

The Position and Function of *Lontaraq Pananrang* Text of *Lise* People

Abdul Hafid¹, Nurhayati Rahman², Tadjuddin Maknun³

^{1,2,3} Faculty of Cultural and Social Sciences, Hasanuddin University

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 ricefields that were still relying on rainfed. 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* *allaon rumang* (agriculture) 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), *tekkosorong* (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* of Agriculture (*allaon rumang*) 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), *tékko 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: *tékko 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 empties 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, *pallontaraqis* 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 Sipulungis* 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 Sipulungare* 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 *Manre Sipulung* event is held in the rice fields, guided by a *Mado* (Chief of Farmer) who is accompanied by "*Ulu-Ulu*" (the person appointed to arrange the distribution of wetland water). A person who is appointed *Mado* must have knowledge of *lontaraqallaon rumang* (*lontaraq* about farming), because the ideas are made by *Mado*. The ideas are offered to the farmers for a season. A *Mado* is expected to combine the program recommended by the government, especially in the field of agriculture with the contents of *lontaraqallaon rumang* they use so far.

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 *pamali*(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 '*matanré essoé*', midday '*tangasso*', past midday '*lésang essoé*', afternoon '*arawéng*', before sunset '*labukesso*', between evening and midnight '*wenni*', midnight '*tangabenni*', between midnight and dawn '*denniari*', dawn, before *wajémpajéng* 'morning). One week

is Monday 'sineng', Tuesday 'salasa', Wednesday 'araba', Thursday 'kamisi', Friday 'juma', Saturday 'sattu', 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, Dhulkaiddah until Dhu al-Hijjah. Year *sipariama*s 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 allaon rumang*, it is discovered the word: Alla 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, magic 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 *palawija*. 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, *manuq* (chicken), *tékko sorong* (traditional plow), *woromporong*, *watampatang*, *walu*, *tanra*, *lambaru*, *éppang*, and *wara-wara*.

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

- [1] Arikunto, Suharsimi. 2006. **Prosedur Penelitian: Suatu Pendekatan Praktik**. Jakarta: Rineka Cipta.
- [2] Baried, Siti Baroroh, dkk. 1985. **Pengantar Teori Filologi**. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan
- [3] Berger, Arthur Asa. 1998. **Media Analysis Techniques, 2nd edition, Thousand**. Oakes: Sage
- [4] Berger, Arthur Asa. 2000. **Signs in Contemporary Culture an Introduction to Semiotics, pent Dwi Marianto (Tanda-tanda dalam Kebudayaan Kontemporer)**. Yogyakarta: Tiara Wacana Yogya
- [5] Berger, Arthur Asa. 2010. **Signs in Contemporary Culture: An Introduction to Semiotics, Pengantar Semiotika: Tanda-Tanda dalam Kebudayaan Kontemporer, terj. M.Dwi Marianto**. Yogyakarta: Tiara Wacana
- [6] Bertens, K. 1985. **Filsafat Barat Abad XX (Jilid II)**: Prancis. Jakarta: Gramedia
- [7] Chaer, Abdul. 2012. **Linguistik Umum**. Jakarta: Rineka Cipta
- [8] Christomy, I. & Untung Yuwono. 2004. **Semiotika Budaya. Pusat Penelitian Kemasyarakatan dan Budaya**. Direktorat Riset dan Pengabdian Masyarakat Universitas Indonesia.
- [9] Daeng Kulle, Syarifuddin dan Zainuddin Tika. 2008. **Aksara Lontarak Makassar. Vol.1** Makassar: Pustaka Refleksi
- [10] Djamaris, Edwar. APU. 2002. **Metode Penelitian Filologi**. Jakarta: CV. Manasco
- [11] Dul Abdul Rahman. 2012. **La Galigo – Napak Tilas Manusia Pertama di Kerajaan Bumi**. Yogyakarta: Diva Press
- [12] Eco, Umberto. 1984. **The Name of the Rose**. Picador, London: Picador
- [13] Eco, Umberto. 1996. **Sebuah Pengantar Menuju Logika Kebudayaan, dalam Serba-Serbi Semiotika. terj. Lucia Hilman**, Jakarta: Gramedia Pustaka Utama,
- [14] Hadrawi, Muhlis. 2017. **Assikalaibineng. "Kitab Persetubuhan Bugis"**. Makassar: Penerbit Ininnawa
- [15] Hidayat, Asep Ahmad. 2009. **Filsafat Bahasa: Mengungkap Hakikat Bahasa, Makna, dan Tanda**. Bandung: Remaja Rosdakarya

- [16] Hoed, Benny H. 2001. **Dari Logika Tuyul ke Erotisme**. Magelang: Yayasan IndonesiaTera Anggota IKAPI
- [17] Hoed, Benny H. 2011. **Semiotik & Dinamika Sosial Budaya**. Depok: Komunitas Bambu.
- [18] Ismail Suardi Wekke. 2013. **Islam dan Adat: Tinjauan Akulturasi Budaya dan Agama.... Analisis**, Volume XIII, Nomor 1, Juni. Sekolah Tinggi Agama Islam Negeri (STAIN) Sorong.
- [19] Koentjaraningrat. (1979). **Pengantar Ilmu Antropologi**. Jakarta: PT. Rineka Cipta
- [20] Kridalaksana, Harimurti. 1993. **Kamus Linguistik**. Jakarta: Gramedia
- [21] Kriyantono, Rachmat. 2006. **Teknik Praktis Riset Komunikasi**. Jakarta: Prenada
- [22] Kurniawan. 2001. **Semiologi Roland Barthes**. Magelang: Yayasan Indonesia Tera
- [23] Mahsun. 2005. **Metode Penelitian Bahasa: Tahapan Strategi, Metode, dan Tekniknya**. Jakarta: PT Raja Grafindo Persada
- [24] Nöth, Winfried. 1990. **Handbook of Semiotics**. Indianapolis: Indiana University Press.
- [25] Nöth, Winfried. 1995. Semiotik. **Handbook of Semiotics (Advance in Semiotics) Terjemahan**. Editor: Abd. Syukur Ibrahim. Airlangga University Press.
- [26] Nurgiyantoro, Burhan. 2000. **Teori Pengkajian Fiksi**. Yogyakarta: Gajah Mada Press.
- [27] Paeni, Mukhlis, dkk. (1995). **Sejarah Kebudayaan Sulawesi**. Jakarta: Depdikbud.
- [28] Pertiwiningsih, Esti. 2000. **Fungsi Ada Tongeng, Analisis Wacana Lisan To Lise. "The Function of Ada Tongeng To Lise" spoken Discourse Analysis** Tesis. Universitas Hasanuddin.
- [29] Rahman, Nurhayati. 2006. **Cinta, Laut dan Kekuasaan Dalam Epos La Galigo**. Makassar: La Galigo Press
- [30] Sartini, Ni Wayan. 2009. **Menggali Nilai Kearifan Lokal Budaya Jawa Lewat Ungkapan (Bebasan, Saloka dan Paribasa)**. Logat Jurnal Ilmiah Bahasa Dan Sastra, Vol. V/1 April
- [31] Saussure, Ferdinand de. 1973. **Cours de Linguistique Generale**. Paris: Payot. Terj. Hidayat, Rahayu S. 1988. Pengantar Linguistik Umum. Yogyakarta: Gajah Mada University Press.
- [32] Sobur, Alex. 2001. **Analisis Teks Media Suatu Pengantar untuk Analisis Wacana, Analisis Semiotik, dan Analisis Framing**. Bandung: PT. Remaja Rosdakarya.
- [33] Sudjiman, Panuti & Zoest, Aart van. 1992. **Serba-Serbi Semiotika**. Jakarta: Gramedia Pustaka Utama.
- [34] Suyanto, Bagong. 2004. **Sosiologi Teks Pengantar dan Terapan**. Jakarta: Prenada Media Group
- [35] Van Zoest, Aart. 1993. **Semiotika: Tentang Tanda, Cara Kerjanya dan Apa yang kita Lakukan Dengannya**. Jakarta: Yayasan Sumber Agung
- [36] Yunus, Pangeran Paita. 2013. **Bentuk, Gaya, Fungsi, Dan Makna Simbolik Seni Hias Istana-Istana Raja Bugis**. Disertasi. Yogyakarta: Universitas Gadjah Mada.
- [37] Yusmar, Syarifuddin. **Penanggalan Bugis-Makassar Dalam Penentuan Awal Bulan Kamariah Menurut Syari'ah Dan Sains**. Jurnal Hunafa, Vol.5, No.3, Desember 2008:265-286
- [38] Zoest, Aart Van. 1996. **Interpretasi dan Semiotika, dalam Serba-Serbi Semiotika, Terj. Okke K.S. Zaimar dan Ida Sundari Husein**. Jakarta: Gramedia Pustaka Utama.

Author Profile

Abdul Hafid was born on 2nd May 1970 in Wajo, South Sulawesi, Indonesia. He got his undergraduate degree in 1992 and his master degree in 2012 in Hasanuddin University. Now, he is continuing his study to get his doctoral degree at Hasanuddin University, and this article is a part of his dissertation entitled 'Correlation of Signs Structure at Lontaraq Pananrang Text of Lise People in Pierce's Semiotic Perspectives'.