The Position and Function of Lontaraq Pananrang
Text of Lise People

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Abstract: This research used Pierce’s semiotics to reveal the position and function of signs of lontaraq pananrang of Lise people. Lontaraq Pananrang described how the ancestors of Bugis people took the sign as a guide or guidance in conducting activities in life. The use of lontaraq pananrang in Lise village society was still needed especially for farmers who had ricelands that were still relying on rainfall. In addition to predicting rainfall volume, they also used it to predict which pests would attack during the growing season. Lontaraq Pananrang that they used for this was used to determine the good and bad day in doing activities, whether in the form of celebration (marriage and home building) and farming. This research focused on the script of lontaraq pananrang of Lise people owned by the Lise Village community. The research results showed that the marking to mark a particular occurrence, based on the form of stars appearing every month, was then marked according to the knowledge and experience they knew in everyday life to make it easier to recognize the star. The sign they took was manuq (chicken), tekko sorong (traditional plow), woromporong, watampatang, walu, tanra, lambaru, éppang, and wara-wara. Every mark indexed stars in the sky with their own meaning.

Keywords: Lontaraq Pananrang, Signs, Lise

1. Introduction

Lise Village as one of the Bugis tribe in Indonesia still has belief that is used to be the handle of life in carrying out his life. One is the lontaraq script. The form of writing that they use has been developing along with the development of the times, but the content and meaning is still maintained. In the current era of globalization, it is still often found in the midst of the Bugis society's life to believe in a cultural tradition which it considers can be used as a guide in its life. The systems of knowledge about space and time also relate to life and activities that support life, for example in sustaining life, they are trying to make foodstuffs to sustain their lives.

Knowledge of fauna is one of the important knowledge for farmers, as well as foodstuffs, they must also know the animal properties to protect their crops from the attack of destructive animals, such as wild pigs, caterpillars, and Aphid plant. The farming system is still based on the signs of nature (pananrang). Pananrang (Bugis language), meaning the predictions or hints used in a society based on repeated experience at the same time of the previous year, finally patterned, then they signaled as a reminder. Community efforts to farm continue to use lontaraq pananrang as their guidance to grow crops. Lise villagers still retain their parents’ inheritance in doing their activities, especially in the field of cultivation.

Based on the background, the writer examines from the point of view and function of lontaraq pananrang text. The Pierce Theory is used to describe the position and find the text function of lontaraq pananrang of Lise Village community. This study is limited to the lontaraq pananrang script.

2. Literature and Methods

This research was conducted in Lise Village of Panca Lautang Sub-district of Sidrap Regency. The type of research was descriptive qualitative with Semiotic approach.

The population of this study was the script of lontaraq pananrang allaon rumang. Sample was a determination based on data from the script in the form of alerts taken as a whole as many as 9 signs.

The way to collect data was done through the method used by Philology. Djajasudarma (1993: 8), said that the qualitative research with descriptive method related to the data collected can give systematic, accurate and factual explanation about the data, the properties and the relationship of the phenomena studied and finally produce the scientific data.

This study applied data collection techniques directly from the lontaraq script by selecting parts related to agriculture. Overall, this lontaraq script contained 22 sections. In this study, the object of the research was section of Pananrang Agriculture (allaon rumae) found on pages 11a - 26a in the lontaraq script.

3. Results

The results of this study found as many as 9 signs to be sampled in the study. This research identified the form of signs in the form of: manuq (chicken), tekko sorong (traditional plow), woromporong, watampatang, walu, tanra, lambaru, éppang, and wara-wara.

Semiotic elements determined in the text sign of lontaraq pananrang that is marking in the form: manuq (chicken) refers to the position of three bright stars: tekko sorong (traditional plow) refers to the constellation of Bintang Waluku (Waluku star); woromporong refers to the position of the Seven Stars, the watampatang refers to a position that is shaped like a trunk, walu refers to one of the stars located near the star of the Southern Cross; not referring to the position of three parallel stars; It refers to the position of the star Pari; éppang refers to the position of the southern star, the position of the star is not perpendicular between the star
of Acrus and Gacrus; and wara-wara refers to a red panorama of the western sky in the afternoon.

The position of lontaraq pananrang for the people of Lise Village is still needed especially when it wants to carry out a celebration like a wedding party, according to their knowledge in a year there are certain months and days that are well used to hold marriage, and vice versa.

The function in general can be divided into two major parts namely, functions as: the concept of time and outlook of life (religion and the results of observation and experience of the past).

4. Discussion

Lontaraq pananrang in the study of semiotics of Pierce consists of two aspects that we must observe the index and sign. The sign itself consists of 2 categories as a signifier (form) and signified (meaning).

Text Criticism

The page numbers contained in the original manuscript are written on the top right-hand page of the center position, with no numbering on the left-hand page. The explanations or descriptions written in the manuscript are divided by the number of days in a single CE, but in each month there are certain days that have no description or guidance, the author only emplies the passage without any explanation or explanation the cause of the day does not have hint or description.

Position of Lontaraq Pananrang For Lise Village Community

The existence of the old manuscripts physically can still be traced, although it is very apprehensive both from the material and in terms of treatment of the manuscript, but its influence in the life of the community is still very large, especially the manuscripts related to the manner of farming (Pananrang).

Lise Village is one of the majority villages inhabited by Bugis tribe, besides other tribes. The people of Lise Village still maintain their parents’ inheritance in doing their activities, especially in the field of cultivation. Lise Village people still use natural signs when they farm. The results of initial observations that researchers do, Lise villagers recognize the signs of nature based on the knowledge they get from lontaraq book that is understood by parents and elders of Lise Village. The Lontaraq Pananrang they use to date is a copy of the previous lontaraq. Lise Village people apply the contents of lontaraq Pananrang by combining the natural signs that appear around it. There are some people who are already considered pallontaraq (people who are experts about the lontaraq book, both in terms of reading and understand its meaning). A Pallontaraq is considered to be able to predict planting time and rice cropping pattern, in order to avoid the occurrence of crop failure. In addition to the name pallontaraq is also known as Pappananrang (people who read the weather season) so there is an estimate of when to plant on the right time, so that farmers can avoid crop failure.

The habits of the Lise Village community when they will perform an activity, they will always come to pallontaraq to ask for a good day and possibilities that will happen. In the field of agriculture in particular, the people of Lise Village still need the role of lontaraq, as evidenced by the activities carried out before entering the growing season which they call the event "Manre Sipulung". Manre Sipulung is synonymous with the term Tudang Sipulung, meaning sitting together to discuss a problem associated with farming and closed with a meal had by each other together. Manre Sipulung activity is always conducted every time they will start the work of farming. Participants of Manre Sipulung are attended by all levels of Lise Village community, especially farmers, Pallontaraq, Pappananrang, Mado (Chief of Farmers), local government and indigenous leaders PPL (Agricultural Extension Field).

The event discussed in the Manre Sipulungis event related to the initial agreement on working the rice fields, the types of rice varieties, and the restrictions that are considered pamilili(forbidden) during the growing season and rainfall forecast during the growing season.

The use of lontaraqpananrang in the Lise Village community is still needed especially for farmers who have rice fields that still rely on rain. In addition to predicting rainfall volumes, they also use to predict which pests will attack during the growing season.

After the planting season has passed and the rice has been harvested all, as a sign of gratitude of the farmers, they do "Harvest Feast" attended by all levels of society Lise Village and local government (Sub-District and District). This harvest party is routinely held once a year.

Function of Lontaraq Pananrang For Lise Village Community

Lontaraq pananrang has a function for people and society, because the natural conditions are not always good for them. They always change. Therefore, through Lontaraq pananrang which is one of local wisdom, man can defend himself and adjust to nature. Humans always crave a peaceful, prosperous and safe life with their families and the environment. The function in general can be divided into two major parts ie, serves as:

Firstly, the concept of Time is: one day (morning 'élé', between morning and midday 'matanrê essôe', midday 'tangasso', past midday 'lésson essôe', afternoon 'arauné', before sunset 'labukesso', between evening and midnight 'wenni', midnight 'tangabenni', between midnight and dawn 'denniari', dawn, before wajémpajèng 'morning'). One week
is Monday 'sineng', Tuesday 'salasa', Wednesday 'arabu', Thursday 'kamisi', Friday 'juma', Saturday 'satta', Ahad 'aha'.

One month is AD (January, February, March, April, May, June, July, August, September, October, November, December). One year of Hijriah is Muharram, Safar, Rabiul Awal, Rabiul Akhir, Jumadil Awal, Jumadil Akhir, Rajab, Shaban, Ramadan, Shawwal, Dhuilkaidah until Dhu al-Hijjah. Year sipariamunis read from left to right Start year to 1 to year 8. In the past, Bugis Makassar people have had time concepts and guidelines, known as "Lontaraq Kutika" or often called "Lontaraq Bilang".

Secondly, the view of life. Every human being has a life view, whether they are individual, group or society. This view of life is natural. In the concept of this view of life comprises the basic concepts of a life that is aspired to be happy, prosperous, protected from all kinds of dangers and survivors in the world and the hereafter. Everyone's view of life is different depending on the science, environment and experience they get.

In lontaraq pananrang there are two basic sources underlying the view of life: Firstly, it comes from the religion. The view of life is absolutely the truth. In lontaraq, it can be seen that the use of Arab moon in the naming of the moon. This is caused by the influence of religion. In lontaraq pananrang allan rumang, it is discovered the word: Allah ta ala (Allah SWT.), Insha Allah, and Prophet Isa AS. Secondly, in the form of observations and experiences of the past, it is relatively true, because it could be in observation or experience that it goes different from each person or group. This can be affected by the situation, conditions and geography, where they are located. In the text of lontaraq pananrang, it explores a view of life in the form of: a. protecting/avoiding self from disaster or things that endanger their survival, either individual, family or environment. b. Regulating human behavior and actions, giving indications to the lontaraq user community to follow norms, rules of law, and customs that serve to regulate how humans act and apply in association with other members of society, and c. Elements related to agriculture, there are some guidelines on how to grow crops based on natural phenomena.

5. Conclusion and Suggestions

The lontaraq manuscript is an old literary work containing some information, among others, folklore, medical science, genealogy, magical formula or belief. One of them is the lontaraq pananrang text used by Lise Village community. The manuscript consists of instructions that farmers use to bring about planting activities such as rice and palavija. In the manuscript, it also found out the guidance of good and bad time to do a celebration such as building houses, marriage, weather forecast, wander, prediction of the fate of a newborn child, as well as prohibitions and suggestions to perform an activity.

Lontaraqpananrang position for the people of Lise Village is still needed especially at the time they will carry out a celebration like a wedding party, building a house and growing crops. According to the knowledge of old parents, there are certain months and days that according to their knowledge are a fateful day to do a celebration. Farmers who have rainfed rice fields are still guided by lontaraq pananrang to predict rainfall that will occur during the growing season.

Lontaraq pananrang they use in general serves as a concept of time and life view in terms of religious aspects, as well as the results of observations and experiences of the past. Signs they take are, manuy (chicken), tékk sorong (traditional plow), waromporong, watampatang, walu, tanra, lambaru, éppang, and wara-warra.

Ancient manuscripts still in the archipelago, especially those still kept in private should be sought and used as research material, stored or maintained properly. The manuscript can be used as a learning material for future generations, so that they can know that the ancestors had known the science poured in the form of manuscripts.

References

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