

Changes and the Symbolic Meaning of Wedding Ceremony in Makassar Ethnic

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Abstract: This study is a qualitative descriptive study to track the changes and the symbolic meaning of wedding ceremonies of Makassar ethnic in order to: to determine the changes of wedding implementation of the Makassar ethnic in Somba Opu Gowa; to know the process of social structure change of Makassar ethnic in Somba Opu Gowa; to determine the meaning and symbols of Makassar ethnic wedding ceremony in Somba Opu Gowa. Qualitative research methods applied, using cultural and historical approaches to analyze the changes of wedding ceremony of Makassar ethnic. Data collection techniques are observation, interviews and documentation. Data analysis involves data collection, data reduction, data presentation, verification and conclusion. The research showed that there are some changes in the Makassar ethnic wedding ceremony in Somba Opu due to the advancement of science and technology, there are some social structure changes due to the actions of the society that is dynamic and influence their environment, meaning and symbols in the wedding ceremony heavily loaded with philosophical meaning of life and the welfare of the world and the hereafter.

Key words: Changes of meaning and symbols Makassar ethnic wedding ceremony, wedding implementation, cultural and historical, verification and conclusion, influence their environment, philosophical meaning

INTRODUCTION

Makassar ethnic is the name for a Malay ethnic who inhabited the Southern coast of Sulawesi. They call themselves “Mangkassara” means open hearted. Basically, native Makassar people were from Gowa where was a big empire that even the domination reach South Africa and Brunai Darusalam. That was the heyday of Gowa Empire during the reign of Sultan Hasanuddin whose known as “Ayam Jantan Dari Timur”. The wedding ceremony usually filled with particular items (Symbol) which the society considers that the items contain special meaning and only some people know it. Culture has a dynamic and broader meaning as a process of thinking that represents the whole of human thought and experience both as individuals and collectively with results in the form of materials and spirituals. From this fact, none of the embodiment of culture is static (not changing).

Spradley and Suparlan formulated culture as the categories that used to sort and classify the experiences because human learn the rules to act properly and orderly. The first one is subjective and another one is

objective, in other statement, culture is a universe of meaning and values that are communicated through symbols.

In the last statement above there are keywords in order to understand the dynamics of culture. The first keyword is meaning, i.e., way of life and the doer of the culture. The second keyword is value as the contents of the views that are considered most valuable by a particular individual or group, so that, it is worthy to believe and held as a reference for behaviour.

Bachtiar and Sutrisno in the ontological sense the meaning of symbol and symbolism related with the immanent, that, if it is put together it is only exist in humans. Thus, the dimension of symbol not only horizontal-immanent but also vertical-transcendent. Symbol is the unification of two things to one while symbolism meant subject that bring two things into one. Therefore, symbols are different with signs; symbols are not purely cognitive constructs but always emotive and cognitive.

Introduces aggression symbolic relationship that contain elements and natural aesthetic in architecture that

has evolved into a symbolic reading in high demand, especially by observers and the one who assess symbol problems. Almost in the same study Hallowell (1955), Sahllins (1976) and Turner and Fichter (1972) show the importance of cultural factors in relation to the spatial organization and cosmos.

Referring to these reasons, the traditional wedding ceremony is one of the socio-cultural phenomena that are quite interesting and unique. This makes the writer to reveal the changes in meaning and symbols in the ceremony that includes the causes, process and the responses or public perceptions related to the structure of society adherents.

Literature review

Perspective of cultural change: Changes and symbolic meaning in wedding ceremony is part of a cultural change. Changes in the culture include all parts involving arts, sciences, technology, philosophy and many more. The scope of the cultural changes is broader than social changes. However, in reality both types of changes are very difficult to be separated.

Based on definition of culture, according to Taylor, culture is complex which includes knowledge, belief, art, moral, laws customs and every ability as well as human behavior as a citizen, then a change of culture is all the changes that covering all the elements including changes in the symbolic meaning of Makasssar ethnic wedding ceremonies. Commonly, the factors that cause changes can be grouped into two perspectives; materialistic factors and idealistic factors.

Materialistic perspective: Materialist perspective view that social change occurs because of the material factors that cause it. The material factors including the economic and technological factors related to economic production. Basically, this perspective stating that new technology or new production modes produce changes in social interaction, social organizations and lead to cultural values, beliefs and norms.

Materialistic perspective rests on Marx whom stated that the power of production plays an important role in shaping society and social change. The role of new technological discoveries in social change is very big because with the invention of new technologies led to changes in the mode of production in society. Production capital is a combination of forces of production and relations of production.

Idealistic perspective: In contrast to the materialist who believes that material cultural factors cause changes in the social, idealistic perspective view that social change was caused by the non-material factors such as, ideas, values

and ideology. The idea refers to the knowledge and belief, the value is the presumption against something that is appropriate or inappropriate whereas ideology means a set of beliefs and values that are used to justify or legitimize forms of community action.

Weber thought which can affect the theory of social change is a form of rationalism that he owned. Just like Weber, Lewy not deny that the material conditions can affect social change. Ideology can cause changes at least through three different ways; ideology can legitimate desire for change. Ideology is able to be the basis of social solidarity that is needed to make a change. Ideology can cause changes by highlighting differences and problems that exist in society.

Theory of rationalization measures: What is the process of rationalization? The answer to that question brilliantly formulated by Max Weber. Rationality gives a special touch in the fields of the culture. In his book, toward a Rational Society, Habermas writes, "rationalization is widespread areas of society that are placed under the rules of rational decision". Meanwhile, the rationalization gives more pressure from the bottom and strengthens the enactment of rational action aims in the form of bureaucratic and administrative action in the community.

Rational reconstruction on Max Weber's theory rationalisation: Book of Habermas (1984), the Theory of Communicative Action I: Reason and the Rationalization of Society can be seen as a continuation of the reconstruction project on Max Weber's rationalization theory. In the book, Habermas again stressed that Weber, Marx, Horkheimer and Adorno had equated rationalization of society with the expansion of rational instrumental and strategic. In another context, Habermas refers to the Condorcet's idea in his article entitled sketch for a historical picture of the progress of human mind as an important theme in the philosophy of history. Weber can develop an empirical approach to the theory of rationalization, not only narrowed the factual empirical facts but also associate the research with the concept of rationality that is transcendental.

Rationalization of culture; the birth of modern consciousness structure: In the theory of communicative action, Habermas (1984) analyzed Weber's research, to show the characteristics of rationalism in the West and then answered Weber's questions.

Habermas calls it successively elements of cognitive, moral-evaluative and aesthetic-expressive culture. With this rationality, the process of cultural rationalization has resulted in differentiation of the elements of cognitive,

evaluative and expressive of the culture. While based on cognitive element, rationalized worldview also covers three elements. First, “the birth of the concept of formal world related to universal cause effect”. Second, “the distinction purely theoretical stance separated from praxis and definitively ascertains the truth”. Third, “the development of the concept of knowledge that requires subjects to rid all forms of interests and vote”.

Rationalization crisis; Loss of meaning: In the theory of Communicative Action, Habermas analyzed Weber’s research further more. According to Weber (2013), the Protestant ethic only prepared initial conditions that help the birth of capitalist society. However, this ethic was not able to maintain its own stability. This ethics was finally slumped and sucked into the rationality of logic interest. Thus, Weber himself has given his diagnosis about the pattern of self-destruction of a rationalization process that occurs in the community. Rationalization, on another hand, resulted positive effects for human life.

The decoding of the rationalization measures in, in order to see the changes in the symbolic meaning of the wedding ceremony of Makassar ethnic as a process of self-reflection of culture and society on its own development process.

MATERIALS AND METHODS

This research is a case study, specifically in wedding ceremony of Makassar ethnic. This research uses the perspective of materialism and idealism to know the factors of changes.

The focus of the research divided into three; changes in wedding ceremony implementation of Makassar ethnic in Somba Opu Gowa, sociocultural changes of Makassar ethnic and symbolic meaning of the wedding ceremony implementation of Makassar ethnic. Collecting data techniques involve interview, specifically indepth interview, observation and documentation. Research data obtained from the data of wedding ceremony, community leaders, the head of the village and humanist. Analysis data obtained from observation interviews and documentation that will be analyzed through three phases which are data reduction, display data and verification (conclusion). Data analysis includes data collection, data reduction, data display and conclusion drawing/verification.

RESULTS AND DISCUSSION

Marriages by Haviland (1999) is defined as a transaction and a legal contract and an official of a woman with a man who established the right of those to have sex

with each other and confirmed that the woman qualified to have a child. Marriage (Pabbutingan) in a particular family is considered very important and sacred that can not be separated from the norm or tradition of the society.

From the result of the research, it is found that when a customary marriage has lasted and run well, then *ajjulu siri* and *ajjulu pacce* increase to be *sipassiriki* and *sipappaccei*. Someone who will marry required knowing how to build a household. In Makassar language, it is called *nainroi pallua pintuju* (around the kitchen seven times).

From the interview, it is also found that the reason why the number has to be seven because of the religion. Religion with traditional institution believe that God Almighty created the seven continents, creating the seven oceans, seven layer skies, seven colors of the rainbow which graced the world and the first letter of the Koran is Al Fatiha consists of seven verses.

It will be very disgraceful if the marriage is done by *annyala* (taking someone’s daughter). This method is not allowed because the family can mate *siri* (humiliating family dignity) and often resulted in murdered to uphold law customary.

Indeed, ideal marriage is called *kasiratangang* that is in equivalent or harmonious relation but otherwise when the restriction in the case it will be *tenasiratang* (inequivalent). Makassar ethnic divided into three social levels. The three levels are *karaeng*, occupied by relatives of kings and nobles; *tu maradeka* independent people or most common people and *ata* or slaves. The following sequences are commonly undertaken by the bride and groom in the traditions of the Makassar ethnic.

Ajjangan jangan: The proposal begins with *anjangan jangan*. Makassar people called it *accini’ rorong* which means to see or find a way as investigator. In this state the family send a woman that is have ability in strategy. From the interview, this process is not always implemented because the bride and the groom love each other unless it is arranged marriage and this actually accelerate the proposal process or *assuro*.

Mange assuro: This phase is based on interviews that there is already a negotiation conducted earlier in order not to quarrel or reject the bride. It also known that the Makassar ethnic tradition that shy in front of people not negotiable that is why there is talk beforehand to avoid embarrassment. Determination of dates and all sorts of equipment called *appa’ nassa* or clarification.

Sunrang: In this process *sunrang* is dowry, an absolute requirement under Islamic law-religious affiliation of Makassar and Bugis ethnic. *Sunrang* is a gift from the

groom to the bride, in the form of goods or money. From the interview it is known that; the form of sunrang in the past is as follows:

- High nobles 88 real
- Middle nobles 44 real
- Nobles of Bate Salapang Karaeng Palili 28 real
- Tu Maradekaya (common people) 20 real
- Ata (slaves) 10 real

Doe balanja or spending money: Based on information data obtained that marriage changes happened because of doe panai. In the present days, the spending money for marriage or doe panaik becomes a significant obstacle for the men to propose their woman. In determining the spending money, it is also, added a number of prizes that will be given by both of the parents or cingkarra.

Appanaik leko caddi: Based on the data, known that Makassar ethnic, especially, in Somba Opu the groom will come with a larger entourage than the bride. There is also baku karaeng or basket king whose the content is asking for time. The contents of the basket consist of a hand of rice, coconut, sugar, betel and areca. This Leko caddi is carried by men and women with traditional clothes. In this ceremony, it is also, given cincing passikko or binder ring within the spending money that has been decided.

Abbarumbung (steam bath): Based on the interview that Abbarumbung or steam bath done by the nobles or who has economic capability. It is done before akkorontigi (dating night). It said steam shower because the bride bath from the steam derived from a traditional herb that is boiled and directed to the bride by using pipe tube. Then the bride was covered sheath, so that, the warmth of the steam can make the bride sweat, the perspiration to remove dirt and eliminate body smell.

Abubbu (haircut): This procession in Somba Opu is a series of ceremonies to cut a few strands of hair both of the groom and the bride. Abubbu is a process of cutting fine hair on the forehead and in front of ear, in order to make the make-up attached well.

Appassili: Based on the data obtained, appassili is generally performed by the groom and the bride in front of the main door of the house by anrong bunting (bridal make-up artist). They are sitting on top of a coconut that is placed in loyang (large tray). It is also put jajakkang a big basket consists of 4 L. of rice, a coconut, a palm sugar, two candles, nutmeg, cinnamon, two bettle leaves and areca.

Akkorontigi: The night before the wedding ceremony, the groom and the bride held akkorontigi. Akkorontigi is the process of sprinkling the nails of both the groom and the bride with leaves. In the night of akkorontigi, they use traditional clothes called sikko' banri. The ceremony begins with the reading of blessings to Prophet Muhammad SAW continued with barzanji (abbarasanji). After that both of them will sit in particular place, one by one the guest whom invited will sprinkling the leaves to their nails.

Appanai' leko' lombo: In this procession, the groom accompanied by his family members to the bride with a large betel (appanai' leko' lombo) for wedding ceremony. The requirements that are brought more complete than carrying small betel. Equipments which are provided by the men to be escorted to the house of women such as betel, areca, sugarcane, tobacco and various kinds of fruits, stored in panca. It is also accompanied by all sorts of traditional pastries in bosarak (place to put pastries), such us lobo, sekro-sekro, roti-roti, cucuru te'ne, bannang-bannang, kuelapisi (layered caka), cucuru bayao and many more.

A'nikka (wedding ceremony): In the main day of the wedding, the groom is escorted to the bride house for the ceremony of marriage, in native language it is called naiki kalenna. Before that, usually sunrang (dowry) is shown in front of the headman and the witnessess. After that, the groom escorted to the bride room to convey the vow or appabattu nikka. Once there is an agreement usually with giving money or doe pannyungke pakkebbu (money for opening the door) then the groom is allowed to meet the bride.

Nilekka: This stage is important in a series of traditional wedding ceremony of Makassar because if a person or a bride not doing nilekka to the place or the family of the groom, it is considered that the ceremony is not perfect. This event is usually held a day or a few days after the wedding at the bride's house, like the ceremony of naiki leko' lompona.

Nipa'bajikang: The series of subsequent ceremonies of a marriage procession in Makassar is a ceremony of nipa'bajikang (unification). From the interview, it is known that this ceremony is held to make the groom and the bride get closer. Therefore there must be nipa'bajikang lead by anrong bunting.

Ammatoang (ammata jene): Ammatoang is a ceremony that held when nilekka at the bride's house. A'mata jene

Table 1: The table of changes and symbolic meaning of wedding ceremony of Makassar ethnic

Marriage/Symbols	Descriptions	Changes
Making malasuji		
Plaiting bamboos, sugarcane, banana and the stem, coconut and areca mayang	Symbol Philosophy The perception of human life and prosperity	Changed Made of Iron
Ajjangan jangan		
The family bring betel leaves, needles, coconuts, rice and brown sugar	Finding track	Changed and not anymore
Releasing pigeons	In order to bind or accepted	
Okong	The proposal can be approved through a trap	
Abbarumbung		
Crab trap	Steam bath to eliminate and purify them from evil spirits	Changed only for the noble
Potion of cooked leaves		
Appasili		
Coconut, Sarikaya leaves, passili leaves, rice dan palm sugar	Both the groom and the bride get prosperity and happiness in the world and the hereafter	Implemented but not knowing the meaning
Betle leaves, new leko, sarikaya leaves, areca mayang		
Okong dan katoang butta		
Akkorongtigi		
Coconut, rice, banana and palm sugar, seven pieces of wax sheath, leaves of <i>Lawsania Alba</i>	Purification with askin the blessing from their family, so that, the marriage has no obstacles	Implemented but some of them have changed
Four colour food and traditional cake Al-quran, pillow of banana leaves		
Berzanji		
Gotong royong	Oral literature	Not implemented
Leko caddi		
Bringing 12 bosara of traditional cakes	Symbol of prosperity and happiness	Changed
Baku karaeng	Show social status as the dignity of the family	Based on family status
Ring binder	unite two different families	
Spending money for shop		
Leko lombo		
Bringing 12 bosara of traditional cakes	Maintain the dignity both of the family	Changed
Basket of karaeng	Establish family of two different families into one	Based on the status
Kampu		
Ring Binder		
Dowry		
Money		
Panca consist of fruits		
Bride Make-up		
Traditional Pastries	Symbol of throne, happiness and joy	Not all do
Woman clothes, angngaru		
Pakkio bunting		
Nilekka		
Bring traditional cake		Changed
Amatoang		
Ammata jene		
Pammatoang sheath, clothes with the cupboard		
Lamming		
Fabric, copper pa'rinning		Changed
Belo belo		Based on taste

(Interview in September 2016)

is a procession of excitement along those two clusters of families who become one in marriage that has been completed. That is how the procedure of marriage of Makassar ethnic in Gowa as norm or rule, although, gradually have changed (Table 1).

CONCLUSION

There are changes in the wedding ceremony of Makassar ethnic in Gowa due to the advancement of science and technology in line with materialism and idealism perspectives. Changes in the social structure of the Makassar ethnic as the result of rational actions of the

society that is dynamic and constantly changing the environment as the development of science and technology that affect socio-cultural environment. Meaning and symbols in Makassar ethnic wedding ceremonies in Somba Opu believed to be a way of life and the philosophical foundations of human perfection in real life.

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