

Connotation as a Manifestation of Human Nature with Harmonization on Pasang of Ri Kajang in the Village of Tana Toa Kajang Bulukumba Regency: An Approach Semiotik

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Abstract: The purpose of this study Pasang ri Kajang (Kajang in the Message), with regard to the system of values that contains the prohibition violates the mores of Tana Toa Kajang; invitation to do good; and abstinence do something taboo according to customary rules. The form of the prohibition, call, and abstinence is encapsulated in the form of connotation in Pasang ri Kajang to create harmonization of nature and man. This research is focused on the connotations as a form of harmonization of nature and man in the village Land Toa Kajang. Data sourced from pasang ri Kajang (PrK) submitted by Amma Toa; five gallarrang in the process of social engineering with the record, record, interview elisitasi (elicitations) and Integrated group discussions (focus group study). The data analyzed in qualitative descriptive Sudaryanto (1988) based on the concepts of connotation Rolland Barthes The results showed that harmonization of nature and man on pasang of ri Kajang takes the connotation that includes the meaning of honesty, steadfastness, unity, loyalty, example, caring, and simplicity.

Keywords: Harmonization, human, nature, pasang ri Kajang

1. Introduction

Pasang ri Kajang (Kajang message) is the trustee of Tu Rie A'ra'na (the Creator) to Amma Toa. Pasang is delivered from generation to generation from the first to Amma Amma Toa to Amma Toa that must be followed next. Salle (1999: 84) argues that the pasang is the system of rules laid down by Amma Toa for the welfare of its citizens. PrK as doktrim form of wills, warnings, and socio-cultural values of society demands that the public owner Tanah Toa. Pasang ri Kajang belongs to the oral tradition that is categorized as proto Makassar that contains a prohibition to do something which is not in accordance with the customs of the Tana Toa Kajang; a call to do a favor for the salvation of the world and the hereafter; and abstinence do the taboo according to customary rules.

The third of the above they apply in everyday life up to this point. In this connection, the strengthening of values, norms and rules Pasang ri Kajang conducted with ri Pairs administering custom sangksi for each violation of the custom of going on, especially the violation of contents Pasang ri Kajang.

With regard to the enforcement of the above rule of law by setting a legal sanction is done through indigenous justice (abborong ada'a). It is intended to avoid a unilateral decision in upholding of customary law, which is binding for the entire indigenous Kajang.

With respect to the above exposure, sanctions-oriented harmonisasai of man with nature, consisting of alang lompoa (macrocosm) and alang caddia (microcosm). Two such partition prioritized for preserved arranged in pairs of ri

Kajang with consummate his relationship with human connotation, flora, and fauna

Each system contains one connotation in an area of the expression (E) and one area of content contenu (C). The significance of berkoidsensi with the relationship between the two areas (R): E R C. If E R C system be simple elements from the second system is extensive, it will be confronted with two systems of significance which form each other. The separation of the two systems that can be done in two different ways with each other according to the point of insertion of the first system into the system.

Related to the above concept, the first system (E R C) became the territory of expression or significant from second system

1	E	R	C
2		ERC	

which can be written: (E R C) R C. first System by Hjelmslev (1960) named konotatif semiotik. The first system into the area denoted second extensive system and of the system first became the territory of connotation, Barthes (2007:82).

If seen the elaboration system connotations in socio-cultural life then the user of the sign does not only interpret as meaning i.e. denoted known generally. Barthes mentions the term denoted as 'first' system. The user signs usually develop this sign become branched, by Barthes takes the term 'second' system. This occurs when users sign give different forms for the same meaning (connotation).

The connotation meaning be assessment users language speech over something which is reflected in the words, phrases, sentences, and texts. Thus the basis was good bad, inappropriate inappropriate, smooth rough. Barthes argued

that broader significance connotations because certain meanings relating in a speech. In this case, the concepts of connotation enters the realm of semiotik to discuss the meaning of cultural symptoms even critiquing the culture (Barthes within Hoed, 2008:13).

The entire system is at a real sign denoted that serves as a marker on the connotation of systems. The meaning of the connotations of some signs will become a myth or the myth of hints and signs that make up the connotation that the person understood to simplify the concept that has been described by Barthes. This means that the concept of elements of the mark in the form of the myth or the myth of instructions as a form of simplification of an existing concept. (Berger, 2000:55).

The research for the study of semiotics that has some relevance to the research to be carried out is the research done by Gising (2010) in his dissertation focused on the symbols of the PrK related to hydrological circulation process based on nine article PrK. Similar things done by Rashid (2002) human objects with Kajang. His research focused on the study of natural Forest Conservation Management is *Ada' Amma Toa* through education of local wisdom. In this study it was found that the existence of the indigenous forest preservation *Ada' Amma Toa* implanted through local wisdom values that starts from the family environment.

Based on the above description, it can conclude that there is a difference of significance with this research. The distinction in question is the focus of the issue that is discussed so that the results of his work any differently. This research is focused on aspects of the connotation of intangible phrases, clauses, and sentences that deal with God, human beings, flora and fauna on the indigenous people of Bulukumba Regency Kajang.

2. Review of Literature

a) The concept of Semiotik

The term semiotik (semiotics) was first discovered by Sobeok (1976:47). with a focus on the field of medicine. Further development of the philosophers and the linguistic experts use the term to identify a theory about the sign. The era of modern Linguistics semiotik, no longer restricted to mere treatment, but branch has already led to the term of the study of language. The definition of the term semiotik said that semiotik is a science that examines of the sign as part of social life. Saussure revolutionize dichotomy signifiant-signifie translates into signification-signal (Saussure, 1967:33)

Based on the views above, seen that Saussure trapped by views that see language as a mere structure without seeing the context which includes linguistic ambience. He didn't realize that the language generally appear in the social process of linguistic or non-linguistic. Language always appears in the form of text and the realization of a good verbal behavior that is central or peripheral in nature. (Santoso, 2003:15).

Other opinions about semiotik is Hjelmslev that define semiotik as a hierarchy, which any of its components according to the analysis needs to be put into the classes specified by the relationship together. (Hjelmslev, 1961:102). Hjelmslev uses the term expression (expression) and content (content) refer to both as a sign of the fields. The field of expression and content, the next field is selected into the substance and the form that produced four strata, i.e. the areas of content, areas of expression, the substance of the content, and the substance of the expression (Thanksgiving, 2006:66).

With regard to the explanation above it can be concluded that Saussure's view contrasts with the view of Hjelmsliv. Saussure tend to be viewed as a science about semiotik form (structure) and not the substance. As for the Hjelmsliv limit themselves in the use of the term sign (sign) the second strata form contents and forms of expression. Hjelmsliv consider two different but formed the substance of strata in semiotik, i.e. structured by a system of signs forms.

The next decisive Jakobson semiotik scope in relation to linguistics. He asserts that the subject matter is any message communication semiotik, the opposite field Linguistics limited verbal communication messages. In this connection, Jakobson distinguishes three types of sign systems, namely (1) the replacement of language (language substitute) (2) change the form of the language (language transform) is a formalized scientific language, (3) idiomorfis system (idiomorfis systems) or music, indirectly related to language (Jakobson, 1973:28).

Based on the above exposure looks that Jakobson looked semiotik objects is not limited to such verbal linguistic study objects, but include nonverbal object.

The development of the next semiotik by Pierce that is different from the previous expert. His theory based on the axiom that cognition, thought-provoking, even human beings were central semiotik. Human beings are in fact signs of human life is part of the mark (Pierce, 1966:76). Lebih further, it is said that every thought is a sign that taken together and life is a wagon as a sign that human thought is a sign.

The next world semiotik figure was Morris who define semiotik in rana spanning from languages to animal communication with the General term of the organism. Morris agreed with Pierce is a sign that something is only when interpreted as a sign of something by some interpretan. (Morris, 1964:1).

Following the concept of the relevant form of Barthes development of Saussure's concept, namely the concept of paradigmatic and sintagmatik relations as a model dikotomis developed the concept of Saussure who focuses on the concepts denoted and connotations. Mark developed according the view of sintagmatik and paradigmatic as a base to explore the culture as a mark. Sintagme is an order based on relations sintagmatik (Hoed, 2008:10). In connection with the foregoing, Barthes exemplifies the fashion system, namely (a) the headgear, (b) the upper protective headgear,

(c) protective lower body, and (d) footwear. In the fashion culture Further Barthes explained by showing how people view the symptoms in daily life as a sign of the developing marker-marker dichotomous models become more dynamic. He said that in the social and cultural life as a marker of an expression (E) mark, while the marker is the content (C). Thus, it can be said that the sign is a system of relations (R) between (E) and (C).

The second is as a system of connotations in terms of ideological sign. Barthes uses the term expression (E) to the marker and contenu (C) for the alert and relation (R) that connects between the E and C so that the birth of meaning. Thus R serves as a framer and distinguishing meanings (Barthes, 1977:89-90).

b) The nature of the Sign Language

Sign language brings together concepts and an overview of the acoustics. The sign does more than just tool marks, but this kind of distinction is often overlooked. The word, in everyday language anybody can tell the difference between a sign and a tool mark. The word mark taxa because it has a wider sense semiotik entity while understanding the sign tool is more narrow. So, the mark is a generic term for any indication that exposes the dimaknakan by the senses or reason (Thanksgiving, 2006:79).

In contrast to the opinion of Saussure in his ideas about the basic difference between the view of sinkronik and diakronik against the language. The idea conjures up on the difference between the understanding of parole (language systematic) and langue (language use). His ideas were divided into three groups.

First, treat the synchronic linguistic study of languages as a complete communication system at a given time, and diachronic treat the factors that affect language modifiers when treated historically. Second, the linguistic competence of speakers with the actual events as langue and parole. If the parole includes data that can be directly obtained, the actual linguistic object is langue of each society. Langue form of lexicon, grammar and phonology embedded within the community of speakers of a language.

Third, is the synchronic langue as a system of elements that are interconnected. Lexical, grammatical and phonological, not a collection that can stand alone. (Saussure, 1988: 16).

c) Denoted and Connotation

Indeed in the connotations of each system contains an expression of one region (E) and one area of content contenu (C). The significance of berkoisidensi with the relationship between the two areas (R): E R C E R system. If C be simple elements from the second system is extensive, it will be confronted with two systems of significance which form each other. Related to the above concept, the first system (E R C) became the territory of expression or significant from second system

2	E	R	C
1	ERC		

which can be written: (ERC) R C. The first system by Hjelmlev called connotative semiotic. The first system into the area denotation and the extensive system of the first

system into the area connotations, Barthes (2007: 82). Thus, it can be said that a system that connotes is an expression system which region is formed by a system of signification.

According to Barthes connotation has a broader meaning because it involves giving a specific meaning in an utterance. In this case, entering the realm of semiotic connotations to discuss the meaning of the cultural phenomenon even criticize the culture (Barthes in Hoed, 2008: 13).

Connotations of some of the signs will be a myth or mythical connotations that make up the instructions and signs that were understood to simplify the concepts have been described by Barthes. The elements of myth or mythical mark instructions as a form of simplification of an existing concept. (Berger, 2000: 55).

Based on the expert opinion of the above, it can be concluded that the connotations is the meaning of the second layer as a result of the development of denotation. Connotations present as an additional meaning based on the presence or absence of a sense of values contained by a phrase, clause or sentence.

d) Kajang dan Amma Towa

Kajang people call land where they resided as Tanah Toa, meaning land of the oldest. Based on their belief this ground old age (myth), the first place Amma Towa lowered. They believe that the Tanah Towa never be the only foothold on earth while still a vast ocean. The fall to Manurung on the orders of the TRA (the Creator) riding on a bird Koajang the human embryo. At the time down, the bird has spread to the entire surface of the earth. Birds were a large number, there is one group that is highly treasured that group of birds into human embryo Kajang from Tana Towa (Palammai, 2012: 40).

Based on the belief of this To Manurung be accepted as a reality for the people of Kajang and Kajang naming their ancestral lands. Kajang word of the original word meaning Koajang flying high. In this connection, cultural products, as stated in the by-election held and believed to be true for humans is not the pure product of cultural Kajang Amma Toa. However, it is believed that what they do is the result of Tu Rie A'ra'na setting. Thus man Kajang while maintaining and preserving these values.

Amma Toa believed to be an incarnation of To Manurung. Originally referred to Mariolo (previous human) or Tomme Bohe (first common) then affections (disappeared) after leaving offspring called tau kentarang meaning people purmana. From this descent appear one by one Amma Toa.

e) Pasang ri Kajang (PrK) (Message in Kajang)

Pasang ri Kajang (PrK) s an expression language: bahasa Konjo areas identified as proto-language of the Makassar Palengkahu dkk (1971:8). Plug the included in the classical literature of Makassar, which in the language of Indonesia called petua or old people's will with instructions as rule or guideline in the various sectors of community life are mainly cultural language backgrounds of Makassar Hakim (1992: vi).

Pasang is synonymous with the mandate in the form of myth, etiology, or theme legend in hand with all forms of post (message) in the other regions of this archipelago. So the tide is the process of delivering a mandate to others. Literally meaning oral delivery that must be followed and if violated, will result in the unwanted (Usop, 1978: 42).

Related to the above statement, it can be concluded that the ' pasang ' is an evolving hierarchical knowledge tracing the journey of human life Kajang. PrK include religious and social aspects of human made hereditary.

Another case with the opinion of the Mattulada (2015:472) who sees pasang / pasang (message) as a tool. It is said that pasang/paseng tide is conveyed messages from the ancestors for generations called pasang tomatoo or representasi people anang (= equal to those). These pairs are maintained and attempted followed by residents anang quickly as perujung (= tool solidarity of the plant). In this connection, attach as binders and adhesives unity that fueled the sense of solidarity towards others.

Lureng (1980:68) defined pasang as well as oral tradition knowledge systems containing cultural values which guided by AmmaToa. Lureng see the pasang as a guideline in any individual to behave in society.

The above opinions in line what delivered Salle (1999:84). He looked inside the perspective of pasang law by saying that the pasang is something that became the deciding role Amma Toa as policy. In the perspective of legal pasang looked at the pasang in relation to the role and policy improvement in the pattern of Amma Toa well-being life of its citizens. Salle see pasang of system functions aspects of grammar rules set by Amma Toa for the purpose of the welfare of its citizens

Next (Alim, 2008:2) defines the pasang literally means messages, a will, or mandate. In the dictionary of the Arabic language can mean a treatise, in the United Kingdom this expression language called message. The word "ri" itself is a word the link word pairs designers with kajang show where means "on". While the word Kajang itself is the name of a town in Bulukumba Regency. So literally PrK means messages in Kajang.

It further said that the PrK, contains the doctrine in the form of wills, warnings, as well as the mandate and the demands of the value of community culture sosil owner i.e. Community Tanah Toa. The doctrine bequeathed by Amma Amma Toa Toa first until now. Thus, human Kajang receptive as a system of values that govern their relationship with nature which include man and flora and fauna to keep it harmonious.

According to some opinion above, we can conclude that the tide is setting the rules of environmental management for the general welfare in the form of tips, wills, art spoken for generations by elders to succeeding generations harmonisasi oriented to nature and man.

3. Method

This research data is the *Pasang ri Kajang* which contain connotations of form phrases, clauses or sentences that deal with human beings, flora and fauna. The data is categorized as primary data secondary data reinforced with reading results from the form of reference books or journals and papers. This research data sourced from Amma Toa and custom figures of nine people from each settlement gallarang scattered in nine villages. The data obtained in the process of social i.e. peyampaian pasang that contain a second level of meaning (connotation) as many as 45 data.

This research was conducted in Kajang Bulukumba Regency of South Sulawesi province. The number of villages in the subdistrict there are nine inhabited by the gallarang as helpers Amma Toa in a particular field.

Initial steps undertaken in this research is the Observation or direct observation (participant observation). The observation is done by holding a visit to Amma Toa and nine people in each region consistent gallarang follow the rules of custom. Investigators prepare to question presented to the intended person or object with respect to the required data (Arikunto, 2010:237).

The above methods, applied in disguise as, meaning that researchers did not convey the directness to the respondent that I'm doing observations for research. This is intended to avoid the pressures of feeling (psychology) for the respondent. Thus, the data coming out are natural (Sudaryanto, 1988:8)

Related to the above statement, a technique used in data retrieval, there are three kinds namely record, record, and interviews. As for its application is done by following these steps:

a) Recording Techniques

Data collection on this research, carried out with a teknik record, that record the conversation containing the PrK among respondents who have set Amma Toa and nine people from every area of gallarang. This is done in a process incidental social. This means that the researcher is active memonitorin at once record or Toa Juz talks between records and nine community leaders in a process that contains pasang of disembodied connotations containing the phrase the clause and sentences.

The recording above, done using a recording device of Intelligent Noise Cut Recordable FM Radio. The range of objects that can be recorded this tool reached three meters and a speed of pronunciation can be set as you wish

b) Note the Technique

In addition to the above techniques, do note the techniques applied by performing record-keeping on the card data i.e. the language of the second level of the pasang followed by classification.

c) The method of Interview

Interview method applied by preparing a list of questions that relate to the required data. The questions submitted by interviewing the respondent related phrases, clauses and sentences on the second level (connotation) associated with human flora and fauna found in the PrK.

The data that is retrieved by using the above techniques, analyzed with descriptive qualitative analysis method of Bogdan & Bikle (in Moleong, 2004:248). This method is implemented by way of working with data, organizing data, divided into units that can be analyzed, mensintesisikannya, find, find, find what is important from what is learned and decide what can be passed on to others.

This type of research is qualitative research. In this connection, the data analyzed by following these rare as follows: Classifies form phrases, clauses and sentences related to God, man, the flora and fauna on the second level (connotations). This is done based on the results of the recording, the recording time as well as interviews with Amma Toa and nine community leaders from each region of the gallarang pass on the pasang.

4. Finding

Indigenous peoples maintain consistent harmonization of Kajang with nature which applicated in connotation on PrK include three aspects namely linguistic phrases, clauses and sentences related to humans, flora, and fauna. These include the meanings of connotation application advice, restrictions, confidence, honesty, caring, unity, loyalty, exemplary, firmness, and simplicity. Harmonization with nature is maintained by applying connotations because it considers nature as a part of himself.

5. Discussion

Pasang ri Kajang as the only principle that applies in the area of indigenous Tana Toa Kajang, which governs all actions (action), behavior (behavior) and the nature of thoughts (cognitions) indigenous Tana Toa Kajang. Breaking The contents of pasang means destroying the harmony of nature with man. Thus, any offence subject to customary sangksi, because the thinking and the behavior in question is considered destroyed forests while simultaneously destroying himself. With regard to the above, the authorities of the indigenous territory of Tana Toa Kajang generally divided into two groups. Two areas or the area was given the name (1) Kajang in the territory with the term ' lalang embayya ' or *alang seppa'a* ' (2) Kajang Outside by the term pantarang emmbaya or alang luarayya (interview Mansur Embas, September 2017). Both the partition can be distinguished by looking at the consistency of maintaining harmonization with nature.

Indigenous Tana Toa Kajang who settled in the region of lalang embayya by sticking to the principle of living tallasa kama mase. These principles reflect the pattern of life for what it is by relying on nature in all its needs.

Nature is the main hope for them to make her life so consistent in their preservation. This is manifested in the form of PrK include connotation meaning application advice, restrictions, confidence, honesty, caring, unity, loyalty, example, firmness, and simplicity.

Based on the above values, the application of the connotation on PrK verbally covers three aspects, namely: the linguistic phrases, clauses and sentences. In this connection, the construction of the marker (signifier) connotations in the PrK was performed on three components, namely: first, the harmonization of relations with our fellow human beings is realized with mengapliaksikan connotation includes the following values: honesty, (1) the marker (signifier) connotation lambusu kigattang sabbara ' kippisona as alert (signified) ' consistency running truth with full patience '. (2) bookmarks (signifier) connotation annyikki jangang polong appapitto jangan mate as alert (signified) that choose leaders who are healthy, strong, fair, honest, and favors to community interests. (3) the marker (signifier) connotations jako ngalle kaju ta'sanjeng alert (signified) that do not interfere with the rights of others. Firmness, namely: (1) the marker (signifier) connotations kunni-kunni ada' mako ammuco membara punna rie maeng nule'bakki na naluka anak jangannu katti-kattilangi bollo-bolloangngi alert (signified) that 'don't let others change pendirianmu '. Honesty (1) Marker (signifier) connotations of pasoso on poison balahoa, api ri sahu kalukua ere ri bujangnga alert (signified) that ' cheating away all goodness. '

The value of unity, namely: bookmarks (signifier) connotation *A'lemo sibatu a'bulo sibatang* alert (signified) 'United in difference'. The value principle of culture, bookmarks (signifier) *ujung latoro bambang lantama* connotation alert (signified) that when a pops up turmoil in the form of a dispute ask for protection to God. The value of loyalty, namely: (1) the marker (signifier) connotations sallu ri ajoa ri ammulu adahan alert (signified) that ' any person's capacity should be loyal to the Government '. (2) bookmarks (signifier) connotations boronga ri Kajang A'ra ' nai ' rie'A Tu ra'na, alert (signified) ' resignation received The Ordinance to protect them. 'Example values are: (1) the marker (signifier) connotation *passikolaiya ri cappa kanukunnaji katallasanna* alert (signified) people with knowledge of his life way easy. (2) bookmarks (signifier) connotation *a'lamungko tabbu ri biring mungsennu* alert (signified) ' speaking of words with good consolation listeners '. The value of Concern, namely: (1) the marker (signifier) connotation *Pakalerei hilu nyahaiya na pa'risi atia* alert (signified) ' stay away from the cruel and vengeful nature '. (2) bookmarks (signifier) connotations *ako parenta bilasangngi bahinennu ako parenta deppokii bahinennu* alert (signified) that ' treat your wife are good '. (3) the marker (signifier) connotations *jako sangnging nganre api* alert (signified) that ' do not do that in vain '. (4) the marker (signifier) *annabbang kajua akkulle napanraki alang lompoa kamua todo' alang canddia* alert (signified) that cut down wood can be fatal to life.

Secondly, harmonization of relations with flora manifested with connotations include the value of the cultural principles, namely: (1) the marker (signifier) connotations of *napatunra dahuna punna rie' ampanraki borongnga* alert (signified) '

refusing sustenance for destructive forest'. (2) bookmarks (signifier) *Injo borongnga paru-parunna linoa* alert (signified) that 'vital forest functions'. (3) the marker (signifier) *singkamua to'ji rupa taua mana pokok kaju a'nappasa to'ji* alert (signified) connotations of 'that treat plants like treating fellow human beings'. (4) the marker (signifier) *boronga pa'lekona ada'a' ri Tana Toa* alert (signified) that 'the existence of ada' Amma Toa is determined by the nothing forest'.

Third, harmonization of relations with fauna realized by marker connotations include: the value principle of culture including: (1) the marker (signifier) *naungko nulampa banggi naikko* connotation nu turi alert (signified) 'no tranquility for people not using sense his mind'. (2) bookmarks (signifier) *abaloi tinanangnga abbaloi assara'a punna rie bani*, alert (signified) 'intermediary that the bees arrival of sustenance of The Death'. (3) the marker (signifier) connotations of *punna nutabbanggi kajua ri timoroa hattu saba maeng kattomi parea*, alert (signified) that 'If you want to do something choose the right time'.

6. Conclusion

Based on the results of the study it can be concluded that indigenous peoples maintain consistent harmonization of Kajang with nature which applicated in connotation on PrK include three aspects namely linguistic phrases, clauses and sentences related to humans, flora, and fauna. These include the meanings of connotation application advice, restrictions, confidence, honesty, caring, unity, loyalty, exemplary, firmness, and simplicity. Harmonization with nature is maintained by applying connotations because it considers nature as a part of himself.

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