

# The Meaning of Symbols and Moral Values in Equipment of Mappacking Tradition of Bugis Race

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**Abstract**—The study aimed to describe the meaning of symbols in equipments of Mappacking tradition and moral values of Islamic teachings in equipments of Mappacking tradition. This research was a qualitative research and supported by ethnographic. The data sources were; first, oral sources i.e. participative observation and interviews, second, written sources, is written data of books, scientific papers and documentation. Data collection techniques used observation, interview and documentation. The findings showed that the meanings of symbols in equipments of Mappacking tradition are respect, patience, fertility, dreams, purity, independence and good way of life. The Mappacking tradition also teaches the moral values of religion.

**Keywords**—*meaning of symbols, moral values, mappacking traditions,*

## I. INTRODUCTION

Humans being are creature who capable of using, developing, creating symbols to communicate with others. With the symbols, humans respond to the environment. The common sense of human includes the ability to think, creativity, intention and taste. The ability to speak of humans is developed into ability of languages and communication. The ability of communication with this language can occur with the ability to create symbols: sounds that symbolize thing, and it can be a meaning, purpose, idea, concept and so on. Symbols or signs can be seen as concepts that are regarded by humans as the sign characteristic of something else. A symbol stimulates or convey messages that encourages thinking or action. Symbols are objects, events, speech, or writing with having meaning created by human being. The main form of symbolization by humans is through language. But humans also communicate through signs and symbols in other forms such as painting, dance, music, architecture, clothing, jewelry and so on.

Human in life cannot escape from the symbols. The word of symbol comes from Greek language “symballo”. Symballo means "throw together", throwing or putting together an idea or concept of visible objects, so the object represents the idea. Symbols can bring people into ideas or concepts of the future as well as the past. Symbols are images, shapes, or objects that represent an idea, an object, or a number of things. Even symbols are not valuing, but symbols are needed for the sake of understanding the values. Symbols can be used for any purpose.

For example, in social life and religious, the symbol not only in the form of visible objects, but it is also movement and speech. Symbols are also used as one of language infrastructures, known as symbolic languages [1].

Mappacking tradition is a tradition in the marriage process of Bugis race. Mappacci is a verb from Mapacking which means clean or sacred. Mappacci is known as Mapacking. In Bugis language, Mapacking is an activity aiming to clean everything. In Mapacking equipment, there are meaning of symbols containing the religious values that teaches moral values.

Currently, Bugis society start to ignore the meaning of symbols in the Mapacking tradition. It is proved by the immoral acts such as consumption of illegal drugs (drug abuse), sexual abuse, neglect, and so on. Including the problem that cannot be doubted, that moral, attitude, and character is one of the fruits of strong faith and growth of attitude someone's righteousness. If since childhood, he grew up and develops on the foundation of faith in God and is educated to always be afraid, remember, surrender, ask for help and surrender to Him, he will have the ability and knowledge to receive every virtue and glory, besides being accustomed to noble character. According to Ki Hajar Dewantara in Samani [2], education is an effort to instill the character into a person. An individual has the right to choose what likes or dislikes. So, it requires a good way in order the rules in the middle of society can be accepted without reduce the right of an individual. The solution is by providing education through teaching in tradition.

The rapid development of era, public awareness toward the function of tradition as a form of educational medium is decreasing. They only know that tradition is merely a habit, performance or entertainment. By in-deep understanding, tradition actually has important meaning and function for the community in every region. Not only being a habit, performance or entertainment, but tradition also functions as educational medium. This is the main reason to know the meaning of symbols in Mappacking tradition and teach the values of Mappacking tradition in learning.

#### A. *The Structure*

- With the development of era and technology, it makes the decreasing of societies' insight toward the meaning of symbol in a tradition.
- The research also able to teach the moral values of *Mappaccing* tradition, because there are a lot of values of the *Mappaccing* tradition that able to take example to create a social life in harmony. The article aims to find out the meaning of symbols and moral values in equipments of *Mappaccing* tradition.

#### B. *Reference Citation*

##### a) *The Meaning of Symbol*

*Sibomlos* means a sign or trait that tells something to someone [3]. Symbols are forms that mark something other than the manifestation of the symbolic form itself. The symbol is a shape (form) that sign (mark) something beyond the shape of the symbol itself. The theory of symbols is proposed by an anthropologist, L.A. White (1900-1975), thought of developing energy in cultural evaluation. Besides that, White also has another concept about symbols. In his book "The Evolution of Culture":

- A symbol is a material object or object whose value is assigned by person who express it.
- PHuman behavior comes from the use of symbols.
- The symbol transforms *Homosapiens* into humans
- The function of symbols is to facilitate communication as a necessity of human instinct.
- Intrinsically, each symbol contains the nature of openness. So, it gives different meanings.
- The value of the symbol is not intrinsically bound to its object.

##### b) *Moral Values*

Values are abstract and show the quality of something well-intentioned and have good benefit for everyone. Values are usually attached to something that is explicit and implied in facts, concepts, and theories, so that it is functionally meaningful. Sunaryadi [4] states, in general there are several ideas about values that different from one another; 1) value is an empirical quality that cannot be defined, 2) value as the object of interest, 3) value as a result of given value, and 4) value as essence,

Values, as characteristic or quality that makes something valuable, desirable, praised, respected, and upheld, deserves to be sought, pursued and dreamed for its realization, is a guide and director of our lives as human beings Sudarminta in Wahana [5]. Values refer to people's attitude towards something good. Values can be interrelated to make a system and has connection one another, relate and affect to human life. Thus, the values mean things that are metaphysical, even relate to reality [6].

In KBBI [7], Moral has meaning as moral behavior, education as a preservation step of morality and development of human life that has very important role and function effectively. Educational pathways start from the closest environment to humans and might be started from an early age until humans are able to behave and determine the behavior in accordance with the behavior of their respective maturity. Generally, suggest on the understanding (teachings about) the good and bad that is generally accepted about deeds, attitudes, obligations, morals, manners, and so on.

According to Yusuf moral is "the desire to receive and conduct the deeds, values and moral principles". The moral principles proposed to by Yusuf are: 1) the exclamation to make good interaction to others, keep order and security, and protect the rights of others, 2) forbid to steal, commit adultery, kill, drink and gamble, 3) moral development is characterized by the child's ability to understand the rules, norms, and ethics. Always remind, moral is an important factor in human life, so humans must obtain positive influence as early to stimulate their moral development. A person can be said as moral if the person's behavior is in accordance with the moral values in the middle of social group. The moral standards of a certain group will might not apply to other social groups. However, if someone enters into a new social group, then, the person must follow the moral values made by the social group [8]. Children moral development can be characterized with the children ability to understand the rules, norms and ethics. Masganti [9] states that "moral development is a development relating to personal's ability to know the good and bad of an action and awareness to conduct good deeds and a sense of love for good deeds".

##### c) *Axiology*

Axiology is an education that tests and integrates the values in human life and keeps and guides the values into the students' personality [10]. Thus, axiology is philosophical study of value and norm. In short, the values would have various meanings such as (1) containing a value means useful; (2) is a value that means good or true or beautiful; (3) having an artistic value is an object of desire, having a quality that can make people take the attitude of approving or possessing certain values; (4) giving value means responding to desired things or things describe a certain value. This value is also related to ethics and aesthetics value. The value of ethics is theory of human deeds based on good and bad, and on terms of rights and moral duties. Meanwhile, the value of aesthetics is a philosophical study of the beauty and human response. In ethical value, the goodness of

human behavior become the central of the issue of responsibility, both responsibility to self, society, nature, and God.

The rest of this paper is organized as follow: Section II presents related works/literature review. Section III describes material & methodology of this research. Section IV presents the obtained results and following by discussion. Finally, Section V concludes this work.

**II. RELATED WORKS/LITERATURE REVIEW**

The article entitled “meaning of symbol and moral value in equipment of *Mappaccing* tradition”, there previous studies which become the reference of this research, are:

- A research conducted by Kosium (2016), entitled “Moral Value in *Sarapan* tradition (Breakfast Tradition) of Nogosari Village, Getasan district, Semarang Regency. Bachelor Thesis, State University of Semarang.  
The research of Kosium showed that there are a lot of values in tradition and might be studied on moral values. The particular research has similarities to study by Kosium on formal objects; moral values of tradition. The benefit of this relevant study for this particular research is to become a reference to develop knowledge on moral values of tradition.
- A research conducted by Ika Dayani Rajab Putri (2016), entitled “the meaning of message of *Mappaccing* Tradition in Bugis Pangkep customary wedding in Talaka Village, Ma’rang District. Universitas Islam Negeri Alauddin Makassar (State Islamic University of Alauddin Makassar)

The research of Ika Dayani Rajab Putri showed that there is Islamic teaching in *Mappaccing* tradition. The particular research has similarities to study by Ika Dayani Rajab Putri on meaning of *Mappaccing* tradition. The benefit of this relevant study for this particular research is to become a reference to develop knowledge on meaning of *Mappaccing* tradition.

**III. MATERIAL AND METHODOLOGY**

**A. Data**

The data was obtained from various information, documents and literature studies. Data collections were obtained using observation, interviews and documentation of society of Bugis race. Data validity used validation, data triangulation and conducting extension of observation in the field. The data analysis used direct observation to object and collecting data from observed object problem, and continued to data analysis.

**B. Method**

This research was a qualitative research and supported by ethnographic method. According to Spradley [11]. The type of qualitative research was ethnography which is one of the qualitative research methods. Ethnography is a research to describe a culture. Ethnography is often associated with a cultural approach and emphasizes to real experience [12].

**IV. RESULT AND DISCUSSION**

**A. Result**

The word of *Mappaccing* is from *Paccing* which means “boyfriend or girlfriend” and it likes a tool to purify the girl from defilements things, both physically and mentally, in order to obtain safety and prosperity in navigating the life of marriage. As a series of customary Bugis marriages, *Mappaccing* is a meaningful symbol of keeping the family together, and nurturing the affection in family such as pillows, sarongs, banana leaves, jackfruit, henna, rice and wax. But there is no certain time of history of *Mappaccing* activity was firstly determined as an obligation of Bugis race customs before the wedding party. But, according to the story in around the environment of the older generation, the *Mappaccing* process has been inherited from the ancestors, even before the arrival of Islam and Christian in Bugis land. Therefore, this activity has become inherited culture and always be related to Bugis marriage ritual. *Mappacci* became one of the requirements and complementary elements in the wedding party among Bugis-Makassar community. However, when Islam arrives, the procession has syncretism or mixes with Islamic culture. Moreover, Islam as the majority religion of Bugis-Makassar race has agreed to this procession, by the scholars which commonly held *Anregurutta*.

Although *Mappacci* tradition is not a religious obligation in Islam, but the majority scholars in Bugis-Makassar consider it as *sennung-sennungeng ri decengnge* (love of goodness). After that, the religious leaders (scholars) sought the legality or theorems (verses) of *Mappacci* in the scriptures (Al-Qur'an) to strengthen this culture. For example, a famous Islamic scholar in Bone, Alm (the deceased) AGH Daud Ismail, tried to interpret the *Mappacci* procession and the tools or equipment that often used in this procession (see in Table I).

TABLE I. THE MEANING OF SYMBOLS IN EQUIPMENT OF MAPPACCING TRADITION

<b>Perlengkapan Pelaksanaan Tradisi Mappaccing</b>	<b>Makna simbol</b>
Bantal	Pillows ( <i>angkalulung</i> ) made of cloth with contain of cotton inside the pillow, and in Bugis language called as <i>Asalewanangeng</i> that collected one by one into pillow as pad of head. As pad of head when sleeping, has a symbol of mutual respect ( <i>Sipakatau</i> ). Thus, it expects to always keep the dignity and give mutual respect. It is also expecting to always <i>Sipakatau</i> or (respect), <i>sisaro masse na sisampongang siri</i> .

Sarung 7 lembar	Silk sarongs of 7 sheets in Bugis ( <i>lipa sabbe</i> ) is placed in layers which have symbol of <i>Mabbulo sipeppa</i> or unity, like the unity of yarn that is processed and woven into a beautiful fabric. Sarong is a cloth covering the <i>aurat</i> (genitals or part of body that must be covered with). It expects, the bride and groom will cover each other. Sarong is partially as wrapping or covering the <i>aurat</i> . Sarong also symbolizes the skill and perseverance, because in sarong making process need patience, exemplary, and skill.
Daun Pisang	Banana leaf does not have a high selling value but has deep meaning that placed above the pillow. It has a symbol of fertility, as a continuity life. As banana leaves that have not dried, but the young leaves continue its life, and same with the purpose of marriage, gave birth the good generation. Also hoped, the brides can quickly have offspring, and able to continue to grow from generations to generation through marriage. Like banana plants are productive plants.
Daun Nangka	Jackfruit leaves do not have a high selling value but have a deep meaning that placed above the banana leaves. Jackfruit leaves are connected to each other, so they make a round mat. <i>Panasa</i> leaves in Bugis language contain symbolic meaning " <i>Mamminasa</i> ", in order the prospective brides always " <i>mamminasa ri deceng'e</i> " means to always dream about goodness. Jackfruit leaves have a symbol of honesty, cleanliness or sanctity. Hopefully, their life will be always as expected for every married couple in a peaceful and happy.
Inai/pacar	Pacci (henna) leaves are finely ground and stored in containers, and are symbols of cleanliness or purity. The bride expects to have honesty and cleanliness / purity. Bugis proverb says " <i>dua mi</i>

	<i>uwala sappo, belona kanukue na ungan na panasae</i> " means only two that I make as a shield: <i>Pacci</i> (purity) and <i>lempu'</i> (honesty).
Beras	Rice has a symbol of independence. And it expects the prospective bride can be independent in building a household.
Lilin	Wax or candle means role model. It hopes, the prospective bride can become lighters and role models in the life of community and ways of life to pursue a future that is always guided by Allah the Almighty.

## B. Moral Values

### a) Religious

Religious value is the highest value in moral values in the middle of society. Religious value is dominant factor to make a moral value in every human. Since an early, human being are taught a religiosity, but it depends on how the process in apply the value. Religious values of a tradition must be fulfilled for communities' life. For example, *Mappaccing* tradition has order and rule.

### b) Role Model / Exemplary

*Mappaccing* tradition also teaches about exemplary behavior in life. The value must be imitated, such as good on every speaking, deed, behavior and attitude. Exemplary is good or noble character of human being and contained of *Mappaccing* tradition. This makes human that have value are considered not only unique, but also special and interesting. The values are able to be owned by people without any limit and border. The specialty and interesting that owned by people, make people deserve to be exemplary or role model.

### c) Honesty

*Mappaccing* tradition also teaches the value of honesty in life because honestly means straight-heart and un-rotten. Honesty is a consistent value between what is said and conducted, brave because it is true, trustworthy and un-rotten. In teachings of *Mappaccing* tradition, honest is a person who speaks and acts as normally, without lies. Honesty is defined as behavior to become a trustworthy person in words, actions and conduct. And, honesty is a behavior of an effort to become trustworthy person, both self and others.

### d) Hard Work

The value of hard work can be seen from the daily lives of the Bugis people in every job such as working hard to find a living for their families. Tradition of *Mappaccing* teaches

the value of hard work in life both studying at school (formal) and outside of school (non-formal). In *Mappaccing* tradition, all the equipments are the result of hard work in life. Therefore, the life of Bugis people is always taught the value of hard work and expects to have a good result.

### C. Statement of Result

The research results are the equipments of *Mappaccing* tradition which contain the meaning of symbols and moral values in social life. The meaning of symbol in *Mappaccing* tradition, every equipments in *Mappaccing* practice, the values of *Mappaccing* tradition, and meaning of equipments in *Mappaccing* which are the forms of values that reflect the values in life.

### V. CONCLUSION

Based on the research results and discussion, concluded that *Mappaccing* tradition is one step to marriage. *Mappaccing* is an activity aims to clean everything. There are meaning of symbols in the equipment of *Mappaccing* traditions; respect, patience, fertility, dream, purity, independence and a good way of life. *Mappaccing* tradition also teaches moral values of religion. Equipment of *Mappaccing*, such as pillow is a symbol of hope in order the values of appreciation to others should be always keeps and maintain. Here, Islamic values are very thick because Islam highly upholds the values of respect to others. Sarongs are a symbol of hope to unity, and *istiqamah*. In teachings of Islam, there is only unity and there is no dispute. It is highly recommended because it concerns the salvation of humanity. Banana leaves are used as a symbolic sign, because bananas are all very useful. Islam gives very much a place for humans that is useful for each other, and humans are expected to be productive like bananas. Jackfruit leaf has a meaning of symbol of having hopes and dream. Islam highly give appreciation to people who have high dreams and always optimistic in life. The equipment of *Mappaccing* tradition contains many values of Islamic teachings - teach about moral values.

The results of this study find out the meaning of symbols and values in *Mappaccing* tradition, and might be conducted more deeply in further research with in-depth of material and in-depth analysis. It believes that there are still many weaknesses in this study, such as weakness of in-depth study, information from informants and diving records in the field during the research. The benefits or evaluation in this study are:

- Hope, the teachings in *Mappaccing* tradition can be applied well in everyday life in the middle of community, implement the values both into formal and non-formal education, and apply the moral values in everyday life.

- Hope, the teaching of symbolic meaning of *Mappaccing* tradition can be applied in everyday life and create harmony and peace in building a household and community.
- Hope, this research will become a good literature for communities' life and in the development of formal and non-formal education in teaching moral values to students.

Then, this research is recommended for further research with consider in more deeply of study and analysis. Surely, the results have a lot of weaknesses, and it might be used as reference for further researchers to discuss the meaning of symbols and moral values in equipment of *Mappaccing* tradition.

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