

# Message Signifying of Heritage Media in the Society of Bugis Indonesia

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**Abstract:** Meaning in the linguistic concept consists of denotative meaning and connotative meaning. The giving meaning process can be performed by two perspectives, the first is giving meaning based on the subject's point of view who experiencing and knowing the symbols application in the communication process as verbally or nonverbally (in this case the communication process performed through the heritage media performance), and the second is giving meaning based on the writer's view after searching data and informations (interview and observation) that are related to the writer's focus. For the first point, it commonly follows the perspective which is called as reception theory by the experts (Reception Studies), while the second point commonly follows the perspective of the analysis of media text which is more critically. This study applied the semiotic theory and symbolic interaction theory. That second point is also commonly called as perspective of interpretation by the experts because it tends to be subjective, that is appropriate with the understanding ability of the writer himself

## 1 INTRODUCTION

Essentially, society can be seen in two dimension. The first, society who their social life is moved by the pragmatism interest among their social interaction in the dimension of politic, economy and social communication. The second, society who, in the cultural life sourced from the symbolic meaning, tend to be static but some people also tend to be dynamic. The society who tend to be static are who get an heritage of meaning and commonly connect it to their past life, while the society who tend to be dynamic are that able to give a meaning, even by modifying the old meaning or creating new meaning in their life. Both of those tendencies can be seen in the citizens or villagers (Andreotti, 2006).

The heritage media as a cultural product reflects a cultural values that are very worthwhile in the social life, it caused by the content therein such as great ideas, glorious thoughts, precious soul experiences, glorious considerations about kindness and meanness, high point of view and others (Akbar, 2016). Koentjaraningrat stated that cultural value is the first phase of the ideal culture or tradition. Cultural value is the most abstract line and the widest

scope, this is a phase where ideas conceptualize the most valuable things in the social life ( Andreotti, & Pashby, 2013). Therefore, the cultural values system consist of concepts which live in the most of society members' thought as the relation with the things that must be considered as the most valuable thing in their life as the highest guidance in their behavior. The behavior system of the society members with the more concrete phase, such as rules, law, norm, will be guided by the cultural value system which exists in that society.

In performing an analysis of signification of the heritage media message, especially that is related to the writer's point of view, it will be applied by semiotic perspectives. The rationale in performing these perspective are that in the semiotic theory, an individual as the player or actor in communication or the communication participant is regarded as an individual who does not have discretion, authority, and enough independency in giving meaning to the symbols or signs, even also for the sign producer. (Augustine, Harshman, & Merryfield, 2015).

According to semiotic theory, the controlling factors are sourced from the external factors of the sign consumers or producers. For example is the

cultural environment, there is a culture that controls or directs both of sign consumers or producers in giving meaning about the sign (Gaudelli & Siegel, 2010).

In the interest of meaning which performs semiotic perspective, it will follow the thought of Roland Barthes that focus on the meaning as denotative and connotative, then it is performed an analysis in order to explain the meaning of the signs used in the communication process through the heritage media (Kurniawan, 2001). The analysis process is performed based on the writer's view, thus the analysis is performed from the observation and documentation results, either through the recording of heritage media performance in the form of CD or DVD, or the meaningful expressions in the texts or scripts.

## 2 THE MEANING OF HERITAGE MEDIA PERFORMANCE IN THE SOUTH SULAWESI

Within activities which are done by the society of South Sulawesi, it cannot be aperted from the symbols use. Symbol is a kind of attribute or sign that consists of meaning that represent an abstract, broad and general (universal) interpretation. Thereby, symbols can be materials or things and language expressions. For example, since long time ago, the society of South Sulawesi believe that there is correlation between the way of rats destroy a farm and the behavior of society or kingdom. If the rats destroy the middle part of farm, it means there is a deficient behavior that is done by the royal party (royal family), either adultery, gamble, corruption or injurious behavior for the society. When the rats destroy the side part of farm, it means there is an injurious behaviour done by the ordinary people, and many much more meaning that can be taken from the way of rats destroy a farm.

In the society life of South Sulawesi, the use of symbols can be seen and found in their daily life and ritual ceremony activities. The symbols that are found in the daily life commonly in the form of popular things either houses, clothes, accessories, even the communication rules. Those things can be used as distinguishing element of their stratification or legally distinguish the social level. For instance, the use of gold *Keris* in Toraja society, the use of royal umbrella in Makassar society and the use of silk *Sarung* in Bugis society. Symbols that are performed in the

ritual ceremony try to discover abstract matters, such as incantations, various tree leaves or sacred regalia.

The application of symbols are not only performed on the land, but also on the ocean. Beside equip the people themselves with a bravery to resists storm, they also use it as guidance from their elders, and equip themselves by marine knowledges that are appropriate with the fateful days. Moreover, basic knowledge about traditional astronomy is also mastered and entrenched within the South Sulawesi society. The symbols that are applied in understanding the natural phenomena on the ocean become very important because it supports them to be brave sailed the ocean. The knowledge systems include good and bad days, astronomy and marine knowledge (Goode, 2010)..

The marine knowledge is related closely to the way of the society in determining coral, land, shallowness or other danger that will be faced while sailing. All the signs based on their ability in performing and utilizing their sight sense (*pakitta*), hearing sense (*parengkalinga*), smell sense (*paremmau*), feeling sense (*pinedding*), and belief (*tentuang*). The signs related to the marine knowledges that are trusted by the society of South Sulawesi as follow:

- Thunder that is landing on the sea level or the glint up, it is a sign that a danger because hard wind will come.
- Dark cloud on the west then quickly change to be bright, it means that the hard wind will blow instantly and very dangerous.
- The air smells rancid and the appearance of dark clouds with lower tail looming on the surface of the sea, it means whirlwind will come. When it happens, the South Sulawesi people whom sailing on the sea will divert the whirlwind by "stark naked" on the bridge of their boat or else unsheathe the *Keris Luwu* then swing it to the sky three times.
- If there is a noise and crunching sound, that is sourced from their boat, it means that there is coral reef or shallow sea.
- When on the sea surface there is a greenness or bluish light beam in the beginning of Lunar month, or the sea water seems quiet and looks mixed oil, it means that there is a dangerous large octopus cuttlefish.
- If the sea surface shines when moonlit and changes to white on the day also smells rancid within the a stone (read: 1 km), it means there will be a coral reef, thus the boat direction have to be changed.

The illustrations above are the science system of South Sulawesi people when sailing. Based on the observation of the gathered documentation data, its meaning can be explained that the existing heritage media in South Sulawesi (*sinrilik*, *pakkacapi*, *elong pelong*, and *pappaseng*) constitute as cultural products of literature work (lyrical prose or rhythmic prose) which can be sung, both by musical instruments or without it where the content of the message can be classified become a relationship meaning among human, human and environment, and human with the God.

### 3 RELATIONSHIP AMONG HUMAN

In order to explain the relationship among human in the society of South Sulawesi, it can be applied in a heritage media performance where commonly based on the elders' statements or sentences, and in the society of South Sulawesi can be seen in the performance of *sinrilik* and *kecapi*, or else in the *elong pelong* and *pappaseng* performance, for instance is sentences that stated: "*Antu nikanaya tau akrupa-rupai. Niak tau, tau tojeng. Niak tau, poro tau. Nia tau akkananaji na tau*" (Wahid, 2007). It means that: Human is various. There is human as just human. There is human who called human because able to speak (Greenhow, 2010).

The metaphor meaning of *pappaseng* above can be explained that the South Sulawesi people classify human (*tau*) in three group. The first group is called as '*tau tojeng*' (truly human). Denotatively, it means that the human is truly exist (not a shadow), for example in the sentence, "Mr. Machmud is doubt whether it is human or only shadow, after approaching the shadow, it is Alief who just arrived by night bus from his hometown." While connotatively, this sentence can be meant as noble qualities in the human being, as if in the sentence, "Mr. Amir pays off his debt on time, it means that he is a truly human." In this sentence, the words 'truly human' (*tau tojeng*) means that Mr. Amir is an honest, responsible and loyal people in fulfilling his promise (Mr. Amir is kind and trusted).

The second group is called as '*poro tau*' (just human) by the South Sulawesi people. This expression consists of connotative meaning, it is an illustration of human with poor nature and shown or suggested to other people often, therefore it creates a less good appraisal, or else a poor economic condition is also can be used in illustrating an individual

condition whom does not have a clear descent. For example as dialogue below:

A: Mr. Rauf refuses Hasan's proposal

B: No wonder because he just a human

The dialogue above shows that B earnestly stated that the refusal of Hasan's proposal is a proper thing. It happens because Hasan is called as human because he is outwardly just human, however by B, Hasan is considered less worthy to be the mate of Mr. Rauf's daughter.

The third group is called '*akkananaji na tau*' (called as human because able to speak). The purpose of this expression is to give an illustration about unbelievable person because he deceives other people often. For example is the following sentence, "I listen he speaks, but I don't believe him, it is a chance that he can speak, Mr. Rudi is called as human." In that sentence, the unbelievable person is Mr. Rudi. He is listened while speaking, but what he speak is not believed by the listener. It happens because Mr. Rudi might commonly cannot prove what he said, thus the people who listen to him cannot believe him.

Therefore, South Sulawesi people considered '*tau*' (human) is very determined by the responsible quality and quantity, solidarity, ability to respect others, also polite attitude. Related to this, in the heritage media performance either of *sinrilik*, *kacape*, *elong pelong* and *pappaseng* performances, there are commonly found an expression or lyric such as, "*Nikanaya sulapak appakna taua iami antu niak sirikna, nia paccena, nia panggalikna, na nia tong pangngadakkanna*" (Wahid, 2007). It means that what is called as the human's four squares are having pride, having solidarity, having respect to others, and having politeness.

In the social life of South Sulawesi, they hold on the values of '*tau*' which are called as '*sipakatau*'. This value of '*sipakatau*' is the main essence of the South Sulawesi people openness as the basic in spending togetherness life. For example is the expression "*Akkalitutuko molo tau malempu burungenge*" (mean: Be careful in facing people with the characteristic such as a sea snail). The meaning of that sentence is to remind people to beware toward person grandiose talk, because behind his words it is commonly a viciousness. A sea snail is symbolized as a dishonest person because its skin seems beautiful but however it cannot walk straight.

Some matters that are closely related to honesty and loyalty value, frequently showed through the expressions in the heritage media performance. For example, "*Tellomo-lomo alempurangge ripegauk, apa rirapanggi manu-manu malinrang, rekko tenrisenggi papepatona. Naiya papepatona*

*riurungi sibawa sirik. Naiya pappanrena matutu-e. Naiya ripainungengngi tike. Ricapu-capui tau-e sibawa ninik*" (Sikki, 1998). It means that it is not easy to apply an honesty because it is likened as a wild bird, and we do not know how to tame it. To tame a wild bird, it has to be caged with 'a shame feeling' (siri'). Its meal is awareness. Its drink is heart. Then it is cared with an anxiety and thoroughness. That is an illustration of human ability that is based by an honesty, awareness and shame feeling if he wants to act unreasonable. According to other expression: "*Naiya ponna lempuk-e, tellu mpuwangengngi. Seuwana, iyapa napodai kadopi molai. Maduwanna, iyapa napogauk i kadopi lewuruwi, ri munripi tau. Matelluna, tennaenrekie waramparang ripalolo, tennasakkarengi ada-ada maddiolona*" (Sikki, 1998). It means that there are three causes of honesty, the first is said what is able to be done, the second is done what is able to be answered, the third is never accept any bribe and does not deny anything that has been said.

According to the expression above, it seems that an honest person will not be as easy to determine a matter, however he will think it, say it then do it. Likewise, an honest person will never accept any bribe which tends to a corruption, and will never deny what he has said because he is truly aware that the value of what he has said is not only depend on the beauty of his words, but also the most important is his ability to prove what he has said (Hall, 1993). The nowadays situation is further different. Many people are easy to promise, but it is very difficult to prove what they have been promised (note the campaign moment towards legislative, president, governor, regent or mayor, even a headman elections) (Harshman & Augustine, 2013).

Expression that shows pride (read: siri') of South Sulawesi people that are frequently found in the heritage media stated that, "*Malai bukurapa ricauke, Mappalimbang rimajeng ripangonroe*" (means: It is embarrassing to be defeated, killing to be conquered). This expression is meant denotatively as reminder that lost in the life struggle or fight because of forcing state is common even it is embarrassing, but subjection in the meaning of recumbency is an extraordinary matter that is prohibited to be done. While connotatively, the expression above can be meant that it is better to die with honour than to live infamy.

There is also a statement, "*E makkunrai sappoi alemu nasaba' siriqmu, e worowane sappoi alemu nasaba' asabbarakengi*" (means: Oh! Women, build fences inside yourself for honour, Oh! Men, build fences inside yourself with patience). According to

that statement, it can be explained that woman's pride is reflected from her good behavior by trying to guard her honour both in the family nor society, thus she will be spared from reproach. Likewise for a man, he must have ability to refrain himself from provocation, envy and emotion, especially for doing despicable action by fortify himself with patience (Janitra & Prasanti, 2017). Therefore, in the South Sulawesi society, pride is an inner value that must be guarded and maintained. Moreover, it has been said expressly that pride is a differentiator between human and animal, therefore, people who do not have a shame (pride) will be similar with animal.

In order to release them from any difficulty especially in fulfilling their basic needs, both in case of meal and housing, all the capable people should be concerned and help them. The help for people who have problem in their basic needs usually in the form of looking for a productive occupation, so they are able to enjoy their life in the future days, for example is ask them to take care the field, farm, livestock and so on. Some expressions that are related to the young live, either it is related to romance or love affairs, this cannot be separated from the actors of the heritage media in South Sulawesi. One of advice expression which is known and become the main consideration for the youth before deciding to get married. The expression is, "*Nappai tauwe mabawine narekko naulleni maggulilingiwi dapurengnge wekkapitu*" (Sikki, 1998). It means that 'A man is allowed to married if he is able to round the kitchen seven times'.

On the expression above, the emphasis word is 'kitchen'. The metaphors of kitchen signify a connotative meaning. The word of 'kitchen' on that sentence is a symbol toward the main problem in the married life that is the basic needs, so it can be defined that that expression reminds the youths who determine to get married to always prepare themselves well, such as have a permanent job (permanent income) so they can maintain the household needs (Kenny, 2005). Related to that matter, the words 'seven times' reflect the number of days in a week. It can be explained that the youths must be able to bear their family living all the time continuously (Lewis & Wigen, 1997).

There also a sentence, "*Cecceng ponna, cangacanga tengngana, sapiripalek cappakna*" (Sikki, 1998) (See also Sureq Magazine edition II/V/2008 page 39). It means, unfair at the beginning, selfish at the middle, lost altogether as the result. This statement is also become a philosophy or life guidance for the South Sulawesi people that means a greedy character will begin a desire to be selfish, then

generates conflict and close a good possibility from the others. Moreover, if that greed increases, it will sweep a good possibility, then will be finished with lossing altogether. Therefore, if human's soul is full with greed, there is no place for a goodness (Pike, 2000)..

In the relation with the government system that shows a correlation between the society and kingdom, it is also can be seen in the expression below: "*Tellui wuwangenna pabbiccukiwi tana marajae. Seunai natetongwi elo arung mangkauk. Maduanna makdettekengngi bicara pammase tomakbicarae. Matellunna bacci naretekengngi bacaranna tomakbicarae*" (Sikki, 1998). It means that there are three things that can cause a great country become small one. The first, that country is controlled by carnal desire of the king. The second, the court decides a matter partially. The third, the court uses an envious as the source of the decision.

The meaning of that statements can be explained that a country prosperity is decided by the government behavior, also the king behavior who controls a country. Indeed, the society are able to get a justice or not is depended on the court which handles a problem. If the court itself being partial in handling a case, the people will never get a justice. Therefore, the king who govern and court which handle a case must be wise in deciding so the society able to get their prosperity and justice. As the result, the country will be prosperous, safe and develop. A justice is only can be reached if the right gets its right, and the wrong confesses its guilt. Thus, the court is able to decide a case appropriate with the right procedure and rule, it is a kind of strong foundation in developing a justice and prosper society (Janitra & Prasanti, 2017).

Those analysis is an illustration of a way to find a relationship among human that is frequently stated in every heritage media performance in South Sulawesi. In order to discover, stabilize, and realize the values, norms and identity as a cultured society, the South Sulawesi people have many ways that can be used as an interaction medium, either among the society, the elders, nor the government (Wang, 2011)..

#### 4 RELATIONSHIP BETWEEN HUMAN AND NATURE

"None of a sailer is born from a calm sea," it is a classic proverb which illustrates sailer's soul. They are never afraid to go to an ocean just because a great wave, strong wind or storm that will sink their boat.

That condition becomes the basic of an expression that sailers are commonly ever experienced tragic incident on the ocean. This fact is also showed in heritage media performances in order to illustrate that the South Sulawesi people are famous in having a close relationship with ocean since long time ago. For them, ocean is not only a place for earn a living by fishing and the other seafoods, moreover it becomes a place for thinking and calming down when there is a complicated situation, it can be done by enjoying the waves moving and the winds rustling with the gull singing and the fishes dancing.

Therefore, in philosophy, ocean or sea is a very meaningful place in the whole life of South Sulawesi people, even it is concerned as a place that can remind them toward the great of nature which is created by God for human prosperity. Hence, it is important to take care of it, should not be careless even destroy it. According to the observation which is done by the writer, many of heritage media messages express about such those matters, including the story of *sinrilik*, *kecapi*, *elong pelong* or *pappaseng*. For instance is one of verse in "*Sinrilik Kappala Tallumbatua*", it expresses how the Makassar people sail through the ocean until they arrive to their destination. The expression as follow:

*Gannaki paruruma tattannammi biseang ladongkokanna, i laukanna kotaya. Patampulo anrua batunna allurang tau jai. Nanibilammo taua tassibilangngan limampulo nalurang tasibatu biseang, palu-palu kamma todong, pokea kamma todong, kanjaiia kamma todong, kalewang kamma todong, seleka kamma todong, pammuluka kamma todong, sarobaya kamma todong, tassikammai ngaseng jaina* (Sikki, 1998).

It means that after the preparation is complete and the boat is also available. Forty two boats contain of many people, there are about a hundred and fifty people inside them. There are the same number of *Palu-palu* (read: beater or hammer), *Kanjaiya*, *Keris*, *Tombak Salaka*, *Pammuluka* and *Sorobaya*.

In the *sinrilik* poem above, it illustrates the soldiers readiness or the royal soldiers of Gowa with the various war equipment. They will go to sail by the boat in order to find someone who is concerned as the royal enemy (Karaeng Andi Patunru who is also a prince of Gowa). They will sail through the ocean then strand on Buton island which is concerned as the hideout of Karaeng Andi Panturu. The meaning of that *sinrilik* lyric tends to be a denotation, because it tells directly about an event series without represented to a thing nor a certain name.

According to a *Kecapi* lyric, there is message related to a close relationship between South

Sulawesi people with the sea. For example in the lyric of *Kecapi* as follow:

### Lyric of *Kecapi* Meaning

<i>Attoa anrai sako</i>	Try to look toward the East
<i>Assaileko pole kalau</i>	If looks toward the West
<i>Attoa anrai saiko</i>	Try to look at the East
<i>Assaileko kalau</i>	Turn to West
<i>Ala ri kamponnako bedeng to rayayya</i>	In the farmers' village
<i>Katte ri tabbinnako bedeng pakokoa</i>	On the gardeners' hill
<i>Andi jala tappanging</i>	The net will be sowing
<i>Iraya boyo tassai</i>	In the farmers' village there is stored
<i>Ala rappo didiko bedeng sikamboti</i>	A basket of ripe fruits
<i>Cakalang lebba nitodo</i>	The Tuna has been broiled
<i>Riballa' nako bedeng kapajalayya</i>	In the fisherman's house
<i>Ala salloma irawa bungung</i>	I have been long in a draw

Source : (Razak, 2008)

Meaningly, the *Kecapi* lyric above tends to be connotative meaning, it tends to express symbols indirectly, but else tends to use parables in illustrating the meaning before deliver it. In the other word, the message that want to be carried out is represented within the meaningful words that must be translated,

interpreted, nor found the truly meaning in comprehending that message text or context.

The lyric of "*Elong Pelong*" (*pammulang elong* = opening song) below is also illustrates the sailers' soul of South Sulawesi:

### Lyric Meaning

<i>Mappangujuni maseku</i>	My home is ready to move
<i>Sadiatoni sompek</i>	Also ready to sail
<i>Koromai baja</i>	Tomorrow
<i>Sompekni ronngang maseku</i>	My warmth has also sailed
<i>Malliwengpulutoni</i>	Also pass through mountains
<i>Lawangeng Timojong</i>	The land of montain Latimojong

Source : (Salim, 1986).

The lyric of "*Elong Pelong*" above can be meant as a spirit burner or motivation for South Sulawesi people in living their life on the great ocean. The word of "my home" is ready to go, is a reflection of their soul and body readiness in sailing through the great ocean with many risks, defiances and detentions that will be faced in reaching their precious goals, within an ideal life which guarantees their future (connotation meaning).

make a live as the bet. However, the culture of South Sulawesi people create a perception about how to did it well. Their awareness toward the dangerous possibility either storm nor great waves which cannot be avoided on the ocean, they hide it with attitude and principle of "unite self with the nature" (denotation meaning). This condition is illustrated in the *Elong* lyric above.

Even thought it is realized that earn a living by sailing the ocean is a highly risk job, dangerous, even

In the *pappaseng* there is known an expression which illustrate about the South Sulawesi people spirit in sailing through the ocean, it is:

<i>Ta kunjungaq bangun turuq</i>	If a sails have spread
<i>Na kuginciri gulingku</i>	And the steer have turned
<i>Kualleanna</i>	Let the typhoon and storm strike
<i>Tallanga natoalia</i>	Prohibit the river craft receds to the coast

Source : Sureq Magazine edition III/VII/2008, p. 37

If the expression above is further observed, the consisting meaning is when someone will execute a thing, he should have a willpower to reach it, even there are many of defiances, obstacles and drawbacks are greatly heading off. Even though, a persistence toward the principle in spending life span is a strong determination in resisting problems. Moreover, a bravery is a good self defense in avoiding hesitancy and forgetting every thought that is able to affect the motivation in reaching the life goal, it is a successful life. This kind of motivation that is always held by the South Sulawesi people while wandering or working, as the result that many of them are success with their goals (denotation meaning).

A soul illustration and motivation in order to reach a goal in the South Sulawesi society are always illustrated by someone's ability in sailing through the ocean with the great risks and defiances. Indeed, someone can be concerned as a successful one if he has an ability to wander to other places by boat (connotation meaning).

A wandering tradition for the South Sulawesi people as the illustration above is based by the ethos of *siriq na pacce* that can be said as the main supporter in the deployment of South Sulawesi people to the various island in Indonesia and other places in the world. It is also supported by the ability and sensitivity in performing an active adaptation to respon the environment where they live. Mukhlis Paeni and Kathrin Robinson in the Sureq Magazine edition IV/I year 2008 page 10, calls it as *Adaptive zone*. Therefore, the South Sulawesi people always make serious effort to find a suitable place to live, work, entrepreneurship, make a society, and do a charity. Before reaching all of the goal, expectation and destination, all the wandering activity will never finish. This kind of condition is commonly illustrated as "As long as the sea has a wave, the sand on the shore will never quiet."

Likewise, the surrounding nature is a part of human life and will never be apart from the life of South Sulawesi people. They are really careful about it, because the surrounding nature gives a great life for all of the society who has lived there since long time ago. Moreover, they consider it as a kind of cultural value system in that place. It appropriates with the theory of Koentjaraningrat who states that a cultural value system consists of some conceptions that are lived in the society, they are about all things that are concerned have values in life, so that cultural values system functioned as the highest guidance toward the human behavior (Abidin, 1999).

## 5 RELATIONSHIP BETWEEN HUMAN AND GOD

In a depth assessment related to culture in every society, there are values which are managing about the relationship between human and the God. Likewise in the South Sulawesi people culture, there are values which represent about the relationship between human and God, that are also manage and influence the origin culture, either the values of God, Judgement days, being surrender, sense of patience even being piety to the God.

Among the various performances of heritage media, there are commonly found some messages which is related to the relationship about human and the God, for example in the *pappaseng* there is an expression, "*Manyneremak ri Ia, sukkuru ri maniakna, naku mamuji ri kakkeng makbatarana*", that means, "I sincerely surrender to the God, appreciate His presence, and I praise His greatness." Moreover, there is an expression shows about how strong the belief of South Sulawesi people toward the God, it is, "*Taroi telleng linoe, tellaing pesonaku ri massagalae*," which is meant as, "Even the world sink, my belief will never change to the God." Such those expressions are the reflection of how strong the belief of South Sulawesi people toward the presence of Allah SWT. Therefore, if the South Sulawesi people belief in a religion, they will be tough to change their belief no matter what will happen.

According to the statement above, it can be explained that the concept of Godliness in the South Sulawesi society is highly respected. All of their activity are based on the greatness of God. The concept of God (*Batara*) is believed as a place of surrendering, protection, gratitude and praising. Even though as human senses, Godis cannot reached and seen, however His presence is truly trusted. Some expressions in the heritage media performances also illustrate about a strong trust of the South Sulawesi people, such as, "*Mammuji ri karaeng ku, mappibuang ri Batara, kunnodok puli manyekreang ri maniakna*" that means, "I praise the God, surrender to the God, belief and trust about His presence." As if in the expression, "*Teako assalaknu nu rannuang, pangngapattaina Allataala ni rannuang*" which means, "Do not ever expect about the origin of your descent, the one that you have to be expected is the God love."

All of those expressions above have an invitation meaning to ask all people to belief about the greatness of God then become surrender toward all of their problems, and also prevent from being arrogant to other people. Indeed, if they want to make their origin

descent proud, that kind of behavior is hardly prohibited.

The value that is associated with the Judgement day is known as '*Allo ri boko*', the words *Allo ri boko* is lexically meant as the day after death, last day or a Judgement day. Therefore, the meaning of *Allo ri boko* is a day when no one is able to predict but however it is ascertained to come. In order to prove the belief of South Sulawesi people about Judgement day, some statements in the *Elong Pelong* can be disclosed as follow: "*Apa nuparek bokong, bokong mange ri anjak, tena maraeng sambayang lima waktu*" (Wahid, 2007). Which is meant as, "Pray and be surrender, multiply your charity, it is aimed for your provision in your afterlife time."

The other expression which is related to the similar matter as above can be found in the *pappaseng* as follow: "*Pokokna bajika ri lino ri akherak, mangngai ri Allataala*", it means, "The source of happiness in the world and afterlife is Love the only God." Denotatively, can be explained that the South Sulawesi people are truly belief about the happiness achievement in the life and afterlife cannot be separated from Loving the God. The afterlife as the continuity of real life in the world, because the holy Al-Quran as a holy book which is trusted as the truth states that, "Whoever that can be piety and has many charity while living in the world, Allah SWT guarantees him to get a precious reward in the Judgement day. Indeed, whoever misbehaves in the world, will ascertained to get torture in the Judgement day." This explanation can also referred to the holy Al-Quran, letter of As Sajdah clause 21, which means: "And We truthly make them experience some of the close punishments (in the world) before the greater punishment (in the Judgement day); hopefully they will be return (to the right way)."

Expression about being surrender also can be found within the varioys of heritage media performances, for instance which state, "*Nawanawapa nagauk, tinulu temmangingngik, nalureng totok. Tottomu kenneng kulureng, nalao wattamu siya, muteya mappesona. Tudangngak ripesonaku, kusanresi ritotoku, kutajeng pammase*" (Sikki, 1998). It means that, "Plan has to be accompanied bybehavior, exercise is accompanied by persistence, sail with the destiny. Your destiny is in my hold, let yourself without surrendering. I have been surrender, tie up to the destiny, await for mercy and bounty."

Furthermore, there is an expression that is able to strengthen the believers' piety toward Allah SWT, that is, "*Tellui Riala Sappok: Tauk e ri Dewata, Sirik e riwatakkaleta, Sirik e ripadatta tau*" (Sikki, 1998). It means that, "There are three kind of strongholds,

they are: Dread toward God, shame toward themselves, and shame toward fellow human being." This statement has denotative meaning which is meant that dread toward Allah SWT will arouse piety and strengthen the believers' faith. The shame feeling toward themselves will be able to suppress a bad intention and refine the common sense. While, shame feeling toward the fellow human being will be able to repress bad attitudes and increase human moral.

## 6 CONCLUSION

The content of the messages which are related to the relationship among human, relationship between human with the nature even relationship between human and the God which are illustrated in the various heritage media performances in South Sulawesi as explained by applying the principles of meaning, it constitutes as the reflection of human life concept which tends to be more ideal and measured. The relationship among human in thr form of teamwork, interaction with nature and prayers toward the only God are three ideal elements that should be performed by each of human, because human as individual is the part of society, where is also related to the surrounding nature and the God. Therefore, it can be said that the whole elements which are contained in the world will always related and interact between one and another under the surveillance of the God so that there are life development processes.

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