

**THE SYMBOLIC MEANING OF ATTARALU CUSTOM IN THE MARRIAGE SYSTEM OF THE PEOPLE OF BONTOLEMPANGAN VILLAGE, BUKI DISTRICT, SELAYAR ISLANDS REGENCY****Yuliana, M.Ramli AT, Radjab Mansur**

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**Abstract**

The Bontolempangan community, Buki District, Selayar Islands Regency is a traditional village that still maintains the traditional culture of their ancestors. The marriage system that still exists in the era of globalization is adat attaralu. The purpose of this study is to determine the symbolic meanings contained in the Attaralu custom carried out in Bontolempangan Village, Buki District, Selayar Islands Regency. This research uses qualitative methods through a case study approach with descriptive analysis including collecting data, presenting, displaying data, and drawing conclusions. Data collection was carried out using observation, interview, and documentation techniques. The results of this study show that there are three main processes in the implementation of attaralu customs, namely a'pissalingi, ambling patingoang, and attaralu, of these three processes, have a deep philosophical meaning for the people of Bontolempangan Village, Buki District, Selayar Islands Regency.

**Keywords:** Adat Attaralu, Symbolic Meaning; Wedding.**INTRODUCTION**

Each region in Indonesia will certainly have different cultures, customs, and customs. Have their characteristics. Of course, it has a uniqueness that distinguishes it from other cultures, customs, or regional customs. In Indonesia, there are still many who can maintain and preserve their culture until now, but it cannot be denied that some regions in Indonesia are no longer able to maintain or preserve their customs or culture with many challenges in the modern era.

According to [Hidayati \(2017\)](#), tradition is a living order formed based on the mutual agreement of the community and has its function. Culture or custom is a description of human behavior or attitudes obtained through a long process over a long time and carried out continuously starting from ancestors either by word of mouth or the results of ancient writing ([Risidianawati & Hanif, 2015](#)). Local traditions in the form of traditional ceremonies continue but are given a touch of Islam without losing traces of locality. Traditional ceremonial leaders, such as pinata, saner, guru, partita, and even issues in some places are still maintained as traditional ceremonial leaders.

The conformity and influence of Islamic teachings are still visible in every traditional ceremony in South Sulawesi. For example, before starting the traditional ceremony process, it still starts with a basmalah speech ([Nuruddin, 2018](#)). As a

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traditional village, Bontolempangan Village, Buki District, Selayar Islands Regency still sticks to the majority religion, namely Islam. Islam remains the main spice in every series of iconic customs including attaralu customs. According to [Hodgson \(2002\)](#), it guarantees that Islam will never be completely the same between one place and another and between one time and another.

One of the unique social phenomena that we can find in Bontolempangan Village, Buki District, Selayar Islands Regency is the attaralu custom. The Attaralu custom has existed since hundreds of years ago which is a wedding feast among nobles but still exist as one of the parties awaited by the local community. In the kinship system (bija) the Selayar community goes through two systems, namely the birth route and the marriage path. The first category of bija is a kinship group formed through the birth canal and the second category of bija is formed through the path of marital ties. In addition, kinship in the smallest social unit is called *bija pammanakang situ sapo*, which includes extended families and all families living together in one household or nuclear family" ([Ahmadin, 2016](#)). Marriage for the people of Bontolempangan Village, Buki District, Selayar Islands Regency is seen as a sacred thing and is highly valued so marriage is not only about the birth and mind bond between a woman and a man, but marriage is one way to get *bija passianakang* (new family) so that in the implementation of the wedding feast *siri'* (shame) becomes a very important thing to consider and prioritize.

The custom of attaralu as a custom of the feast of *magsawanan* can only be done by noble lineages, so it will be a shame (*Siri*) for those who carry out the attaralu custom but not from noble descent but in an increasingly advanced era of social layering has begun to dim. Attaralu linguistically means to surround, to circle. Attaralu or *rialuki* which means protected has the meaning that the bride and groom are protected from danger. Attaralu can be performed for those of your (noble) descent. Uniquely, this attaralu process involves historical objects left by you ([Arman, 2018](#)).

The purpose of this study is to find out the symbolic meanings contained in the attaralu custom carried out in Bontolempangan Village, Buki District, Selayar Islands Regency. The benefits of this research are Strengthening family ties, Preserving traditions, Increasing social solidarity

### RESEARCH METHODS

This research uses a qualitative approach based on case study research. Case studies are defined as methods or strategies in qualitative research to uncover a particular case. Case study research focuses on one particular object that is raised as a case to be studied in depth and detail to uncover the reality behind the phenomenon. This research will reveal and explain the symbolic meaning of the traditional process of attaralu in Bontolempangan Village, Buki District, Selayar Islands Regency. This article is the result of field research conducted for 2 months in Bontolempangan Village, Bukit District, Selayar Islands Regency from January to February 2023. Bontolempangan Village, Buki District, Selayar Islands Regency was chosen because this village is one of the traditional villages that continues to implement the attaralu

custom and researchers understand the geographical conditions and character of the people of Bontolempangan Village. This research uses qualitative methods through a case study approach to analyze the symbolic meanings contained in the attaralu custom in Bontolempangan Village, Buki District, Selayar Islands Regency.

This research was conducted in Bontolempangan village, Bukit District, Selayar Islands Regency. Selayar Islands Regency is a regency located in South Sulawesi which is the only regency separated from the mainland of South Sulawesi as the Selayar Islands Regency the Selayar Islands consist of several inhabited and uninhabited islands, the number of islands in the Selayar Islands Regency is 130.7 of which are invisible (sinking) at high tide. The capital of Selayar Islands Regency is Benteng City, the number of people in Selayar Islands Regency in 2021 is 137,974 people. Bantalempangan Village, Buki District, has an area of 42 km<sup>2</sup>. The distance between the village center and the district capital that can be reached by road trip is approximately one hour. Bontolempangan village consists of 4 hamlets, namely East Tanabau Hamlet, Tanabau Hamlet, Tenro Hamlet, and South Tenro Hamlet.

The data sources used in this study are grouped according to how they are obtained are primary data and secondary data. So according to Mahayani (2020), Primary Data, is data obtained or collected by researchers directly from their data sources. Techniques that researchers can use to collect primary data include observation, interviews, and focused discussions. Primary Data, is data obtained or collected by researchers directly from their data sources. Techniques that researchers can use to collect primary data include observation, interviews, and focused discussions, such data can be found in books, journals, and other references related to attaralu customs. Informants In this study as many as 6 people consisting of 1 village head, 1 community leader, 1 head of traditional institutions, 1 Sandro, and 2 newlyweds who practiced the attaralu custom.

## **RESULTS AND DISCUSSION**

### **A. General description of the people of Bontolempangan Village, Buki District, Selayar Islands Regency**

The history of the traditional village of Bontolempangan Village began when a prince who came from a Gowa working family hunted in the Selayar area, namely Baruyya Village (Buki District now). "Buki sub-district comes from bakkie birds, not high hills that people think," said a community leader, Abdul Hakim. The prince also thinks that forming a village here is very strategic because the water source is also very supportive, it is proven that there are now former villages not far from the Bontolempangan Village government center and kono tombs. The water source is still widely used by the people of Bontolempangan Village that has been developed with the help of water machines to flow into the village which once had to take water on foot.

The history of the existence of the traditional village of Bontolempangan Village is also recorded in the traditional history of singing-dinging. After the founder (Bakka Tenro Dg Lempangan) of Bontolempangan Village village in Sengani and the village experienced rapid development, this triggered the attraction of a person named Ba'si Labba' to control Bontolempangan Village, so on the 10th of Muharram the people of Bontolempangan Village carried out a repulsion ceremony "but the rejection of reinforcements did not work, in the end, Ba'si labia and his troops managed to dock in Bangsiang hamlet, Mekar Indah Village, Buki

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District, Islands Regency Selayar which is located west of Bontolempangan Village (Yuliana, 2021). So that there was a war between the people of Bontolempangan Village led by Bakka Tenro Dg Lempangan against Bassi 'Labba' with his troops which lasted for three days, namely Friday to Sunday which was won by the people of Bontolempangan Village. Bassi' Labba' was buried in Kohala Village (now). For this victory, every last Monday in the month of Muharram, Bontolempangan Village held a singing-dinging custom that gave the meaning of gratitude to God and the ancestors in maintaining the dignity of Bontolempangan Village. The last Monday in the month of Muharram is also designated as the anniversary of Bontolempangan Village, Buki District, Selayar Islands Regency.

### **B. The Symbolic Meaning of Attaralu Custom in the Marriage System of the Bontolempangan Village Community, Buki District, Selayar Islands Regency.**

Every custom that still survives in the era of globalization must have a deep meaning for its adherents (Priliantini et al., 2020). As a traditional village, Bontolempangan Village often carries out the customs of their ancestors, from the customs of the birthday/village of Bontolempangan Village, the Prophet's mawlid, to wedding customs have unique customs, and are different from other regions. It is undeniable that each custom of a region has a different meaning from other regions. Not only are the meanings different in each custom, including the customs of Copernican, but their symbols are different in each region. Although attaralu institutions exist in several regions in the Selayar Islands Regency, each region has different processes, meanings, and symbols. Here are some meanings contained in the attaralu symbol in the Bontolempangan Village Community Marriage system, Buki District, Selayar Island Regency.

#### **1. A'pissalingi**

A'pissalingi is a slayer language that has the meaning of replacing clothes, in the process of Lembaga attaralu a'pissalingi is the stage of the bride's family giving a change of clothes that will be used by the groom when the wedding party is over. The dress will be used by the groom when the whole series of parties at the bride's house is over. The meaning to be conveyed at this stage is that the woman's family has received the groom well so the first clothes used in the woman's house are gifts from the bride's family. "If the groom and family have arrived, they will be picked up by the sound of drums, gongs, and pui-pui (a type of wind instrument), after the parents or family of the woman will give a change of clothes because surely the groom has no clothes in the house. This also indicates that all families are well received by this coming." (Interview results, January 29, 2023).

A change of the groom is a must provided by the bride's family (Pratama & Wahyuningsih, 2018). Pa'pissalingi clothes are a form of item that symbolizes that the man and his family have been well received by the bride and her family so that they have no worries about performing *ijab qabul* tomorrow. The dress is not just a sewn cloth but inside there is a lot of love that the bride and family try to show to the groom. Parents will also get a new son in their family.

#### **2. Ambaung patingroang**

In Indonesian, *ambing patinroang* means building a bed. The process of attaralu *ambing patinroang* institution does not mean building or making a bed but in this process, the groom (the groom already wearing traditional Bugis clothes) will meet the bride-to-be in her room which is escorted by two men from the man's

family. In the room, the bride is waiting for her future husband by wearing Bugis customs and beautiful makeup. The bride-to-be will wait in the room with a religious shop (katte' or village imam) or a person who is considered to have authority in leading the ambling patingoang process. Ambaung patinroang in the core process is amb basa, ambasa are reciting prayers such as the recitation of the spirit of the prophet Muhammad SAW and prayers of salvation for the bride, family, and the whole community. The recitation of these prayers is expected that the Prophet Muhammad SAW also testified and prayed for the happiness of the two brides-to-be. "Ambaung Patiroang is carried out in the bride's room, reciting prayers in the room in which there are already bananas, song kolo (rice Letang), and eggs are prayed for together with the bride and groom. The prayers recited are prayers of kindness such as reading the spirit prayers of the prophet Muhammad SAW and prayers for salvation so that this marriage is blessed". (Interview results, January 29, 2023).

Attaralu' in the process there is ambling patinroang which is wrong to do song kabala or sometimes also people who call it ambasa. Songkabala / ambasa is a traditional process of providing certain foods such as bananas, sugar cane, eggs, and others prayed for to get blessings and the pleasure of Allah SWT. Especially in the process of attaralu in addition to getting blessings for food sustenance, kate (village imam) also recites the spirit prayers of the Prophet Muhammad SAW in the hope that the two brides will be given salvation by Allah SWT and Prophet Muhammad SAW gives blessings so that success and success come not only for the bride and groom but all people and their children and grandchildren.

### **3. Attaralu'**

After performing ambling patingoang in the room, the bride and groom left the room and were directed by a Sandro to enter the pangsa. A share is a kind of box-shaped place made of woven bamboo. Among the tribes, Makassar knows the share as Sula Eppa Wala Suji. Sula Eppa Wala Suji is often found in wedding ceremonies of the Bugis-Makassar tribe which is usually a delivery item by the groom to the bride (Amir, 2018). Mattulada suggests that the Lontara script has its origin in the beliefs and mythological views of the Makassar Bugis people, who view the universe as Sulapa Eppa' Walasuji (rhombic quadrangle), (Mahbub, 2008). From this philosophy, the share or Sula Eppa Wala Suji is made in four corners so that in ignorant life there is balance. Another meaning contained in bamboo trees is that strong trees are not easily broken even though the wind hits, teaching humans to remain steadfast and patient in facing life's problems (Jumani, 2018).

Wala suji comes from the word wall which means separator or fence or guard and suji which means princess (Cahyadi, 2017). Wala Suji is a kind of separator or bamboo fence in traditional rhombus-shaped events. Sulapa eppa (four sides) is a form of Bugis-Makassar Kono belief that symbolizes the arrangement of the universe, fire-water-wind-earth. "When the prayer reading in the room is over, the bride and groom are told to enter into the parts made of bamboo in the shape of a rectangle. In the share of each corner we save, if in the right corner, there are usually bananas, the left corner there is sugarcane, the other side there is an umbrella and coconut buds. Everyone that is stored in the share must have benefits. Like bananas, many like to eat bananas, so it is expected that many brides also like them. After that there is sugarcane, sugarcane is known as a sweet fruit if we do good/sweet to everyone then people will also behave well, if the coconut tree from



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root to tip leaves is a lot of benefits there is nothing unused. If the umbrella serves to protect the two collectors because, at the end of the event, there will be a game of throwing rice at each other". (Interview Results, January 29, 2023)

Each corner of the share is placed in several objects that are considered to have strong philosophical meaning. In the first corner, a large whole sugarcane tree is placed, the people of Bontolempangan Village believe that the sweet sugarcane tree is expected to be the marriage of the two brides and grooms and is not easily affected by disasters. Both brides and grooms have a sweet attitude to everyone and the people they meet are sweet to them too. Long sugarcane is believed to have a philosophical meaning the longer the sugarcane is installed in the share, the longer the life of the bride and groom.

In the other corner is placed the coconut bud tree. Coconut is a plant whose every element can be utilized by humans from the roots to the tips of the leaves can be utilized (Br Pulungan, 2021). Coconut tree roots are useful to prevent abrasion and flooding and can be used as fuel to replace firewood. Coconut fruit also has good benefits for the body and contains high nitrogen and amino acids, briefly for carbohydrates are minerals that the body needs as a substitute for ions. The coir can be used as fuel or handicrafts. Coconut leaves can be used as handicrafts, brooms, and so on. Of the many benefits of coconut, it is expected that the bride and her children will have many benefits such as coconut trees.

In the other corner of the share laid banana tree buds. Banana trees can be found in all countries in Southeast Asia including Indonesia. Besides being easy to find, bananas also have a good taste so many people like processed bananas. Banana plants that are easy to grow in Indonesia cause them to become one of the most popular fruits. Bananas installed in the share has a philosophical meaning that both brides will be liked by others, many useful for others with a friendly and sweet attitude towards everyone they meet.

After the bride and groom enter the share, Sandro will lead the implementation of the attaralu custom. The bride and groom will be read another prayer by Sandro, one of the unique rituals is that Sandro will break the coconut in the share then the coconut will be thrown from top to bottom until the two coconut fragments have the same direction if the two coconut fragments do not have the same direction then Sandro will repeat throwing the coconut until the direction is the same, Usually, Sandro will only do it three times. The people of Bontolempangan Village, Buki District, Selayar Island Regency believe that the direction of the coconut is not the same, meaning that there are still relatives who have not attended or have not received the groom, so in this process, Sandro always shouts "rie ase' ma kang" meaning we are all present. Furthermore, when all the rituals inside the share are completed, the laughter of the mothers outside the share surrounds the two brides by carrying a tray (tray of people first) containing rice, eggs, candles, water, incense, song kolo, and so on by reciting prayers and singing of songs 7 times two rounds so there are 14 rounds. After that, there will be a game of throwing rice at each other, the joy is very visible to the family, government, and community.

## CONCLUSION

The attaralu custom that is still carried out by the people of Bontolempangan Village, Buki District, Selayar Island Regency deserves appreciation by the government in particular and the community in general. It is not an easy thing to maintain the heritage of ancestors in the modern era. The main challenge faced by the community in Bontolempangan Village, Buki District, Selayar Island Regency is that young people are starting to no longer care about their ancestral heritage, even though those who will continue the local wisdom are young people who care about their origins. One way that can be taken by the people of Bontolempangan Village, Buki District, Selayar Island Regency, and the government is to invite young people to be happy to play an active role in every community activity, including traditional activities.

The first three main processes in the custom of attaralu are a'pissalingi, meaning that the bride-to-be and her family have sincerely accepted the goodwill of the bride-to-be and the family to start a new relationship in the new family. The clothes given by the bride's family to the groom are not just cloth but there is sincere love given to the future daughter-in-law in their family. The second is ambling pattingroang, the clearest meaning conveyed in this process is to ask for blessing prayers to God Almighty, may this marriage be filled with love and love, follow all the rules of Islam, recite prayers to His Majesty the Prophet Muhammad SAW and the companions of the Prophet with the hope that this new family gets the blessing of the Prophet Muhammad Saw so that his life is directed. The third process is that the tools and materials used have a good philosophical meaning. Surrounding (attaralu) the bride and groom with prayers of kindness 7 times gives color to the wisdom of this attaralu traditional process.

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