

Je'ne-Je'ne Sappara ritual- Analysis of its history and existence as a subsystem of trust in the Liukang Tupabbiring fishing community in Pangkep Regency

Ibrahim and Andi Aco Agus

Universitas Negeri Makassar, Makassar, Indonesia
Tenri3@yahoo.com

Abstract— *This study aims to analyze the history, symbolic meaning and existence of the rituals of je'ne je'be sappara as one of the subsystems of belief in the fishing community of Liukang Tupabbiring in Pangkep district. This research is an inductive-descriptive study using discourse analysis as a research method.*

The results showed that socio-economic activities and behavior are influenced by the system of fishermen's trust. the manifestation of their social activities and socio-economic behavior is a reflection of their appreciation, understanding and knowledge of the rituals of je'ne-je'ne sappara. the existence of a fishing community in this region is determined by the reflection of deep beliefs and their relevance to the dynamics of their lives. The degree of the value of this ritual is largely determined by dynamism in all aspects of the life of the fishermen themselves.

Keywords— *Je'ne-Je'ne, Sappara ritual, socio-economic activities.*

I. INTRODUCTION

Ethnic diversity in all its aspects is a national asset. In the entire territory of the archipelago there are at least 656 ethnic groups where a number of these tribes cause approximately 300 variations of local / local languages (Pitoyo and Triwahyudi, 2017). The implication of the geographical and ethnic facts that inhabit the archipelago territory is that each ethnic group consists of a number of individuals who have been united by emotional ties, and sees themselves as a separate type. A further consequence is that the diversity of ethnic groups causes them to foster language, culture and beliefs that vary according to their own background as one ethnic group.

Various kinds of ethnicity, religion and culture that grow and develop in a society is not impossible to have implications for the development and progress of that society (Geertz, 1973). In primitive or simple societies for example there is a match between the level of religious life and beliefs with their civilization. This means that the level of advancement in science and technology, religion and beliefs is also very simple too. In addition, a belief system in a particular society is also impossible not to have implications for social

(economic) structures and behavior for the community (Beilharz, 2003).

In the district of Pangkep, South Sulawesi, there is the Sappara Jene-Jene Ritual in the fishing community of Liukang Tupabbiring as a system of belief, which also has implications for the development and progress of the community. This ritual still exists today in the fishing community of Liukang Tupabbiring (Tashadi, 1997). Though it is known that the majority of the fishing community Liukang Tupabbiring is Muslim. It was even in the Liukang Tupabbiring area that the famous ulama pesantren had once stood. Therefore, it is interesting to analyze the rituals of jene 'sappara' in terms of the history of birth and its existence in the fishing community of Liukang Tupabbiring

II. REFERENCES OF LIBRARY

1. Character Education

Character education according to Thomas Lickona (1991) education for one's personality through character education, the results of which show a person's real actions, namely good behavior, honest, responsible, respecting the rights of others, hard work, and so on. According to Elkind and Sweet (2004) Character education in essence aims to form a nation

that is tough competitive, noble, tolerant, mutual cooperation, patriotic spirits developing dynamically, oriented to science and technology which are all inspired by faith and piety to an almighty God based on Pancasila. A strong character will form a strong mentality while a strong mentality will give birth to a strong spirit, never give up dare to wade through a long process, and hit the waves that are bumpy and dangerous. Strong character is a prerequisite for becoming a winner in the field of strong competition like when it comes , which is famous for the hypercompetitive era(Tohari, 2014)

2. The Meaning of Local Wisdom

Wisdom is the process and product of human culture, used to preserve Geertz's life (1973). Local wisdom is a system of values or behavior of local people in interacting with the environment in which they live wisely. Naritoom (Wagiran, 2010) formulates local wisdom with the definition, *"Local wisdom is the knowledge that discovered or acquired by lokal people through the accumulation of experiences in trials and integrated with the understanding of surrounding nature and culture. Local wisdom is dynamic by function of created local wisdom and connected to the global situation."* (Pitoyo dan Triwahyudi, 2017)

3. Implementation of Local Culture-Based Character Education

The development of science and technology occurs very rapidly which has resulted in changes in the culture of society, these cultural changes result in changes in education itself. Both culture and education will always change with the times, the rapid development of education brings changes to people's lives. This can be seen from the changing patterns and lifestyles of people today. Both culture and education cannot be separated, because essentially education is the process of civilization. The relationship between education and culture is very close, they both influence one another.

Community life certainly cannot be separated from cultures that have long been preserved, preserved, and preserved. A nation's culture becomes a benchmark in the life order of its people (Weber, 1958). Without a solid culture a nation cannot be a civilized human being, a man of noble behavior, a human being who can uphold the noble values of his people. In order to maintain the cultural value of a society, a means is needed to channel and convey culture and the values contained therein, one of the means is education. Through education, delivery and distribution of culture and cultural values will be easily implemented (Robertson, 1993). Education at school, at home and in the community must be able to provide understanding to students that the importance of maintaining cultural noble values.

III. RESEARCH METHODS

This research is a qualitative descriptive study using Critical Discourse Analysis (CDA) as an analysis tool. Data collection techniques were carried out by examining documents sourced from various media, including television media, newspapers, magazines, and portal sites circulating on the internet related to the Sappara Jene rituals in the fishing community of Liukang Tupabbiring as one of the subsystems of trust also has implications for the development and progress of the community. The locus and unit of analysis in this study are discourses from various reports in the media.

The use of critical discourse analysis (CDA) in this study is inseparable from the purpose of CDA itself. Still referring to Purbani (2013), it is explained that CDA has an agenda to reveal politics that are hidden in or behind social discourse / discourse in society, such as belief systems, religions, customary rules and interpretations or people's views on the world.

DISCUSSION

The tradition of sappara geniuses was initially carried out by the Bajo (Malay) Community, which were mostly Muslim. The tradition of early sappara genes originated from the Bajo community, namely the Malay people in ancient times. It is said that on every Wednesday in Syafar they carry out the event bathing in the sea, and then they write prayers on a leaf of view. Leaves of sight that have been written do'a then brought to a well and then put into a well so that it blends with the leaf earlier with well water (Mitchell, 1984). At the same time all residents in the neighborhood showered together from the well then after all the residents bathed in the well filled with leaves of sight inscribed with prayers, then subsequently all residents in the island environment the island for one full month, to be exact, every wednesday bathe together in the sea.

Rasiduddin, author of the book Jami 'at-Tawarikh (historical encyclopedia), concluded that in the Pre-Islamic era, the world was geographically divided into seven regions, namely; Roman, Turkish, Chinese, Indian, Arabic, African and Iranian regions. The Persian region in the past as a trade route between East and West. Thus, the existence of trade routes that are so crowded, the trade relations between Iran and the Kingdom of Srivijaya in Sumatra, Indonesia is strongly established, (Iqbal, 2006).

The trade route that had been pioneered with Iran and Sriwijaya, the various possible impacts and implications of trade between the two countries at that time actually also caused the religion and culture of the two parties to interact

with each other. The historical fact that before Islam entered Indonesia (the Archipelago) actually Hinduism and Buddhism had already developed. The Iranian merchants who have embraced Islam directly or indirectly will be introduced to the people of the archipelago.

Some evidence of how powerful Iran's influence in religion and culture in Indonesia is. Aspects of the spread of Islam and culture in Indonesia, many are under the influence of Islamic traditions brought by the Arabs and Iranians from their respective countries. The recitation of mantras in the tradition to avoid danger is known as the "reject reinforcements" in Indonesian society more or less influenced by Iran which is mostly Shi'ite. When Malay society faces fear of an epidemic, Malay society sometimes chants the following prayer; "Li khamsatun uthfi biha harral waba-i al khatimah al-Mushthafa, wa al-Murtadha, wa ibnahuma wa al-Fatimah". the meaning; "For me five, with it I extinguish the disease, the chosen Prophet, the blessed Ali, Fatimah, and their two children (Hasan and Husain)."

From the aspect of the spread of Islam and cultural aspects it is undeniable that the influence of Iran's trade caravans and preaching in particular the Shi'ism is so great and visible in Indonesian society today. For Iranian Shiites religious warnings are very important and sacred in their lives. Even in all corners of the world until now, Shi'a every year, especially in the two months that are very special in their beliefs arrived, then the bustle and excitement is always directed in their lives. Muharram and Syafar are two very important months for Shiites.

This is due to the month of Muharram and Syafar in connection with the commemoration of the Imam Husayn's Shahadah. Where the death of Imam Husain was not only for the Shiites but also as one of the greatest events in the history of Islamic civilization. In the month of Muharram for the Shiites each year is commemorated as a commemoration of mourning the accident of the killing of Imam Husain in Padang Karbala. In the first days until the tenth day of Muharram various traditional rituals were performed by the Shiites. They made boxes, pictures, buildings in the form of fortresses, tomb cages, coffins, and nakhl (large tree-shaped ark made of wood and iron and decorated with glass and cloth) then, under the name of the ark of the martyrs Karbala, they paraded all that on the streets, in various places, and markets. Bringing the ark and reading the poems of sadness and this is a religious legend of the Shiites everywhere.

Every time entering the 1st of Muharram the Shi'ites everywhere make what they call takhzhiah associated with warnings or performances of various tragedies in history

(Robertson, 1993). For the Shiites the takhzhiah is influenced by their beliefs, especially in the case of the tragedy of Karbala. Therefore, the Shiite takhzhiah made by them have the characteristics of a square or box-shaped roof that is given the leaves of a type of tree and is similar to the tomb covers that have been decorated with paper, flowers, and sometimes the takhzhiah is decorated with poems of sadness. At the end of the Imam Husain's commemoration ceremony which falls on the day of Aza (10 Muharram) or also known in the tradition of the Shiites as a remembrance of Imam Husayn Arba'in, these takhzhiahs are then thrown or washed into rivers or into the sea .

The Iranian Shiite tradition is not only practiced by the Shi'ites in their country, that is, in Iran but also Shi'ites in any part of the world where there are Shi'ites. Even according to Mir. Abdullatif Khan Syusyati pointed out the fact that the warnings of Muharram and Syafar had been seen in India in 1203 AH. He stated in his writings "it is truly amazing that in Jay Nagar, a city which did not smell of Muslims and did not hear the voices of Muhammad's followers. (almost all inhabitants of this city are non-Muslims, namely Hindus) but there are also takhzhiahs that are considered by the city community to have high value in their lives.

The fishing community perpetuates the tradition of sappara geniuses with various purposes and objectives. For this reason, it can be seen from the following description of how this tradition has meaning / purpose for the fishing community. For them, the implementation of the sappara rituals is related to the atmosphere in the month of Muharram, which is to cool the hot atmosphere in the month of Muharram. The fishing community has confidence in the month of Muharram. The fishing community realized that in the month of Muharram a huge and extraordinary event had taken place. The incident occurred on the 10th of Muharram (yaomu Ashura) today for the fishing community he called "Jepe Shura". Because on that day the fishing community made "Jepe" (rice which was cooked until destroyed). After cooking, the "jepe" is served on a large plate to "read".

The implementation of ma'Baca (ma'pisabbi) was carried out by serving as many as 41 plates of jepe placed on a mat. After that, take one large glass of water and embers to burn kemenyam (incense). When all has been provided, it is called "Anrong Pa'Baca teacher" to recite the prayer of salvation in a position facing the Qibla and in front of Arong the Pa'Baca teacher is placed 41 plates jepe, one glass of water and embers to burn "incense" . The reading that was echoed by Anrong Pa'Baca teacher is sequentially preceded by reading ta'uwdz, basmalah, praise to Allah. Peace to the Prophet

Muhammad. Then read the prayer of salvation / protection from all danger after it is closed by inviting family members present to read together surah al-Fatihah and end by reading amen (accept) together as well (Manyambeang, 1983)

The tradition of the fishing community in songkabala activities is carried out every Muharram Month precisely on the 10th of Muharram. The reason is that on that day events such as; Allah (swt) accepts the repentance of the Prophet Adam, Allah raises the rank of Prophet Idris, Noah's boat landed after the world was drowned by Allah as a punishment of his people and his family who did not want to follow the teachings of Noah.

These events numbered 10 and occurred on the 10th of Muharram. Jepe is a symbol for the fishing community to express their belief and belief in these extraordinary events which all occurred in the Muharram Month. Meanwhile, for the fishing community, the expression was continued in Syafar Month. The fishing community believes that Muharram Month is a bambang bambang (hot month) because of these events. The belief of the fishing community that considers the month of Muharram bambang bambang and the month of syafar is dinging month. These two months have important meanings in their lives so that each coming of the two months always receives great attention for the fishing community. Attention to the two months they said is very related to their work as fishermen. For them, mining and dinging determine the level of success in carrying out their work for the next year.

It has become a habit for old people to start a job when they first look for good days. They look for signs of the good day on; the signs in his body, the signs in the universe as a gift of Allah. Signs of self / body such as the flow of breathing, from nature such as the position of stars in the sky, eclipses of the moon and sun and earthquakes. In addition, they found signs of good days from the Qur'an.

Signs obtained from the three things above with a very hard effort, really paying attention and experience become a very important part because sometimes they are experienced and that have happened to them, then studied and concluded their meaning. Subsequently written or recorded and used hereditary to date. Many traditions are related to determining the good days passed down by parents to the next generation orally or in writing (lontara). Determination of good days is done mainly to do things, such as; building a house, going down into rice fields and gardens, starting a business, leaving home, earning a living at sea and others.

The place of implementing sappara genes, if seen from its order systematically, can be described as follows:

a). Balla (House)

The implementation of the tradition of sappara genes cannot be separated from the stages of preparation and implementation with the house. The fishing community prepares several things at home. fishing communities are of the view that the implementation of the je'ne-jene sappara tradition must be well prepared. The implementation of sappara genes at the home of each fisherman is a stage of preparation. Things prepared at home related to this tradition include; usually every fisherman family first holds the Appisabbi ritual which is to hold songkabala. Songkabala is usually done with ma'Baca several banana combs. There is also an appisabbi / songkabala by serving food which is called Paja 'which is food consisting of several types such as rice, vegetables, side dishes which are then placed on top of Kappara (large tray) which is then "read". There is also the appisabbi fishing community with special foods such as; lappa-lappa, burasa, katupa, tekolo, gogoso, mandura, which are also placed on a plate which is then "read".

b). Bujung (Well)

Bathing in a well that has been inserted in a leaf that says 'prayers' is not without purpose and purpose. There are so many people who bathe in the well, there are also many purposes and objectives. Fishermen who daily catch and search for fish in the sea certainly expect fortune by praying facilitated and multiplied by their catch. Also sometimes coupled with prayer so as to avoid danger when he carries out his work of catching fish and returning safely. The fishing community who work as traders certainly pray for their merchandise to be sold and get a lot of profit. The fishermen girls have prayers so that they can quickly match and can mate quickly. Male / young man to be facilitated by fortune so he can get a girl in accordance with his dreams and of course can immediately marry to the level of marriage. Meanwhile, the fishing community who work as boat builders / boat makers pray in order to carry out their work in completing the boats they make quickly without any obstacles and obstacles encountered and also pray that the boats they make sell quickly. Thus information from local residents.

c). Anggerang Bunga (Siarah Kubur)

The implementation of sappara genes in the fishing community cannot be separated from the grave direction. Two worlds that humans will live in make fishing communities always have a concern with the supernatural. These two worlds are the natural world, which they are experiencing to run their lives and the afterlife that they understand that the grave (death) is the door to go to or cross

into the afterlife. Fishing communities who have their livelihoods as fishermen are well aware that the work done to carry out their lives on this world is full of risks and even danger is always close to them.

The awareness that arises in the fishing community about the dangers and risks in their work is expressed by always remembering the grave. This expression is sometimes when they are going to sea or when they have returned with a lot of catch and or returned safely then their thanksgiving and thanks to Allah SWT is by coming to the grave direction (Geertz, 1973).

d). Island (Gusung)

The small islands are home to fishing communities in the three archipelago districts in Pangkep Regency. The three districts are Liukang Tupabbiring, Liukang Tangayya and Liukang Kalmas Districts. There are approximately 117 islands in these three sub-districts. 37 of them are still empty islands that are uninhabited and are islands that have not yet been named at the time of this research. This is because the island is still in the process of forming a new collection of sand as part of the coral accumulation process that is still continuing to perfect its shape. An unnamed and uninhabited island, including certain plants or animals that have not lived or lived there, is called gusung.

The implementation of sappara genes on the four islands, especially the first two islands namely Cambacambang Island and Pannambung Island according to the fishing community has an impression and atmosphere more specific than other places (islands or Gusung). This is due to the implementation of sappara genes on the two islands which are considered by the fishing community to have an atmosphere of satisfaction and an inner impression.

The tradition of sappara genes carried out by the Fisher Community in the Liukang Tupabbiring District has its own uniqueness. The uniqueness is mainly in the aspect of implementing. Traditions carried out in various places and regions in the homeland in each implementation are usually always implementing or committee. The organizer or committee then organizes and prepares everything related to the implementation of a tradition until it is finished.

The Jene-Jene Sappara tradition contains a value of solidarity. The Liukang Tupabbiring fishing community is spread over several small islands. Therefore, gatherings between fellow fishermen in a place rarely occur, unless there are family events and even then can not be expressed to express their gratitude and happiness more relaxed. The marital atmosphere is not entirely the fishermen community to be present depending on the circulated invitation.

Solidarity that arises from a wedding tendency / generally only limited to mechanical solidarity.

In the traditional sappara jene-jene ceremony, besides mechanical solidarity is built up from every implementation of this tradition, but organic solidarity can also be witnessed and grow together. The fishing community considers the implementation of the sappara traditional jene-jene ceremony to be followed. It is this kind of understanding that motivates the heads of fishing families to jointly invite their wives and children to attend the implementation of the tradition of sappara genes every year (Tashadi.1997)

The implementation of the sappara genius tradition every year on every Wednesday for one full month in Syafar Month is a medium of socialization for fishing families. The activity of going to sea which sometimes takes months (assawakung) causes longing and fatigue to blend into one (Hamid, 1997). The media of the Sappara Jenny tradition as a means to reinforce solidarity among the members of a fishing family. In addition, the meeting of almost all fishing families in one place and time at the same time and the atmosphere full of intimacy is evidenced by giving each other or tasting anything that is under the guidance that can always be witnessed in every implementation of the tradition. Not only that, anyone who comes or attends the sappara jene-jene ceremony must be willing to be doused with water or bathed by anyone and must not be angry. This is the breath of implementation every year of this tradition. This attitude and behavior to not get angry easily when watered or bathed by fishermen as an attitude and personality that builds their mechanical solidarity as fishermen so far.

IV. CONCLUSION

Liukang Tupabbiring is a fishing community. This is evidenced through his descendants approach, work approach, religion, ethnic background and belief system. The five approaches strengthen the building material of their social structure as a fishing community. On the other hand, although blood and bloodline are not directly related, they are aware of the similarity of the profession and the geographical similarity of the place of residence as an adhesive to their social structure as fishermen. As a result of this gave birth to a collective awareness that views similarities in the elements of their lives as a community that is different from other communities but they are harmonious and mutually reinforcing in social and economic structures.

The relationship between sappara genes and the socio-economic behavior of fishing communities is very close. Sappara genes are the basis of fishermen's social economic

behavior. Socio-economic activities and behavior are influenced by the fishermen's belief system. The manifestation of their socio-economic activities and behavior is a reflection of their appreciation, understanding and knowledge of the sappare rituals that grow in the lives of fishing communities.

The existence of sappare species in a fishing community is determined by the reflection of deep beliefs and their relevance to the dynamics of their lives. The perspective, attitude and positive contribution of the belief system in the fishing community determine the existence of sappare genes. The value of sappare species is very much determined by the dynamics in all aspects of the fishermen's life. Therefore, it becomes an impossibility that fishermen can survive without being perceived as a real benefit in the survival of their community.

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