

**ORAL LITERATURE IN THE RITUAL CEREMONY: A REVIEW OF
ADDINGING-DINGING RITUALS IN THE TENRO COMMUNITY IN SELAYAR
ISLANDS REGENCY**

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Abstract

This paper discuss the role of oral literature in carrying out a ritual ceremony. Found several ritual ceremonies in its implementation involving elements of literature including oral literature. A literary expression that is transmitted or inherited orally. Oral literature that can be found in ritual ceremonies is classified as primary oral literature, especially the *addinging-dinging* rituals in Selayar Islands Regency, South Sulawesi. Oral literature found in *addinging-dinging* ritual is oral literature in the form of *kelong* (singing) during the ritual implementation which is classified as sacred. The *Kelong* in *addinging-dinging* rituals are found during the making of holy water and during the peak of the ritual. It is very important to uncover the functions and values which are especially important for the *kelong* because it is an important asset in the formation of character and the identity of the owner of the ritual specifically and certainly Indonesia in general. In conducting research, it uses qualitative methods using several techniques, including field research. When conducting field research, researchers conduct direct observation, in-depth interviews, as well as recording. The results showed that the function of *kelong* in *addinging-dinging* rituals was as a means of ratifying the cultural institutions of the Tenro community, as enforcers and supervisors so that the norms of the community would always be obeyed, as an educational tool for the younger generation and of course as a form of entertainment.

Keywords: Oral literature, ritual, *Addinging-dinging*.

1. Introduction

Long before religion was known specifically in South Sulawesi, what was adopted by the community was a belief called animism, namely the belief in the existence of spirit/soul in objects, plants, animals and even humans themselves. On the basis of these beliefs the community, both individually and in groups performs rituals that aim to conquer the spirit

or soul power found in objects, trees, or animals. In addition, the rituals carried out are also intended to reject reinforcements, protection, expressions of gratitude, and joy.

After the people of South Sulawesi embraced Islam, ritual activities were not completely abandoned. Although they have embraced Islam, rituals are still found in several regions, including in South Sulawesi. One ritual that still survives and is routinely carried out every year is *addinging-dinging* rituals. This ritual is still carried out by a group of people living in Selayar Islands Regency, especially in the Tenro hamlet.

This paper aims to reveal the existence of oral literature in a ritual, especially the oral literature of Kelong. It is important to do because literary *luisan* is one of the many sources of local wisdom. Moreover, the implementation of *addinging-dinging* rituals is associated with the first month of the calculation of the *Hijriyah* year, namely the month of *Muharram*. The ritual has been patented which is the last Monday of every *Muharram* Month. As a ritual, of course, various activities and objects found and wrong, including the narrative of oral literature in the form of singing or *kelong* (in Makassar). The *kelong* itself by the people of Makassar (Selayar) has begun to be rarely known mainly by the young generation. Especially with the advancement of technology that accompanied the progress of thinking. On the one hand, this song is certainly full of meaning and function that deserves to be expressed through scientific studies

2. Literature Review

One anthropologist who discusses rituals is Victor Turner in Winangana (1990) rituals carried out by the community were an expression of religious beliefs. According to Purba (2004) ritual is a role performed by the supporting community of religion, customs, beliefs or principles in order to fulfill the need for cultural and spiritual teachings or values inherited from generation to generation by their ancestors.

Based on the above view, it is clear that ritual involves several activities both individually and in groups. These activities are displayed with various forms, such as prayer, offerings, or singing. In the ritual of *adding-dinging*, one of the activities found is oral literature in the form of singing.

Oral literature or also commonly referred to as traditional literature is literary work born of ethnic groups, including literary works found in a ritual. This study will look at the *addinging dinging* function as found in the folklore function pioneered by Bascom. According to Bascom in Sudikan (2015), oral literature has four functions, namely: a) as entertainment; b) as ratification of the cultural institutions, c) as educational tools; d) as a means of enforcing and supervising the norms of society, they will always be obeyed by their collective members.

3. Research Method

This research is qualitative research where primary data is obtained in the form of words or sentences. Some techniques used in data collection are: a) the recording that is done is recording in the original context at once in the context of non-original (Sudikan, 2015); b) observation and recording, in addition to recording the researcher needs to watch directly as well as record the necessary data; c) in-depth interviews; d) transfer from oral discourse to written discourse; e) translation of text. Data analysis is closely related to data collection. The data collected was then analyzed using the concept of function theory pioneered by Bascom.

4. Results and Discussion

4.1 *Kelong Paddinging-dinging* Process

Kelong paddinging-dinging is one of the oral literary forms found in *addinging-dinging* rituals. As previously explained, *addinging-dinging* rituals are carried out in several stages. The stage to be discussed in this paper is the stage found in *kelong* oral literature.

In the process of *addinging-addinging* rituals, *kelong* oral literature was found at two stages of implementation. The first stage namely during the making of holy water and the second stage at the height of *addinging-dinging* rituals.

Abbuweq jenneq (making holy water) is done at night exactly Sunday night. The making of holy water was led by two traditional leaders, a man, and a woman. This ritual was carried out in the house of the chief of the Tenro hamlet as the center of ritual activities. The situation of making holy water can be seen in the following picture.



Figure 1. Seven women told me of the cold-looking *kelong*.



Figure 2. The leader of the mantra reading ritual.



Figure 3. Women sing while holding cloth in their right hand.



Figure 4. *Addinging dinging kelong* was accompanied by a drum by two men/boys.

Before the ritual leader reads a mantra on the water in a jug, seven adult women hung a *addinging-dinging* song beforehand (they call it *addinging dinging kelong*). The woman in the front carries a set of incense. Then they surround the *bengki* (jugs) (including ritual leaders) seven times. During singing, they were accompanied by a pair of drum beats from two boys.



Figure 5. Residents who are ready to be bathed.



Figure 6. The singers.



Figure 7. The singers.



Figure 8. The ritual leader prays prayer.

4.2 Text of Kelong Paddinging-dinging

Previously it was explained that *Kelong addinging dinging* was done twice, namely when making holy water and at the time of the peak of *addinging-dinging* ritual. The making of holy water is carried out at night and the peak of the *addinging-dinging* ritual is carried out the next morning (Monday morning).

Kelong Paddinging-dinging night:

Tana Tenro tana ada' tana paddinging-dingingang
Tenro land of customary land, soothing land
Tammu Ulangtahunna Bakka Tenro dellempangang
Bakka Tenro Deng Lempangang's Birthday

Opu, Andaki makuku, ritideba kasihiang
Opu, do not get upset if I do not
Dere balla'ba jahungi parrasangemba
Long House, Kampong away

Salatanna Bonto Lebang, angina padang mallulu
The Southern part of Bontoebang, the land air that blows
Keremu mae pammantanganna nyahaba
Where the place of life

Nyaha lanteeko mae danggang battuko riapa
Where's the life, where is your life from

Balekko tama rilabuang biasmu
Come back to where you came from

Kammaji Buki Na Tenro, Balang Bitung na Kohala
Like Buki with Tenro, Balang Butung with Kohala
Passitallinna bukkuleng samaruayya
Different skins

Rabba katinting niboya, tambara nipakaiya
Rebah duri yang dicari tambara (tanaman menjalar) yang diadakan
Ipoi Raja nia'ji tambarianna
Like the king there will be his tambara (tanaman menjalarnya)

Bulaengnako nyawaku, intangko ripa'maikku
You're the golden of my life, the essence of my feelings
Na tambagayya bora ela-elamamo
Copper hope to be gold

Kelong Paddinging-dinging days:

Karaeng ampu gi mamu, Opu pammopporang mamu
Forgive us *karaeng*, forgive us Opu
Andakalena risare simpung pa'mai
From all the intricacies of the mind

Baji'baji'na iopu mamma'jang rikabundukang
Opu's glory that has protected all warfare
Ri rangka la'lang latindori ganrang jawa
Closed in sleeping Javanese drum

Ganrang Jawa jittu pole, ba'dili massidengkayya
Javanese drum suitable for use in weapons of war
Pale idaeng lapope ribajuanna
From I Daeng Pope the maker
Only because of borrow that makes it separate

Karaeng rilele rammang, Datu ribajanna Kila
Karaeng is surrounded by clouds, and is held by lightning
Pinjengji Rentu nasissallamu lerenna

Bara' mammentengmu lau ero latumbang bo'dia
Maybe you stand in the west to overthrow Boddia
Ero labimbing kotayya lolling bonena
Want to lift the city with its contents

Balang Butung Buki Tonji, Buki Balang Butung tonji
Balang Butung is a Tenro Also, Tenro is Balang Butung Also
Na Dengllempanjang Goaji napasangali
Dellempangan only excludes Gowa

Inai mate ri Tenro riluangang ri kohala
Whosoever dies at Tenro will be buried in Kohala
Ibassi La' bba ri Buno ri Dengelempangang
Bassi Labba was killed by Dellempangan

Kelong or this song begins with the mention of their ancestors because the ritual of *addinging-dinging* is basically carried out at the same time commemorating the birthday of the village Tenro. One of the founding fathers of Kampong Tenro is Karaeng Lempangan. In addition, this song also contains the meaning of friendship of two neighbouring Kampong. The village of Tenro and Kampong Kohala are essentially fused, only one, including the people showing an integral unity.

4.3 *Kelong Paddinging-dingingang Function*

Based on the text above, especially the text at night shows the endorsement of the Tenro society institution. In the text, it is stated that the land of Tenro is customary land, which is one of the places that preserves the customs of their ancestors. In addition, it is also a legitimacy that this ritual is carried out as a Tenro anniversary because the ritual of *addinging-dinging* is basically inseparable from a folktale about the beginning of the birth of a village called Tenro.

Another function found (both in the text at night and in the afternoon text) is education. In the text the meaning of the power of brotherhood is implied. Described the strength of the bond between Tenro and Buki, Balang Bitung and Kohala where the two villages were originally from one parent.

Kelong above is also a supervisor of norms that must be obeyed by every citizen. In the text, the message is implied not to clash with each other. The message is togetherness. Togetherness must be maintained and every citizen willing to look after him. As the last function is an entertainment medium. As an oral literary work, of course, there is an aesthetic element in it. As a song, it certainly cannot be separated from the rhythm especially with the accompaniment of a drum. Anyone who hears it feels comforted even though they do not understand what the meaning of the song is performed.

5. Conclusions

Starting from the description of the discussion above, it can be concluded that in the *Addinging-dinging* ritual found oral literature in the form of *kelong paddinging-dingingang*. The *kelong* is found at a stage that is at the stage of making holy water and at the peak stage of *addinging-dinging* rituals. Based on the existing *kelong* text, there are four functions of *kelong* (as stated by Bascom), namely: attestation of institutions, education, norm supervisor, and entertainment media. Of these functions, especially the education and supervisory functions of the norm (the forerunner of character formation) need to be further prioritized, especially in the present life. The fading of moral values can be resurrected through extracting local wisdom found in customs, traditions, or rituals.

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