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Research Article

Cultural Assimilation in Community's Ritual TauLotang in Indonesia

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Abstract
The people of WattangBacukiki, Parepare still believe in the "God of Sewwae" (The One True God). A belief before the advent of Islam. The believers are known as "To Lotang". The people of To Lotang believe that Bulu Roangnge mountain is where the first people came down on earth called "To Manurung". To Manurung was the forerunner of the kings who ruled the kingdom of Bacukiki. Therefore, at the end of January every year, To Lotang believers hold ritual services in Bulu Roangnge. The ceremony was held to get closer to the "Dewata Sewwae". This research is a type of descriptive qualitative research. The approach used in this study is qualitative holistic with the theological review, namely examining the religious behavior of society and community attitudes that are manifested in the form of culture. The results showed that the Muslim community WattangBacukiki still bequeathed the culture of tudangloangloma, mappalili and mappadendang. Tudangloang lama and mappalili done as a sign of starting a good time to cultivate. Mappadendang is implemented as a sign of gratitude to God because the rice harvest was successful.

Keywords
Culture, Ritual, Assimilation, to lotang culture

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Introduction

Bugis community has a distinctive culture that distinguishes it from other communities in various places. The Bugis Parepare, long before they embraced Islam, had held local culture in the form of customs, local characteristics, and habits such as a pilgrimage to Buluroangnge in the Bacukiki Mountain. The pilgrimage became a tradition held every year. As a royal heritage area, the people living in Wattang Bacukiki still partly maintain belief in DewataSewae. A belief before the arrival of Islam is known as "Tau Lotang". In WatangBacukiki, there is a hill called "Buluroangnge". Adherents of "Tau Lotang" believe that on that hill, "To Manurung" first appeared. To Manurung became the beginning of the kings who ruled the kingdom of Bacukiki. Therefore, at the end of January Tau Lotang gathered at Buluroangnge to hold peak worship (similar to the pilgrimage for Muslims). Many people came to draw closer to Dewata Sewuae by performing various rituals. The term to manurung, which is interpreted as the first person that comes to (region/country), emerged suddenly without knowing where it came from, believed by the WattangBacukiki people since the beginning of the XIV century. To Manurung was the first to govern and carry out the conception of governmental power called the royal system (Rasyid, 2005: 48). Another interesting tradition or local culture in Watang Bacukik to study is the performance carried out by farmers to determine the right planting time, which is called as mattanraesso (determine the day to go to the field). Mattanra Esso is also used to determine the wedding day, also the day to enter and inhabit a new home. This tradition has been going on every year since the past among the Muslim community of WatangBacukiki, Parepare. At the mattanraesso, they held a religious ritual to assimilate the local culture and Islamic teachings. Likewise, on certain occasions, such as weddings, they held an art performance called Genrang Jong and ElongUgi. At the event, the traditional clothes used were Tokko Clothes (Bodo Clothes). Thus, this culture still has a significant influence on the community, even after Islam came. Moreover, the culture is integrated into the implementation of religious events. Thus, there has been an integration between Islam and local culture in the Muslim community of Parepare.

Local Culture ofWattangBacukikiinParepare

The Muslim community in WattangBacukikiParepare has a unique local culture. The culture is still held firmly, especially among the WattangBacukiki Muslim community called Tau Lotang. There are several rituals in the Tau Lotang tradition such as LoangLoma, Mappalili, and Mappadendang. Besides, there are also rituals of aqiqah tradition for child's born, marriages and pilgrimages by bringing offerings to the Dewata Sewuae in Buluruangnge.

Tau Lotang

Tau Lotang consists of two words, namely "To" which means people and "Lotang" means the South. Thus Tau Lotang means people from the South. The purpose of the South is a place called the South Amparita. The Sidenreng Authority first used the term Tau Lotang for newcomers and named them for their faith. Amparita is part of the Wajo Kingdom that existed in the early 17th century (Mattulada, 1995: 121). The first King Wajo settled in Amparita was Sultan Abd. Rahman with the title Petta Matoa Wajo Sengkerru Petta Mulajaji. When he embraced Islam, he immediately ordered all of his people to embrace Islam. By his order, the people were obedient and converted to Islam, except for a small group of people living in the village of Wani. They refused the order and retained their old beliefs. Because of this refusal, they were expelled by the king to leave the territory of the Kingdom of Wajo. After that, the inhabitants of Wani village left their village under the leadership of I Lagaligo and I Pabbere. I Lagaligo and his group headed to the area of Bacukiki which is now included in the area of Parepare and settled there until he died and buried in WattangBacukiki. Based on the information above, it can be understood that the ancestors of the WattangBacukiki people are from the circle of Tau Lotang. Their spread can be found in remote villages, including Lumpue, Lacolling, Padaelo, Lemoe, Mangimpuru, Lappaanging, and Wekkee. The existence of Tau Lotangin Parepare has existed for several hundred years ago. In the beginning, they lived as farmers. Along with the times, the Tau Lotang community has grown and interacted with other communities. Formerly most of them were farmers, but now many of them

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work in other jobs. Nowadays, the ancestors' profession of Tau Lotang is no longer just farming, but they work as police, civil servants, nurses, and various other professions. Nevertheless, they still maintain their traditions as an integral part of local culture, especially the ritual traditions called tudangloangloma and mappalili. Ritual tradition tudangloangloma is a local culture that is held annually by farmers in WatangBacukiki Village, Parepare to determine the planting time. Tudang means to sit, loang means spacious, and loma means house. So TudangLoang Loma is commonly called TudangLoangRuma, words ruma is defined as a house or a large room to sit together or a gathering place for people or farmers to hold meetings and reach agreements. In this ritual, farmers gather in a circle in the middle of a rice field around two cows while a traditional leader chants prayer in the crowd. The goal is to wait for the two cows to urinate and then it marked as the first place to plant rice seeds. Tudangloangloma, literally tudang means sitting, loang means spacious, and loma means home. So, TudangLoang Loma is commonly called TudangLoangRuma, words ruma is defined as a house or a large room to sit together or a gathering place for people or farmers to hold meeting and reach agreements. The event tudangloangloma has been carried out since the days of the farmer ancestors in Parepare and continues before the planting season arrives to determine the proper planting schedule. The background of the tudangloangloma was the people's trust in Manurung around the 1400s as the first person in Bacukiki. At that time, the people saw the ray of fire in Buluroangnge, and the light turned into someone and he was appointed king. Before mallinrung or mallajang he instructed the children and grandchildren, that iko my cucuk son mateppeikogamelomupagauenrekkomailokomaimappesabbinakoporanoenrekomai (oh my children and grandchildren if you want to hold an important activity group here (Buluroangnge) to pray for your blessing and after your activities are done come back here). With this message, the community went up to Mount Buluroangnge to hold a ritual before go to the field, then they went down to hold tudangloanglomato to determine the right day to work on the rice field called mappalili (interview with UwaJare, 21 July 2015). The origins to manurung as mentioned above, several versions developed in the WattangBacukiki community. A version states that to manurung which first settled in WattangBacukiki was a descendant of King Bone, namely Sonurung Watang Bacukiki's son, who later formed his kingdom, the Bacukiki kingdom whose powers were in Parepare, SidenrengRappang and Pinrang. These kingdoms later existed but remained under the rule of the Bone Kingdom. In subsequent developments, part of the Bacukiki region was also controlled by the Kingdom of Luwu (Hamid, 2002: 56). Besides to manurung were believed as the first person in WatangBacukiki, some people were named as to manurung because they settled in Watang Bacukiki and delivered verbally or in writing for generations, namely manurung'eri Wewolon rong who settled in around Buluroangnge, and to manurung'eri around Karajae River, Parepare (Hamid, 2002: 56). From various data, the people of WatangBacukiki believed that there was to manurung in phase I, starting with ManurungBuluroangnge, which was named Bara Kelling. He, married to a daughter from Gantarang Keke, named Mara Mose. From the marriage, she gave birth to two children, a boy, and a girl. They were born as twins and have been separated from their birth. The grandmother in Gantarang Keke raised the boy, while her parents raised the girl. Towards adulthood, they met each other, and immediately the boy fell in love with the beauty and appearance of his twin sister. His parents told him that she is his twin, so that marriage is forbidden. Bara Kelling encouraged his son to wander to another country to make a living and find his soulmate. They gave him provisions, equipment, and several followers who would help him. However, he determined that he would not return home (WatangBacukiki) before his twin sister got married. ManurungeriBuluroangnge, it was said that Manurung phase I had an ancestral relationship with Luwu, the ancestor of the kings in a village at WatangBacukiki. In this period, it was related to Luwu or Makale. Dynasty To manurung Bara Kelling. However, it was gone around 3 or 4 generations and then appeared To Manurung phase II. The existence of Tomanurung in WatangBacukiki begins with an agreement between To manurung with the heads of Gella (the people / Anang) who represent their people to guarantee the boundaries of the rights and authorities' duty in mutual terms. The principles of the agreement to hand over governmental powers have formed kingdoms. The government regulation that was made between the leaders of Gella and to manurung can be expressed in the dialogue as follows:

To manurung: who are you and what is the purpose of coming here?
The gella: O my Lord, please stay in this country and lead us as our king.
To manurung: Are you sincere and not misbehave?
The gella: We mean it and we will obey your orders.

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To manurung: I accept and uphold your vow (Pelras, 2005: 121).
Then after the dialogue finished, Tomanurung stood on the lappa stone saying "Promise and vow we have spoken". So we have pierced on the lappa stone (a square shape ofstone) as an eternal sign, Toddopuli Mabbulo Sipeppa Riwawotonro which means to unite under the promise of the allegiance vow (Hamid, 2002: 59). Apart from those mentioned above, there are still other versions of the story to Manurung in WatangBacukiki, but what has been stated above is the most believed in the WatangBacukiki community. The Tau Lotang believed that Bulu Ruangnge was the first place of To Manurung appeared. To Manurung became the beginning of the kings who ruled the kingdom of Bacukiki. To Manurung is the first person giving will to the activity of tudangloangloma carried out before going down to the rice fields. From the activity of tudangloangloma, the event mappalili, namely the ritual of working on rice fields. In another limitation, mappalili in Buginese means to ask permission. Mappalili is a continuous process that is still in a series with tudangloang luma. The event mappalili has been passed down for generations and a tradition of the local people. In this ritual, farmers gather in a circle in the middle of a rice field around two cows while a traditional leader chants prayers in the crowd. The goal is to wait for the two cows to urinate. When the cow has urinated, the soil where the urine of the two cows falls will be circled according to size and determined as a sign for planting or first stocking, which is a sign of a good time to start planting rice fields. Based on the description above, it can be understood that one of the community traditions in WatangBacukiki, Parepare, which is still ongoing, is the event tudangloangloma, and mappalili. This tradition has become entrenched among them and is carried out every year. As a continuation of mappalili is mappadendang, which means harvest party after the rice has yellowed and is ready to be pruned (massangki). Before mappalili, people went back to Buluroangnge to hold rituals with various offerings, especially sokko (sticky rice) consisting of four colors: black, red, yellow, and white. According to the local people's belief black is a symbol of land, red as a symbol of fire, yellow as a symbol of wind and white as a symbol of water and the source of human events. This symbol is also believed to be sulapaeppa (four facets) which contains various interpretations, such as honest, knowledgeable, moral courage, and gracious. Sulapaeppa was also associated with the direction of the compass and the philosophy of leadership of the khulafaturrasyidin (four leaders (Khilafah) after the death of the Prophet Muhammad). North is interpreted like Usman Bin Affan (fair). South is interpreted as Umar Bin Khattab (firm/brave), East is interpreted like Ali Bin Abi Talib (smart), and West is Abu Bakr (wise), as mentioned in the book Latoa, as follows:

Four facets (SulapaEppa)
iyanaritueppparupannaalusumancajiseddiiyarialawettuttatettongmanniyasempajang.
Sipasulapamanorang/nafsunna, alusu'naApi'e, Usman napunyawa (naddibolai) = tettong'ta. SipaSulapa ALAU/awatagenna, alusu'naAngingnge, Ali napunyawa = roko'ta. SipaSulapamaniyang/Paccinna, alusunaWae, Ummarengnapunyawa = suju'e. SipaSulapaOrai/Sabbara'na, Alusuna Abu bakkarengnapunyawa= tudang'nge (Mattulada, 1995:411).

The implementation of sulapaeppa by bringing four colours of sokko as the completeness of rituals is believed by the people of WatangBacukiki to bring blessings and good fortunes such as business success and safety. That is why the community always celebrates the success of the rice harvest known as Mappadendang, which is still well preserved until now. Based on the author's observations in the field, before mappadendang which was held at night, they slaughtered cows or goats in the morning. Then, it was served and enjoyed with other people in the middle of rice fields. The WatangBacukiki community also provided sticky rice or sokko four colors to be offered (pangolo) to God. When mappadendang, there were four women dressed in 'bodo'. They pound the pestle into the mortar in turn. While the men wore head wraps and dressed in black along to knees, and a black sarong with a red pattern. It was they who cheered at the end of the dimples. There was also a martial arts performance, towering each other while hammering the drum. Sometimes they are dancing by sitting in a circle. Further information about the mappadendang was explained by UwaJare:

Narekkopuranimengngalatauwemabiasaniripapole acara Mappadendang. Riollini tau maccaemappadendangnainapparipaddepungengsiajing-siajingmareppeta, sumpulolotamakkutaparopaimengsininnapabbanuaeengkaerilalennakampongnge lao makkita-ita.

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RipassadiamanennisininnapakkakkasakmaeloEripakemappadendang. Pada padannapalungeng, alunenniaappemaeloEnaonroi sere. Naiaalunnaribello-beloinibarakkuangmmengnginamakessingirita.
OnrongmaeloEnapakemappadendangripakkennaicollikkanau.
Naiapalungengnnarigattungngisarekkuammengngimakessingriengkalinga.
Tau mappadendangngerobiasanaengkaeppamakkunraimabbajubodomaneng.
Ianaromannampukripalungengmadecengsiselle-sellealunna, ritellanimappadendang.
Iatosiburanewemappasapusibawapakeangmabolong,
sularagangkauttunainappamabekkenglipakmabolongsiellekmacellak.
Ianaromabbenraricappaknapalungengnge. Engkatosere mappencaksilaksisoppo-sopponainappamaggenrang. Biasatotudangmajjogekmattulili.
Temmakakessinnariengkalingaunipalungengnnanenniakessingnairitakedo-kedonapasere. Pada makkapulunnitauwemakkita-itanasibawamanengpakkitannalaoritauengkaemappadendang.
Sukkuininnawani tau papolenngi acara appadendangengnge.
Risesenapallaonrumaemappunaiwiakkattamattentunaripapoleappadendangengnge, ianaritu melo pannesaitanrangasukkurukengna lao ripuangseuwae, porennuiengkawasselekasemaega pole rigalungnge (interview, 21st July 215)

Meaning

When the harvesting finished, they held an event called Pappadendang. Gathered people who are experts in mappadendang, the closest relatives, families and the entire people in the village came to watch it. They provide all the equipment to do 'mappadendang', such as mortar, pestle, and mat used for dancing. Then the pestle is decorated. A place to be used for 'mappadendang' at the top and when the mortar is hung, the harmonious sound appears. . The experts of 'mappadendang' were four women in 'bodo' clothes. They pounded the pestle in a mortar in turn, then held 'mappadendang'. While the men wore a head wraps and dressed in black along to the knees, and wrapped in a black sarong with a red pattern. They cheered at the end of the dimples. There was also martial arts dancing towering over each other while hammering the drum. Sometimes, they were dancing by sitting in a circle. It was very beautiful to hear the sound of the dimples and the dancers' movements. The crowd gathered to"mappadendang". A person who held 'mappadendang' would be pleased seeing the triumph. Those who wish for something suggested holding mappadendang gathering to show gratitude to God, blessed for the abundant rice yields from their fields. Based on the information above, it is understood that mappadendang is a thanksgiving ceremony for rice harvest and a local custom of Bugis WatangBacukiki since the past. It is conducted after the harvest, entering the dry season at night. The main components in this event are 6 women, 3 men, Baruga booths, mortar, pestle, and traditional clothing namely Bodo clothes. The women in the Baruga booths are called Pakkindona, while the men who dance and sow the mortar are called Pakkambona. The baruga booth is made of bamboo and has a fence made of woven bamboo called Walasoji. The ceremony usually lasts until midnight, but for certain events conducted during the day, such as the opening of the event and performances. During the mappadendang, it was also interspersed with the mattojangor mappere event, a swing, or swinging game. Mattojang was held to enliven the activities of mappadendang. According to the myth, the presence of this game cannot be separated from the belief of the Bugis WatangBacukiki, which according to the myth to reminds the procession of the first human descent, namely Batara Guru from BotingLangiq from heaven to earth. He was sent down to earth with a pulangengtojang or golden swing. The Batara Guru is considered the ancestor of humans and the grandmother of Sawerigading, a legendary figure who is well-known in the myths of the Bugis people. Then it was developed as a ritual game as a sign of gratitude for the harvest's success.

Pilgrimage Ceremony to Buluroangnge

The WatangBacukiki people do the pilgrimage to Buluroangne before working on the rice fields, time to harvest. Before and after local rituals such as aqiqah and marriage. They do the pilgrimage in the area of Bacukiki. Also, on every sacred pilgrimage to the Buloroange they always bring offerings to the sacred stone on the top of the mountain to ask for safety and success. There were offerings ceremony called sokkoepparupa to the ancestors when mappalili gave to the ruler of the land and brought offerings to the mountain Buluroangne and the sacred place around

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the cannon on the mountain which was considered sacred and to the spirits of the land. The rituals showed what local people of WatangBacukiki still believed of their predecessors. However, after the acceptance of Islam, there were many changes, especially at the level of adek (adat) and spirituality. The offerings ceremony, belief in spirits, and sacred place in Buluroangne almost no longer carried out because in contrast to the practice of Islam. In reality, it is no longer the same as in the past which everyone had to go up to Buluroange and now only one person was represented and the others waited below. Similarly, buffaloes or cattle were once offered, but now they turn into chickens and read prayers based on Islamic teachings. The influence of Islam is powerful in the culture of the Muslim community of WatangBacukiki, and even hereditary embraced Islam by seeking to combine local traditions with Islamic teachings.

Conclusion

Based on the description above, it can be concluded as follows:

1. The hereditary local culture of the WattangBacukiki Muslim in Parepare are tudangloangloma, mappalili, and mappadendang. Local culture with nuances of this ritual is held every year by farmers to determine the time of planting. It begins with tudangloangruma, continued with the event of mappalili (waiting for cow urine). Another tradition is mappadendang. Before this event, it was carried out that the Bacukiki Muslim people went back to Buloaronnge to make a pilgrimage and close to the eve of mappalili. This event was held as a sign of gratitude because they succeeded in the harvest. This activity also contains spiritual because there were stones like mats termed lappa stones, as a place to diverge the food brought like, sokkobolong (sticky rice) in red, yellow, white-colored, and also a hand of bananas. The Bacukiki Muslim community believed the stone to be the first place to emerge To Manurung called Labangenge.
2. The process of integration between Islamic teachings and local cultural values in the Local Muslim of WatangBacukiki, Parepare causes the loss of some local characteristics that are absorbed. Nevertheless, there is a contact that needs each other so that cultural assimilation can enrich the native culture, both cultural and spiritual. On the cultural side, it involves cultural adaptation so that there are similarities that shape the new culture without losing the element of the original culture. While in the spiritual aspect, it involves cultural adaptation to religious values so that it seems to form a new culture when there is still a combination between the two. Culturally the WattangBacukiki Muslim community firmly adheres to the pangngaderreng system, which established the adek as the norms and rules of Muslim community life in WatangBacukiki. This function serves to dynamize people's lives because it covers all the necessities of behaving in all social life activities.
3. The relevance of the local culture to the religious value was a system called pangngaderreng which was separated the religious values with local culture including spiritual values, ritual values, moral values, and intellectual values. These values for the Muslim community in WatangBacukiki City of Parepare contain religious motivations embodied in the cultural heritage of the past which are loaded with Islamic content, either in the form of trusts or wills of previous people conveyed orally with nuances sarak, sourced from Islamic teachings and then system pangngaderreng which actualized religious values underwent a process based on cultural acceleration and their customs.

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