on it. The writer hopes that it will of some help for Buginese people and any people who are interested in Buginese culture.

Furthermore, as a community of cultural people, we must widen our horizon and increase our awareness as well as be consciously in developing a sense of national identity.

G. Methodology

In this research, the writer will use qualitative method research. Qualitative research is attempt to measure human behaviors or experience. Rather it tries to characterized people's experiences of the world – the way in which the world is real to those who are studied. The data that are collected from qualitative research are not amenable to statistical analysis. It falls to the researcher to organize the data in a meaningful way, and to interpret what it



means. The good qualitative researcher will also reflect upon this experience, and consider how their own views and biases influence their interpretation. In other words, the analysis will be critical.

According to Bogdan and Biklen (1982:88), the characteristics of qualitative method are:

- a. Qualitative research has the natural setting as the direct source of data and researcher is the key instrument
- b. Qualitative research is descriptive. The data collected is in the form of words of pictures rather than number
- c. Qualitative research tend to analyze the data inductively
- d. "Meaning" is of essential to the qualitative approach

1. Method for Collecting Data

1.1 Library Research

The writer will use library research in order to find out the theories and information related to linguistic anthropology, ethnography, Buginese people etc. This is will do by reading relevant book, unpublished thesis, and other written materials in the library. The writer also will get some data from internet as additional resources in this writing.

1.2 Questionnaire

There are several questions that will ask to the respondent which related to:

- a) **Cultural knowledge.** These are an exploration of the experience of individuals within a culture, and the knowledge they pass on to future generations.
- b) **Oral (signed) histories.** These relate to past events, such as experiences of young generation. Respondent will ask about their experiences from that time, and what they recall happening and feeling; how they interpreted the events in the past and now.
- c) **Life histories.** Life histories focus upon the individual, and ask about the experience of that individual from childhood through to the present day.

2. Population and Sample

1.1 Population (social situation)

In Qualitative research, there are three social situation; place, actors, and activity. This research taken the social situation in Buginese area, such as in family house, a governmental office, at school, etc. the actors are Buginese people young generation, old generation, in different class (up class, middle class, and lower class).

1.2 Sample

The research used purposive sampling system; data source sample taking technique with certain deliberation. The researcher will take 20 Buginese young generations as sample who are college students in English

Department, Hasanuddin University. They come from different area, such as Bone, Soppeng, Wajo, Barru, Pare-Pare, and Maros.

3. Method for Analyzing Data

In this research, the writer used a descriptive qualitative method for analyzing the data. The steps of analyzing data as follows:

1. The researcher gave the respondent questionnaire.
2. The second, the researcher analyzing the result of questionnaire.
3. The third, the expert opinion was compared with the answer of respondent.



CHAPTER II

THEORETICAL BACKGROUND

A. Previous Study

There are have been many researches done related to that study; some of them are quoted as follows:

Gita (2008: <http://www.elsim.or.id>) on her research "Corrupt Constipation and Siri' as Buginese-Makassar Culture" describe that Siri' clearly visible in character and behavior of Buginese-Makassar people. Siri' has distorted meaning and the application more unclear on society. Sometimes Siri' are forgotten and ignored in public service. This condition creates a criminal act such corruption. Why? Because Siri' just identically with bloodshed. Siri' in this case, was interpreted as something which embarrassed.

In this research, the writer only focused on Siri' is identified with shame. If Buginese people was forgotten and ignored Siri', they will create a criminal act. But the writer think the application of Siri' can interpret as valuable thing that and must be defended.

C. H. Salambasyah et.al (2008: pb@diknas.go.id) on his research describes Siri' in three definition: (1) Siri' is malu (Indonesia), isin (Jawa), shame (English); (2) Siri' is power to disappear (kill someone), to isolate, to expel anybody or anything that hurt their feeling; (3) Siri' is spirit (sumange') to work hard.

On C. H. Salambasyah research, he is only made the definition about Siri'. But the writer think, in the practice, Siri' is made a legitimization in do actions anarchist, violence, and irresponsible. While value of Siri' society sacred value of Buginese, the concept of Siri' must be defended and applicable with Islamic religion teachings fund custom corridor.

Ade Sri Anggraini Ayu (1993) on her research "English Songs and their Interpretations" said that to make clear the meaning of the world or sentence in one language, for instance English language. The other way of interpretation is also the translation from one language into another language. She concludes that there are many meanings and ways of interpretation itself.

Interpretation itself needs more information, more sights and hearing. If we could have such things, perhaps we could almost make the interpretation correctly.

In her research, she explained that interpretation needs more information, more sights and hearing. So, the writer will focus on what the people think about Siri' and Pessé especially Buginese people. Actually, we also need more experience and information about the culture to make it work. The meaning of utterance that has relation with culture needs concern to research.

B. Literary Review

The following part comes from Bauman and Hymes in Duranti (1997:2)

1. Linguistic Anthropology

Linguistic anthropology is a study of speech and language within the context of anthropology. As an inherently interdisciplinary field, it relies on and expands existing methods in other disciplinary, linguistics and anthropology in particular, with the general goal of providing an understanding of the multifarious aspects of language as a set of cultural practices, that is, as a system of communication that allows for interpsychological (between individual) and intrapsychological (in the same individual) representations of the social order and helps people use such representations of the social acts.

Linguistic anthropologists start from the assumption that there are dimensions of speaking that can only be captured by studying what people actually do with language, by matching word, silences, and gestures with the context in which those signs are produced. Linguistic anthropologists share an interest in speakers as members of speech communities and in the social distribution of linguistic forms, repertoires, and speech activities. Whereas sociolinguists tend to view formal grammarians and historical linguists as their main interlocutor, linguistic anthropologists are concerned with maintaining a dialogue with the social sciences in general and the other subfields of anthropology in particular. Such a dialogue is made possible

through the development of the areas of research which are centered on a number of key concepts.

Dell Hymes was largely responsible for launching the second paradigm that fixed the name "linguistic anthropology" in the 1960s, though he also coined the term "ethnography of speaking" (or "ethnography of communication") to describe the agenda he envisioned for the field. It would involve taking advantage of new developments in technology, including new forms of mechanical recording.

A new unit of analysis was also introduced by Hymes. Whereas the first paradigm focused on ostensibly distinct "languages" (scare quotes indicate that contemporary linguistic anthropologists treat the concept of "a language" as an ideal construction covering up complexities within and "across" so-called linguistic boundaries), the unit of analysis in the second paradigm was new — the "speech event." (The speech event is an event defined by the speech occurring in it -- a lecture, for example -- so that a dinner is not a speech event, but a speech situation, a situation in which speech may or may not occur.) Much attention was devoted to speech events in which performers were held accountable for the form of their linguistic performance.

Hymes had hoped to link linguistic anthropology more closely with the mother discipline. The name certainly stresses that the primary identity is with anthropology, whereas "anthropological linguistics" conveys a sense

that the primary identity of its practitioners was with linguistics, which is a separate academic discipline on most university campuses today (not in the days of Boas and Sapir). However, Hymes' ambition in a sense backfired; the second paradigm in fact marked a further distancing of the sub discipline from the rest of anthropology.

Just as studying the material culture of a group enables anthropologists to formulate theories of sociality and social structure for a particular society, studying the languages and patterns of communication enable anthropologists to understand how culture is transmitted and reproduced. Linguistic anthropology is the study of language, not any particular language, but human language as a general phenomenon. As a broad interdisciplinary field which studies the evolution, distribution, and functions of human language in relation to human culture, society, cognition, and experience, it is the study of how language and other systems of human communication contribute to the reproduction, transmission, and transformation of culture. It is concerned with the role of language and other systems in reproducing and transforming such aspects of society as power relations, ideologies, sub cultural expressions, social identity, popular culture, class, gender and ethnic identity.



Linguistic anthropology is primarily concerned with:

1. The causes and social meanings of language variation within societies, and the socio-historical development of different languages and linguistic varieties.
2. The centrality of language for the human condition, as a medium of world-building, cognition, and identity negotiation.
3. Language as it is used, in particular socio-cultural contexts by people who have specific cultural roles and interests at stake.

1.1. Culture as Knowledge

In culture, we can get many values and to learn it, the members of a culture must know a certain facts or be able to recognize the objects, places, and people. It also means that they must share a certain patterns of thought, ways of understanding the world, making inferences and predictions. In a famous statement that sums up what we might call the cognitive view of culture, War Goodenough states:

...a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and do so in any role that they accept for any one of themselves. Culture, being what people have to learn as distinct from their biological heritage, must consist of the product of learning: knowledge, in a most general, if relative, sense of the term. By this definition, we should note that culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them. (Duranti 1997:27)

In the cognitive view of culture, the body of knowledge necessary for competent participation in a community includes both propositional knowledge and procedural knowledge. Propositional knowledge refers to beliefs that can be represented by propositions such as *cats and dogs are pets*, *smoking is bad for your health*, and *new-born babies cannot crawl*. These are the “know-that” types of statements ethnographers often try to elicit from informants. Procedural knowledge is the “know-how” type of information that must often be inferred from observing how people carry on their daily tasks and engages in problem-solving. To drive a car we not only need to know what different parts of the cars do, e.g. a certain pedal if pressed increases the speed or stop the car (propositional knowledge); we also need to actually know when and how to use that information. We need to know the “procedures,” that is, the specific sequences of acts, through which a given goal, for instance, accelerating or stopping, can be achieved. We also need to recognize whether a situation requires a certain action.

Cognitive anthropologists rely then on the knowledge of linguistic categories and their relationships to show that to be part of a culture means (minimally) to share the propositional knowledge and the rules of inference necessary to understand whether certain propositions are true (given certain premises).

1.2. Ethnography

Ethnography is the written description of the social organization, social activities, symbolic, and material resources, and interpretive practices characteristic of a particular group of people. Such a description is typically produced by prolonged and direct participation in the social life of a community and implies two apparently contradictory qualities: (i) an ability to step back and distance oneself from one's own immediate, culturally biased reactions so to achieve an acceptable degree of "objectivity" and (ii) the propensity to achieve sufficient identification with or empathy for the members of the group in order to provide an insider's perspective-what anthropologists call "the emic view". With respect to ethnography, the problems with the term "objectivity" arise from its identification with a form of positivistic writing that was meant to exclude the observer's subjective stance, including emotions, as well as political, moral, and theoretical attitudes.

1.2.1. Emic and etic in anthropology

The emic perspective is one that favors the point of view of the members of community under study and hence tries to describe how members assign meaning to a given act or to the difference between two different acts. The etic perspective is one which is instead culture-independent and simply provides a classification of behaviors on the basis of a set of features devised by the

observer/researcher. Emic is sometimes seen as equivalent to “mental” or “ideational” and hence not directly accessible while etic is identified with behavioral and hence with visible acts. Other times, emic is simply the point of view of the members of a group and etic is the point of view of the observer. We must instead find out how certain behaviors are interpreted and conceptualized by the members of groups. Cultural materialists like Marvin Harris argued against this position by recasting the distinction between emic and etic in term of participation ‘vs.observer’ categories.

If behavioral events are described in terms of categories and relationship that arise from the observer’s strategic criteria of similarity, difference, and significance, they are etic; if they are described in terms of criteria elicited from an informant, they are emic. (Duranti 1997:173)

Some of the problems with the emic/etic distinction have to do with the fact that it relies on two problematic homologies, one between language and culture and the other between anthropological goals and methods and linguistic goals and methods, especially those developed by formal grammarians.

1.3. Ethnolinguistics

Ethnolinguistics is a field of linguistic anthropology which studies the relationship between language and culture, and the way different ethnic groups perceive the world. A well-known (but controversial)

ethnolinguistic subject is the Sapir-Whorf Hypothesis, which states that perception is limited by what can be described in one's own language.

Ethnolinguists study the way perception and conceptualization influences language, and show how this is linked to different cultures and societies. An example is the way spatial orientation is expressed in various cultures. In many societies, words for cardinal direction East and West are derived from terms for sunrise/sunset. The nomenclature of cardinal direction of Eskimo speakers of Greenland, however, is based on geographical landmarks such as the river system and one's position on the coast. Similarly, the Yurok lack the idea of cardinal direction; they orient themselves with respect to their principal geographic feature, the Klamath River.

In linguistics, the Sapir-Whorf hypothesis (SWH) (also known as the "linguistic relativity hypothesis") postulates a systematic relationship between the grammatical categories of the language a person speaks and how that person both understands the world and behaves in it.

The hypothesis postulates that a particular language's nature influences the habitual thought of its speakers. That is, different language patterns yield different patterns of thought. This idea challenges the possibility of perfectly representing the world with language, because it implies that the mechanism of any language conditions the thought of its

speaker community. The hypothesis emerges in strong and weak formulation.

Human beings do not live in the objective world alone or alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the "real world" is to a large extent unconsciously built upon the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached. We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation. [Sapir, 1958 (1929), 69].

The Sapir-Whorf hypothesis influenced the development and standardization of interlingua during the first half of the 20th century, but this was largely due to Sapir's direct involvement. In 1995, Dr. James Cooke Brown created the Loglan constructed language in order to test the hypothesis. However, no such experiment was ever conducted.

2. Speech Community

The initial task is to delimit the group of speakers for whom one is going to produce 'rules of speaking'. Hymes (1972a:72) stresses that it is not adequate to define a group as all those who have access to a particular language or dialect; he argues that it is possible for speakers to share formal

linguistic features, phonology, grammar, lexis, but still to be unable to interpret accurately each other's messages. For example, Labov (1972a:95), in a discussion of aspects of language use among adolescent New York negroes, present utterance like 'your momma's a peanut man' or 'your mother's a duck', which are superficially intelligible but whose real significance as ritual insult is not available to most English speakers.

Speakers who apparently share the same language may also have different 'norms as to greeting, acceptable topics, what is said next in a conversation', how speaking turns are distributed and so on. Any group which share both linguistic resource and rules for interaction and interpretation is defined as a *speech community* and it is on such groups that ethnographers of speaking concentrate.

Although the limiting criterion of a speech community is the sharing of one linguistic variety, most communities have several between which they switch. In any interaction speaker have a choice of two varieties; Blom and Gumperz (1972) were interested in the factors which influenced the use of one rather than the other. To test their hypothesis, Blom and Gumperz arranged to tape-record the conversation of two groups of local residents, both self-recruited and consisting of close friend and relatives. On both occasions the investigators first stimulated discussion among the group and then as the conversation progressed interjected questions and comment

feeling that the greater the range of topics the greater the chance of a switch to the standard language.

As these examples make clear, the speech community, though a very useful and powerful concept, is an idealization: in fact speakers do not fall neatly into categories, but just as we can say very useful things about languages and dialects even though isoglosses don't fall neatly one on top of another, so we can make useful generalization about language use in speech communities, and just as some linguists have restricted themselves to statements about their own dialects, so some ethnographer of speaking may eventually produce detailed rules for two-member speech communities.

3. Buginese People

The following parts are derived from <http://en.wikipedia.org/wiki/buginesepeople>.

The Buginese (sometimes called the Ugi) live in the province of South Sulawesi. The Buginese region is called Tellumponcoe, and it consists of the regencies of Bone, Wajo, and Soppeng. There are also Buginese people settled throughout the regencies of Luwu, Sidenreng, Polman, Pinrang, Parepare, Barru, Pangkajene, Maros, Bulukumba, and Sinjai. The Buginese are a dynamic and highly mobile people, considered by many to be the dominant people group in South Sulawesi. Many Buginese have left their home area to seek success and wealth. In particular, they have migrated to Sumbawa,

Jawa, Papua, and even Malaysia. Their Ugi language is divided into several dialects, namely Luwu, Wajo, Bira Selayar, Palaka, Sindenneng and Sawito.

Most Buginese people make their living by hunting, fishing, farming, raising livestock or making handicrafts. Typically, the Buginese who live in the mountain ranges gain their livelihood by working the soil, while those living in the coastal areas generally work as fishermen. The Buginese traditional dress is called Waju Ponco, which is believed to have originated from Melayu (Malay) dress. Currently, the dress is only used for traditional ceremonies and dances.

The Buginese believe very strongly that certain days are good days, with good fortune for events and activities held on the first Wednesday and last Thursday of each month. Conversely, they consider Saturday to be a bad day, with misfortune more likely to happen on this day. In Buginese tradition there are different levels of social status that are based upon one's ancestors. These different levels include descendants of a king, descendants of nobles (La Patau), descendants of district administrators (Aru Lili) and descendants of various kinds of slaves.

Two of the most important cultural values for the Bugis people are called *Siri'* (personal honor) and *Siri'-Pesse* (communal honor). A Buginese person must defend, maintain, and build one's own *siri*. The effort to obtain and maintain *Siri'* varies according to the context. For instance, in an economic context, *Siri'* means working hard and being faithful. In a personal

context, if one's Siri' is offended serious forms of revenge will be considered. Islam reinforced the traditional Buginese concept of Siri' in such a way that today the typical Buginese person sees Siri' as the key to his or her self-identity as a Buginese Muslim.

The Buginese line of descent is bilateral (traced through both parents). After marriage, the newlyweds may choose to live near either the husband's or the wife's family, although initially, they live at least briefly near the wife's family. The Buginese people are famous for their fervent adherence to Sunni Islam. However, many of them are still bound to their traditional system of animistic beliefs (panngaderreng). In part due to its religious values, traditional culture has a significant impact on the Buginese. At present, the Buginese need financial investment and modernization in public shipping and the fishing industry, because there is large potential in these sectors. In addition, South Sulawesi's potential in the mining and industrial sectors is still largely untapped, due to a lack of expertise and investment.

Every culture, at a certain period, besides owning culture elements which inherit from old world and defended, also have new culture elements which borrowed from outside. Among a number of easy society interest to novelty, people of Buginese seems the including one other most receptive, especially to external element which they assume usefully. Thereby, relation with external world and commerce of it's including among especial factors which playing important role form personality of people of Buginese.

Though, at certain aspects, clear seen the existence of continual elements during for centuries, but, on the other side, society and culture of Buginese nor have got out of ever-changing take place till these days

Many external elements which have been permeated into almost entire all aspect life of people of Bugis during the time enriching such as custom law, order of society, technology, knowledge, folklore, entertainment amusement, and art. At mid of 20th century , when mass change happened in all angle of world, many indigenous intellectual and also West anthropologic tend to conceive tradition a period ago as ideal reflection about cultural heritage succeed to stay during for centuries without changing and regretting if that thing do not be defended is continuous. People of Buginese alone represent one who very aware of their history and respect copies discussing 'first people' (to-riolo), and also customs which have been specified (ade' pura onro-é). Meanwhile, all magnifier more to carry out wedding ceremony of mass custom which impressing reanimate monarchic marriage at past. Or, local government labor developments of ethnography museum and of museum open. While all anthropologist, archaeologist, and historian, urged to dig old world cultural treasure of them.

Society transitions of Buginese of traditional era to modern in fact pass complex and long process. Many elements culture of past heritage


which still live. There is also natural slow of process of transformation tardy and nowadays become the part of culture of modern Buginese.

3.1. Young Buginese

Sources related to young Buginese are also available in the previously mentioned references is Pelras (2006:175).

Social change that happened causes many sensitivity of young man to situation that they facing of. But practically when young man motion confronted with change of social it will get two possibilities: if young man of change gate do not that happened, hence which possible happened is young man of itself to brought influence of change. But that way, undeniable that all changes in big that happened in this world is pioneered by young man. Every period of development depict that young man ideologically represent group which is optimism, crisis, adaptive, and is childbearing of new idea which wanted by society. Besides, culturally, young man is product from a cultural social system which have experienced of process of actualization the identity maturity and awareness as change agent.

As a cultural society who influences cultural system, young Buginese must be aware in their identity. They should know the consanguinity people system of Buginese to make them really proud of their own culture.



People of Buginese embrace consanguinity system of bilateral (cognatic). Consanguinity group of them traced to pass lineage from paternal and also mother. In bilateral system, where mother lineage goodness and also father reckoned, all important concept is not clan however ramification of both sides. Equally, each and everyone have two ancestors line, namely mark with lines ancestors of mother and father. From both the lineage will form cousin network of both parties owning two grandmother grandfather tides.

Become, each and everyone encircled by consanguinity coming from two branch, father line and also mother line, start from nearest, for example from branch both of its old fellow, till consanguinity far coming from five ending ancestors degrading various ending their cousin. The consanguinity relation is usually referred with a'séajingeng (owning same genesis). Far consanguinity relation nearness determined by ancestor coat of how connectivity of them. Relation pursuant to ancestors, both from father side and also mother, uniting them in a consanguinity system and dissociate them with others (laéng tau).

Hence, young Buginese is young man having blood clan of Buginese, but have to have pride to cultural values of Buginese which has application in its behavior where even also he reside in. Young man who has Buginese blood but its behavior is not at all relating at

cultural values of Buginese hence questionable his Buginese. While clan of external tribe which has through years in land of Buginese who comprehends and applies cultural of Buginese can be conceived be a young Buginese.

CHAPTER III

FINDINGS AND DISCUSSION

A. Findings

The findings of this research deal with the result of questionnaire and literature review.

1. *Siri'* and *Pesse* in the Opinion of Expert:

1.1 Opinion of foreign master

In interpreting the meaning of *Siri'* and *Pesse*, there are many foreign master who have give explanation about them. First, Dr. H. Chabot (1950:246) pursuant to research, please express that every deed to exceed others, either through small or big, goodness with day-dream or in fact result feeling that deed feel its self-regard in society annoyed. About that man said that he feel *Siri'* and that he will revenge it by way of exceed its opponent.

Second, Shelly Errington, an America anthropology which ever perform a research in Luwu (1976-1977) explain that if taking exception to or *ripaksiri'* or mortified to feel more like death with fight to curing *Siri'* than life without *Siri'*. It is true that people of Buginese-Makassarese famous everywhere in Indonesia because easily pugnacious them if treated disagree with its degree. Die because *Siri'* told by death for something that good for. On the contrary, only making angry one with words not because of

Siri' but with assumed other reason to affront. So, also more assumed to affront if conducting hardness to others with reason of politics or importance of reason or economics besides the Siri' assumed by a kind of soul dirt able to eliminate miracle. We have to understand that Siri' just that is not be resistant, but also represent sentimentality and is holy. Someone which do not listen its old fellow is assumed less Siri'. Someone which likes to steal or have no manner is also assumed less Siri'.

And the last, a success Historian America find concept culture of Siri' of South Sulawesi people, Dr L. A. Andaya (1979 L:366-369) express that in the term Siri' are contained two seemingly contradictory meanings; it can means "shame" but also "self esteem" or "self respect"... A prestige in the society, or his sense of his own worth and importance has been besmirched by another in public. It may also arise where some one believes that he has been mistakenly, and thus unjustly, accused something which he did not do. In this society the sense of justice is immediate and intense. While Buginese and Makassarese would take the strongest abuse meekly if he himself believes that he was culpable, he would react strongly and violently against such treatment if he believes himself to be in the right, and hence personally and socially degraded. Once a person has been made siri' (shame), he is then expected by society to take steps toward redeeming himself by removing the unjust of this shame and thus restore his Siri' (self respect) in his own and his society's eyes. The society expects a person who

had been made Siri' to take action against the offender, for it is felt better to die in defense of one's self-respect (*maté ri siri'na*) than to live without it (*mate siri'*). Someone who is made *maté Siri'* and does nothing about it is regarded with the greatest contempt and is considered to be of use to the society... The aspects of siri' (shame, self-respect) must always be kept in balance one with the other.

By maintaining this equilibrium a person remains whole, a full individual... The second important element is the concept of Pessé. In everyday usage it means "into smart" and "pointnant", but expressed a more subtle and estimate emotion that literal meaning would suggest, as can be seen from the following Buginese saying "*ri sempugikkuerekkua de' na siri' na engka messa pesséna*" (if there is no longer Siri' among us Buginese, at least there is certain to be Pessé). Maintaining equilibrium between shame and self-respect as understood in Siri' and nurturing a sense of sharing, commiserating in the sorrows and the sufferings of any member of Pessé, is expected of any Buginese. The ties between them are thus reinforced and the solidarity of the group is maintaining.

1.2 Opinion of Indonesian people from other regions

Regarding with Siri' and Pesse meaning, there are also Indonesian people who are interested in this high Buginese cultural values. First, Prof.Dr. Hamka (1977) in his speech, expressing that Siri' equalized as "prohibition" in West Sumatra. He also expresses that according to Islam

view, *Siri'* or take care of the same self-regard has meaning by taking care of *syariat*. Taking care of self-regard looked into from behavior science view is a highest moral obligation.

Next, Drs. Widodo Budiarmo (1977) in domiciling as head of the Indonesian polices express that factor of *Siri'* is not dominant as maltreatment motif and murder in town. *Siri'* is life view of differentiation ethic among human being with animal with existence of coherent honor and self-regard at human being, and teach ethics morality which in the form of fomentation, prohibition order, rights and obligations which predominating human being action to take care of and maintain honor and self-regard. *Siri'* is result of accepted methods sediment process and go into effect in natural society environment of growth for centuries so that culture. Feel honor and self-regard as *Siri'* essence' by explicit sweep along congeniality of shame, a feeling arising out effect of honor, in consequence *Siri'* is identically with shameful. *Siri'* oblige the existence of action to cause incidence of good match for level feel small which is generated.

1.3 Opinion of Buginese people

There are also opinion of Buginese people about the meaning of *Siri'* and *Pesse*. First, La Side' Daeng Tapala (1977-71) expressing that *Siri'* at tribe of Buginese is an ethic institute which is self-regard cult at human being; congeniality of *Siri'* at tribe of Buginese have mounted to become humanly; *Siri'* have succeeded to inculcate in tribe soul of Buginese that

target of life is to become ethic human being with high self-regard; Siri' have awakened strengths amazing at tribe of Buginese which Look in history life of tribe; and change of ethic values which because of influence of foreign culture which not yet been constituted by tribe better part of Buginese generating crevasses among congeniality of their ethic with valid law.

Second is Husain Ibrahim (1977:161) interpreting Siri' as honor and self-regard, but Siri' also claim the existence of discipline, faithfulness, and sincerity, but that way, tend to now become cultural value ideal culture. Then, in its growth, it happened cultural lag, Siri' passing into the problem of smaller self-regard and honor of its reach as real cultural value and tend to react hard temperament. Culture Lag arising from war is old ones followed by colonization, chaos long draw out, and also change of social and progress of remarkable quickly technology development. This matter generates uncertainty cause which is not immediately followed by appropriate cultural value. Culture Lag make society of prestige extravagant oriented.

2. Young Buginese Understanding and Application on Siri' and Pessé

From 20 respondents, there are many various and different respondents put forward their opinion and interpretation on this particular values "Siri' and Pessé". Majority of them interpreted Siri' as shame and others

as dignity. In this case, shame interpret as shame to a action or behavior, attitude, utterance; feel small had by someone which must be taken care of remain to respect and have good prestige in its environment and shame to do sinning.

In interpreting about the meaning of Pessé there are also many opinion and interpretation. First, those who regard it as moral, second as sorrowful feeling effect of an chance or deed which disagree with what is expected, third as honour, others as tolerance to humanity, a few as poignant, as empathy, and many of them did not know about what Pessé meaning is.

From the data that the writer has collected, there is a fact that the English Department students in this case, Buginese students still make mistakes in interpreting Siri' and Pessé. In reinterpretation meaning of Siri' to revitalizes good for civilization development in global association, it is functioned as organizer, motivator, control social, responsibility taste and social dynamist. If Siri' be self-respect bet, so self-respect must be lifted with hard work, prestige, pioneer and always has success oriented. Upraised self-respect on taste spirit of Pessé that is solidarity towards another person as social participation because that self-respect evaluation is come from its social environment. Pessé moved heart see member fellow that experience suffering or mind pressure on another person deed and of a kind it. Siri' and Pessé are two moral attitudes that watch over stability and dynamically.

In applying *Siri'* and *Pessé* in daily activity, young Buginese implies it in their behavior, such as behavior in associate must be overcome, always out for make positive because it reflects family background, not use delight clothes which causing assessment of negative towards society later can make self and family become shame, saying polite towards fellow and well mannered towards older, carrying well in public place, shame otherwise behave respect to old fellow or to one who older, and shame to steal

In cultural history, *Siri'* representing society dynamics motivator at a period to governance of kings and a period to struggle of independence. In this case, assess *Siri'* and *Pesse* represent important aspect in comprehending struggle of Arung Palakka. *Siri'* as cultural value of life view with aim to maintain and improve standing, prestige, and self-regard, either through group and also individual. In context of political in Sulawesi South in 17th century, Arung Palakka as a Buginese given on to two condition, relate at word meaning of *siri'*, mortified and will uphold self-regard.

Siri' and *Pesse* making Arung Palakka always remember all people of the same nation which suffering under power of Makassar. When at one particular day, a worker of Buginese tries to run away but he caught and punished ahead of him. As a Bugis having *Pesse* namely feel what felt by others, he feel very beaten its feeling. This condition awaken billow himself which relate at value of *Siri'*, so he and leaders of other Buginese, assists all worker of Buginese run away from empire of Makassarese.

From those explanation, the writer conclude that there are three main case in interpreting Siri', such as shame, self-regard, and dignity. It is applied in their behavior. In interpreting Pesse, the writer tends to solidarity and empathy feeling with other people, especially Buginese people. Factors influencing ignorance about the cultural values for example; environmental of residence, instruction of cultural values in family, student do not familiar with a few words which concerned with local cultural, and also the lack of attention of student of Buginese to their cultural values.

• **Young Buginese opinion about the story of *We Sangiang I Mangkawani* which related to the values of Siri' and Pesse**

Marriage is matter which at most nudges with siri'. If someone proposal to marry refused, suitor can feel *maté siri'* (losing of honour) so that perforce to elopement (*silariang*) to start returning its self-regard. But, to girl family "made off with" (*ilariang*) that thing exactly represent very insult, so that all that men in girl family consanguinity feel obliged to kill the perpetrator for the shake of upholding family's siri'. The honorary defense duty newly can end if effort reconciliation is formally conducted, after passing old and complicated negotiation process among both parties. Situation a kind of this, of course, can cause to born vindictive him of heritage until some next generation. If the girl in the reality goes with the young man not because of its own desire but because forced, settlement by agreement has closed. Not merely the men but also

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entire/all men family shall be deemed to have conducted insult, and altogether can be murdered without feeling compunction little.

From the story of *We Sangiang I Mangkawani*, it shows that *I Mangkawani* perforce to elopement (*silariang*) with *La Fedomai*. As a result, *I Mangkawani* family, particularly her father, *Arung Mangkau* feel *maté siri'* (losing of honour), so that *Tonrawali* as *I Mangkawani* brother feel obliged to kill the *La Fedomai* for the shake of upholding family's *Siri'*.

In perceiving the story of *I Mangkawani*, majority of young Buginese disagree of her action elope with *La Fedomai*. They assume that *I Mangkawani* ought to take care of its old fellow self-regard and also build household is blessed by its old fellow. He shouldn't impinge custom of *Siri'* because have embarrassed and destroy family name. Action of *Arung Mangkau* in face of *I Mangkawani* attitude is received to respondents that he ought to bless his daughter. *I Mangkawani* which finally suicide shall be deemed to have *mate siri'*.

Same thing also happened if someone take exception to assumed others action or words as bold as brass, which to outsider possible assumed to trifle. All family member, including assistant and follower follow to take exception to and will conduct action retaliation. Certain in some cases which enough extreme, one who take exception to, can run amuck (*jallo*) and kill (even them which keep off at all in problem). Even finally himself will be killed, he will lick lips because have upheld its self-regard.

In fact, obligation has men to ever to protect honour of family, especially woman honour. So also the things of with follower advocating honour of leader, conversely, a leader advocating honour of his leader. If someone falls down on the job protection duty and defense, he/she will be stamped by sneak and is not respectable and also losing of its self-regard (*dé gaga siri'na*) in society view. Single choice for him moves to other place where he is the unknown to. On the other side, or deportation of foreign country, if conducted direct after someone mortified, possible become a correct way out, because if revenging will oppose against social demand of another that way, Siri' not solely problem of person which emerge spontaneously. Siri' is more felt with and represent social solidarity form. This matter can become important activator motif life of tired impeller and social of a social achievement society of Buginese. That is why many is intellectual of Buginese tend to praise Siri' as a benefaction. They conclude that Siri' ought to along in line with Pessé.

Pessé or wholly pessé babua, meaning to follow to feel grief of others in stomach alone, indication feeling of emotion (circumstantial empathies) to neighbour, consanguinity, or the same social group member. This matter symbolize solidarity, not only someone which have been mortified, but also just for who in social group which in a state of is underprivileged, sorrowing, experiencing of accident, or suffer serious suffering disease.

Pesse' closely related with identity: pessé represent fastener all member of social group, this matter of course also valid for ethnical group. Among people

humanity of Buginese, especially all Buginese people in abroad, *pesse'* constituting identity sense of belonging of their Buginese, becoming *sempugi'* 'people humanity of Buginese'. On that account, there aphorism tell "*Iya sempugi'ku, rekkua de'na siri'na, engka messa pesséna*" meaning " If there is no longer *Siri'* among us Buginese, at least there a certain to be *pessé*".



4. Expressions which related to *Siri'* and *Pessé*

Siri' in the view of perceivable Mattulada (Koentjaraningrat, 1970: 273-274; in Hamid, 2008:44) in the core important are three domains. First, *Siri' emmi ri onrowang ri-lino* (to live in this world, human must have *siri'*). Meaning of *Siri'* in this expression gives social identity and prestige to a Buginese people. Second, *Mate ri siri'na* (die in defence of one's self-respect) or equally *mate ri gollai*, *mate ri santangnge* means experience respectable and good death. Last, *Mate Siri'* (live without *siri'*). A Buginese assumed have died when cannot again uphold his *Siri'* (self-regard), his life carcass supposing. In consequence, a Buginese which *mate siri'* will run amuck until he dies by himself.

In interpreting about *mate siri'* and *mate ri siri'na*, most young Buginese has misunderstanding about it. *Mate Siri'* assumed someone who loss his *Siri'* while *mate ri siri'na* assumed losing of shame because mistake alone. If someone have *mate siri'*, Buginese young assume that the people have to cure again its selfregard by pushing along to remain him and go abroad. In other

hand, the expression *Siri' emmi ri onrowang ri-lino* assumed for young Buginese is important thing to have in every Buginese people.

B. Discussion

Young Buginese generation now only just distinguishable with terms other exists in Makassar, South Sulawesi. They impressing diffuse with tribe other pass language use same. So, if we want to identify somebody comes from which tribe, with hear language that used it insufficient. We must trace the tribal background with erudition that they have about culture values that they know. somebody that has breed blood Buginespe but doesn't detect culture values that take root in society Buginese, especially value of *Siri'* and *Pessé*, so their Buginese is questioned, does he really proud be Buginese person?

In expression of *Siri'* and *Pessé* there are feeling shame as consequence for does not obey them (substances). So to distinguish substance and consequence if *Siri'* assaulted, Buginese know three terms; First, *Siri'* is level and human self-respect; second, *Siri' masiri'* is feeling shame, humble, as wretchedness consequence befalls, poor for example, dumb, sin because slander, and deed itself that causes a felt shame (can arising from condition or deed self); last, *Siri' ripakasiri'* is feeling shame so that felt bon-human self again because another person humiliation, for example, take away wife or the woman family member,

slap or traduce in publicly, spit the face, chargeable do shame deed while he doesn't do it.

To reveal a feeling of the young Buginese admiration for Siri' and Pessé, the respondents think that Siri' and Pesse must be defended as character of Buginese people because they have come to an icon that held firm by Buginese society, Siri' and Pessé have to remain to be defended during they still as according to human and religious norms, controller of someone attitude either through individual or in societal environment, especially Buginese people, and also as one of cultural norm which arrange life of society.

In various societies there are public cultural pattern which in it recognized by the existence of three kinds of culture, namely guilt-culture, shame-culture, and fearand-culture. The reflection of this cultural behaviour is different in each society group or tribe. They can become motivation to someone for the behavior of me matching with norms go into effect, but can also become resistance incidence of high ethos.

In guilt-culture there are obligation ethos execute manner, obligation to state which always give protection, obligation at old fellow, obligation confess mistake alone if happened failure in its work, obligation bridle emotion expression in incompatible opportunity and also obligations the centre on feel guilty. Feel guilty to be felt circumstantial so into character and mood so that all obligation run obligingly.

Shame-culture which identically with Siri' is very uppermost to four tribes in South Sulawesi. Siri' forming someone mood if happened collision of social value and norm. Mood is often formed by filiations (linkage of family), without bothering and good and chattel, effort to cure self-regard so that cause murder or sacrifice of others. The sacrifice does not be felt as guilt culture, but felt as pride because concerning self-regard.

Fearand-culture seems have taken root in society of South Sulawesi. Ethos works such society making Buginese people have never finished or finished finely his work; just always remain for the next day. Ethos and world view is goodness if placed at future orientation, on the contrary will become bad if put on routine activity. Fearand-cultural is inherent with culture shame. Ashamed looked into by others or guest that he runs out of, or if he pass away do not give something at his family. This interconnected culture sliver with nature of like economizing is, careful, and bewares of.

However, the work ethos of Sulawesi South society embracing that Siri' as shame-culture is bigger than guilt-culture. Feel small newly arise if known by other party, while feeling guilty do not be reflected in its behaviour. Siri' and work ethos society of South Sulawesi reinterpretation need to be change in the view world to accompany progress live in society and culture. Siri' as high cultural values needed as efficacy motivator in state development.

CHAPTER IV

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

After discussing and evaluating the result of the data analysis in the previous chapter, the researcher comes to conclusions. Based on the presentation and analysis of the data, the researcher puts forward conclusions as follows:

1. In interpreting Pesse, many respondents can not interpret it. Pesse for them remains unknown. Pesse is expression which not familiar on students of English Department especially young Buginese.
2. To present and prove young Buginese admiration for these cultural values (Siri' and Pessé) in their daily activities, there are two important things which need to be concerned with, behaviour and marriage. Young Buginese has to take care of behaviour, respecting old fellow, and being polite to humanity. In marriage, they should get favours and bless of old fellows to maintain family prestige.

B. Suggestions

Based on the conclusions above, the researcher put forward suggestions as follows:

1. As young Buginese, we should be more aware and pay attention to know our culture which greatly provide people various significant values for live.
2. The parents and distinguished Buginese should be in well-performed figures to teach social norms particularly Siri' and Pessé to young Buginese.

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APPENDICES

"I Mangkawani", Pergelutan "Siri' na Pesse"

KOMPAS/ARYO WISANGGENI G / Kompas Images

Drama klasik Bugis "We Sangiang I Mangkawani" yang mengisahkan roman, dipentaskan di Gedung Kesenian Societeit de Harmonie, Makassar, Sulawesi Selatan, Kamis (27/11). Drama klasik itu merupakan adaptasi sastra lisan klasik Bugis yang berjudul Tolo pessena La Fadomai yang mengisahkan perlawanan We Sangiang I Mangkawani dengan La Fadomai.

Sabtu, 20 Desember 2008 | 22:09 WIB

Oleh : **Aryo Wisanggeni Genthong**

Arung Mangkau berdiri angkuh dalam kemurkaannya, sementara anak lelakinya, Tonrawali, berlutut memohon ampunan sang ayah bagi adik perempuannya, I Mangkawani. "Pesseku, Puang," seru Tonrawali di antara tangisan tertahannya. Arung Mangkau terenyak. Dipandanginya tengkuk Tonrawali yang bersujud dengan mata nanar. "Apakah pessemu bukan pesseku?" tanya sang ayah.

Itu adalah bagian dari lakon drama klasik Bugis, "We Sangiang I Mangkawani", yang dipentaskan di Gedung Kesenian Societeit de Harmonie, Makassar, Sulawesi Selatan, tanggal 27, 28, dan 29 November lalu. Bagi penikmat teater di Makassar yang akrab dengan nilai siri' (kehormatan/harga diri) dan pesse (empati/solidaritas) Tonrawali harus menghabisi nyawa sahabatnya, La Fadomai, demi memulihkan kehormatan keluarga Arung Mangkau. Mirip umumnya kisah klasik drama percintaan, cerita berujung maut untuk pelaku utama.

Sepanjang hampir dua jam, penonton yang tiga hari berturut-turut memadati gedung kesenian berkapasitas 200 orang itu larut dalam suasana tegang dan terharu. Suasana demikian juga terjadi pada pementasan sore harinya yang dikhususkan untuk anak-anak sekolah. Oleh pengelola gedung kesenian, ada semacam "kolaborasi" dengan guru-guru SMA untuk memobilisasi para siswa menonton drama klasik itu agar jiwa remaja tak kerontang akan nilai tradisi.

Kesadaran

Drama "We Sangiang I Mangkawani" membangkitkan kesadaran bahwa universalitas manusia adalah hidup dengan nilai. Pilihan jalan hidup menjadi bernilai ketika ia disandarkan kepada nilai. Pilihan I Mangkawani untuk kawin lari adalah keberpihakan kepada nilai kesetiaan kepada kekasih, setia kepada janji. Di pihak lain, Arung Mangkau mempertahankan siri'nya atau harga dirinya.

"Iatopa lise' atikku. Tetapi, adikmu We Sangiang I Mangkawani telah memilih jalannya sendiri. Ia memilih melepaskan adat kemuliaannya yang dipercayakan rakyat kepadanya. Masiri'ka, anakku. Ia atama'ri padatta rupatau tonra. Karena itu, hukumlah mereka yang sudah menginjak-injak adat kemuliaannya," titah sang penguasa Tanah Ogi.

Sang ayah menyodorkan badik pusaka Mana Arajang kepada Tonrawali. Si anak pun mencabut badik dari sarung yang masih dipegang ayahnya. Sebagian orang tercekat, beberapa menghela napas panjang merenungi cinta terlarang I Mangkawani.

Arung Mangkau telah menekankan siri' di atas pesse-nya, kehormatan di atas kasih sayangnya kepada I Mangkawani, karena si anak memilih lari bersama kekasihnya, La Fadomai.

Dalam budaya Bugis, nilai siri' (harga diri) berpasangan dengan nilai pesse (nilai nilai tenggang rasa, empati, ikut merasakan penderitaan orang lain). Ketika anaknya kawin lari, Arung Mangkau menyikapi perbuatan anaknya sebagai sesuatu yang mematikan siri'nya. Tonrawali memohon ampunan dengan membangkitkan pesse sang ayah, tetapi Arung Mangkau menolak. Dalam duel badik di dalam kain sarung, Tonrawali membunuh La Fadomai.

Tonrawali menyesal, mengapa bukan ia yang mati di tangan La Fadomai. Namun, hati I Mangkawani lebih hancur lagi sehingga ia memilih bunuh diri. Bak kisah Romeo-Juliet karya sastrawan Inggris, William Shakespeare, cinta terlarang We Sangiang berujung maut. Mungkin akhir yang mirip, tetapi We Sangiang I Mangkawani tidak ada hubungannya dengan karya Shakespeare itu. "We Sangiang I Mangkawani" adalah naskah drama adaptasi sastra lisan klasik Bugis, Tolo'pessena La Fadomai. Tragedi cinta terlarang memang universal.

Sutradara

Sang sutradara sekaligus penulis naskah, Andi Mariowawo Mochtar, pada masa kecilnya akrab dengan kisah Tolo'pessena La Fadomai yang dicitrakan neneknya sebagai pengantar tidur. Gelisah akan kejenuhannya terhadap pemaknaan dan eksplorasi teater modern, Mochtar terinspirasi memvisualisasikan bahasa lisan Tolo'pessena La Fadomai di atas panggung bersama 38 aktor.

"Saya memang sudah jenuh dengan penggarapan teater modern karena tidak ada lagi hal baru di situ. Ada kerinduan untuk memunculkan sesuatu yang lain, sesuatu yang baru. Ternyata pencarian saya justru bermuara kepada hal yang tradisional, kembali kepada sastra lisan klasik Bugis," kata Mochtar.

Pada adegan tertentu kesan formal ruang istana dibangun para penggawa kerajaan yang berdiri berderet di sepanjang lebar panggung. Pada adegan lain, kesegaran suasana di luar istana dibangun para dayang berlarian, bercengkerama, menggoda sang tuan putri.

Alasan minimnya properti tak lepas dari rencana Mochtar mementaskan drama itu ke sejumlah kota di Jawa. Ia tak ingin menjadi repot karena urusan properti. Salah satu keberanian Mochtar, ia tetap menaruh banyak percakapan dalam bahasa Bugis. Ia mengandalkan gerak visual pemain untuk memahami penonton yang tidak mengerti bahasa Bugis.

Bukan tanpa risiko. Penonton yang tidak akrab dengan nilai siri' dan pesse bisa jadi melihat adegan duel badik di dalam kain sarung antara Tonrawali dan La Fadomai sebagai klimaks cerita. Sementara penonton Bugis-Makassar sudah menghela napas tegang ketika Arung Mangkau menyodorkan badik kepada Tonrawali, menunggu sang anak mengambilnya. Duel dalam kain sarung hanyalah penegas akhir cerita yang sudah jelas.

Mungkin kelihatan sia-sia karena dua nyawa terbang akibat pilihan Arung Mangkau menekankan siri'-nya di atas pesse-nya. Mungkin nilai siri' bisa diinterpretasikan berbeda tanpa harus membuat dua nyawa melayang karenanya. Mungkin akhir ceritanya akan lain jika Arung Mangkau menekankan pesse-nya di atas siri'-nya. Apa pun, ia membawa pesan kepada dunia yang semakin oportunistik, sebagaimana pesan perlawanan Mochtar terhadap penggarapan teater modern yang menjenuhkannya.

Sumber : Kompas Cetak

<http://www.kompas.com/read/xml/2008/12/20/22091515/i.mangkawani.pergelutan.siri.na.pesse>

NAMA : _____
 UMUR : _____
 ANGKATAN : _____
 DAERAH ASAL : _____

Latar Belakang Kesukuan

Ayah :
 Ibu :

Lingkungan tempat tinggal:

- Masyarakat Bugis
- Campuran (Bugis-Makassar)
- Suku lain

Bahasa yang digunakan dalam keseharian

- Bahasa Bugis
- Campuran (Bugis-Indonesia)
- Lain



Pemahaman

1. Menurut anda, apakah yang dimaksud dengan Siri' na Pessé?

Siri' adalah _____

Pessé adalah _____

2. Nilai-nilai apakah yang terkandung dalam Siri' na Pessé?

Siri' adalah _____

Pessé adalah _____

3. Apakah anda mengacu pada nilai Siri' na Pessé dalam bertingkah laku?

- Ya
- Tidak

Jika Ya, berikan contoh!

4. Apabila seseorang telah *maté siri'*, apa yang harus dia lakukan?

5. Apa perbedaan *maté siri'* dengan *maté ri siri'na'*?

6. Apakah yang dimaksud dengan ungkapan berikut:
siri' emmi ri onrowang ri-lino

7. Bagaimanakah pendapat anda tentang seseorang yang membunuh orang lain demi menegakkan siri'?

8. Menurut pendapat anda, apakah Siri' na Pessé harus dipertahankan sebagai karakter orang bugis?

- a. Ya
- b. Tidak

Jelaskan alasan anda!

Sebuah penggalan drama

We Sangiang I Mangkawani

Arung Mangkau berdiri angkuh dalam kemurkaannya, sementara anak lelakinya, Tonrawali, berlutut memohon ampunan sang ayah bagi adik perempuannya, I Mangkawani. "Pesseku, Puang," seru Tonrawali di antara tangisan tertahannya. Arung Mangkau terenyak. Dipandangnya tengkuk Tonrawali yang bersujud dengan mata nanar. "Apakah pessemu bukan pesseku?" tanya sang ayah.

Tonrawali harus menghabisi nyawa sahabatnya, La Fedomai, demi memulihkan kehormatan keluarga Arung Mangkau. La Fedomai telah dipelihara oleh Arung Mangkau sejak kecil, tetapi Arung Mangkau tetap menganggap La Fedomai tidak sederajat dengannya.

"Iatopa lise' atikku. Tetapi adikmu We Sangiang I Mangkawani telah memilih jalannya sendiri. Ia memilih melepaskan adat kemuliaannya yang dipercayakan rakyat kepadanya Masiri'ka anakku. Ia atama'ri padatta rupa tau Tonra. Karena itu, hukumlah mereka yang menginjak-injak adat kemuliannya," titah sang penguasa Tanah Ogi.

Sang ayah menyodorkan badik pusaka Mana Arajang kepada Tonrawali. Si anak pun mencabut badik dari sarung yang masih dipegang ayahnya. Sebagian orang tercekat, beberapa menghela napas merenungi cinta terlarang I Mangkawani.

Ketika putrinya kawin lari, Arung Mangkau menyikapi perbuatan anaknya sebagai sesuatu yang mematikan siri'nya. Tonrawali memohon ampunan dengan membangkitkan pesse sang ayah, tetapi Arung Mangkau menolak. Akhirnya, dalam sebuah pertarungan, Tonrawali membunuh La Fedomai. Tonrawali menyesal, mengapa bukan ia yang mati di tangan La Fedomai. Namun, hati I Mangkawani lebih hancur lagi sehingga ia memilih bunuh diri.

1. Menurut anda, benarkah tindakan I Mangkawani melakukan kawin lari dengan La Fedomai tanpa restu ayahnya?

- a. Ya
- b. Tidak

Jelaskan alasan anda!

2. Bagaimanakah seharusnya Arung Mangkau bersikap menghadapi sikap putrinya?

- a. Menekankan siri' di atas pessénya (menegakkan kehormatannya)
- b. Menekankan pessé di atas siri'nya (merestui sang anak)

3. Apakah yang seharusnya dilakukan Tonrawali?

- a. Menekankan siri' di atas pessénya (menuruti perintah sang ayah)
- b. Menekankan pessé di atas siri'nya (membela adiknya)

4. Bagaimana anda menanggapi kematian I Mangkawani?

- a. Maté siri'
- b. Maté ri siri'na

5. Jika anda dalam posisi I Mangkwani, apakah yang akan anda lakukan?

- a. Menekankan siri' di atas pessé
- b. Menekankan pessé di atas siri'