



Bridging Cultures Through Melody: Understanding The Essence Of Love And Beauty In Bugis Songs

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ABSTRACT

Bugis songs have carved out an important position in the cultural landscape, serving as melodic bridges connecting diverse communities. This article explores the appeal of Bugis songs, highlighting their inherent beauty and their impact on cultural understanding. This study used a descriptive qualitative method. This research aims to find out the essence of beauty that makes a man fall in love as depicted in Bugis songs Anritta Celling, Nacuku Cabberu, And Kopi Susu. The first important finding in this research is about the essence of beauty in Bugis songs. Namely, a woman who has a polite and polite attitude is gentle and graceful. The woman is considered capable of managing household affairs well and has skills such as being able to cook, etc. And finally, regarding the woman's physical appearance, namely white or black skin, wavy hair, a sharp nose, and a three-line neck. Or what is known as the term 'makessing na malebbi' which means beautiful (physical) and also beautiful in character. Bugis songs hold the key to revealing the essence of beauty in various cultures. Through their catchy melodies and lyrical charm, these songs bridge gaps, connecting people from all walks of life. Let us appreciate and embrace the appeal of Bugis songs and celebrate their lasting impact in enhancing cultural understanding and unity.

Keywords: Bugis Songs, Love, The Essence of Beauty

1. INTRODUCTION

Love is a gift given by God to every human being. Almost everyone in this world feels love. Someone who is in love will feel extraordinary happiness with a happy and flowery heart. It's no wonder that songs with themes about love are so popular and very familiar to our ears. Listening to songs accompanied by music can make people feel happy and sway to the rhythm. The strains of love songs accompany our daily journey, whether at home, while driving a car, in public places, or at work.

Love makes a person have extraordinary spirit and motivation. Love is also what brings a person to be able to survive all tests and trials (Husein, 2009: XV). The emergence of feelings of love for someone is different. Sometimes a man falls in love at first sight because he sees a woman's physical beauty, sometimes he is impressed by her kind heart, there are also those who fall in love because they are used to it, as well as various other reasons for falling in love.

Songs are not only entertainment but can also be a medium or a means for someone to convey a message.

Love is no exception. Song creators can convey feelings, opinions, and even everyday events in a song. The themes most often raised in songs are love songs.

Like other popular songs, songs with the theme of love also dominate regional songs including Bugis song. Regional songs are regional literary products and are a reflection of the attitudes, actions and mindset of the people who produce them (Harun, 2012). Meanwhile, Banoe (in Setiowati (2020) argues that regional songs in Indonesia are songs from certain regions or certain cultural areas, usually expressed in poetry or lyrics in the regional language, both folk songs and newly created songs.

Bugis songs are one of the musical works of art in South Sulawesi. Bugis is a tribe in South Sulawesi, Indonesia. The Bugis people mostly inhabit the Sulawesi region in Indonesia, known for their dynamic cultural heritage, full of customs, rituals and of course distinctive music.

Bugis has its own unique culture and civilization that differentiates it from various national cultures (Takko, 2020). Meanwhile, the livelihood of the people of South

Sulawesi is generally farming (Mattulada in Koentjaraningrat, 2010). Bugis are also known as accomplished sailors.

Three Bugis songs are the object of this research, namely Anringta Cellenge created by SM Al Hamid and sung by Tajuddin Nur, Nacuku Cabberu created by Alex Massi and sung by Didin Pratama, and Coffee milksung and composed by Arman Dian Ruzandha. These three songs are songs that were popular in the 1990s - 2000s. These songs tell the story of a man's admiration for the woman he loves. The song's lyrics can describe the criteria for Bugis women who make a man fall in love with a woman. These songs also describe the Bugis people's views on the concept of beauty at that time.

Beauty is a relative concept and can vary between cultures. Likewise in the culture of the Bugis people. The word beautiful according to the Big Indonesian Dictionary (KBBI) is beautiful; beautiful (about a face, a woman's face); beautiful in shape and craftsmanship.

In this context, Bugis songs play an important role in conveying related messages and values with beauty. Through lyrics, melodies and musical expressions, Bugis songwriters or composers depicts the beautiful idea of Bugis women that reflects the culture, traditional values and views of the local community.

Bugis song lyrics about the concept of beauty take into account the culture, views of the Bugis people and their environment. Therefore, to find out the meaning or concept of beauty in Bugis songs requires an in-depth search of Bugis song texts through lexical analysis using supporting symbols and local interpretations.

Research on Bugis songs has been carried out by previous researchers, namely Musayyedah research (2011) about Use of Language Styles in Bugis Songs. This research found six styles of Bugis song language, namely (1) simile style; (2) personification; (3) metaphor; (4) euphemism; (5) hyperbole; and (6) irony/satire. And research from Harun (2012) with the title Cultural Value in Buginese Traditional Songs. The results of the research found (1) 65 cultural symbols that symbolize the character formation of the Bugis Sidrap tribe, (2) three kinds of values, first "philosophical values, second "religious values, and third "social values".

Join us on this enchanting journey as we seek to understand the essence of beauty in Bugis songs and how these melodies serve as bridges that connect cultures, communities, and hearts. Through the power of music, we are reminded of the profound beauty that unites us as human beings, celebrating the diversity of our world while embracing the common threads of melody and harmony that bind us together.

2. RESEARCH METHOD

Qualitative research is a research method that focuses on exploring and understanding the richness, depth, and complexity of human experiences, behaviors, and phenomena. This data is often used to gather insight,

perspective, and context, rather than quantitative data. Here's an outline of methods you might consider using in this research:

- a. Literature Review: Start with an extensive review of existing literature related to Bugis culture, music, and songs. This will provide a solid foundation for your research and help you identify gaps in current knowledge.
- b. Content Analysis: Examine the lyrics of Bugis songs to understand the cultural and emotional narrative they convey. Consider translating and interpreting the lyrics to provide deeper insight.

3. FINDING AND DISCUSSION

Here are some beauty concepts found in Bugis songs, Anringta Cellenge, Nacuku Cabberu, and Kopi Susu.

3.1 Understanding the Customs and Ethics

Song lyrics Anringta Cellenge:

Nigaro asenna
Anringta ri yase bola
Celleng-celleng tassiseng (Data 1)
Mangoloro mai
Cawa-cawana cedde (Data 2)
Solangi atikku

Kanjaparo atinna (Data 3)

Song lyrics Nacuku Cabberu:

Ri mula witana (Since the beginning I saw)
Nacuku cabberu (He looked down shyly) (Data 4)
Majjelling tecciceng (Occasionally glancing (shyly) (Data 5)
Lao ri aleku (To me)

Song lyrics Kopi Susu:

Cawa cabberu (shy smile (sweet smile)) (Data 6)
Mabbali Ada Tacciceng (Answer occasionally) (Data 7)

Analysis:

Bugis people are very concerned about traditional values and ethics. For example, politeness, manners, and good behavior in daily life. The concept of beautiful Bugis women in the lyrics of the three songs considers women with polite attitudes, gentle, and graceful.

In the song lyrics found: celleng-celleng tassiseng (data 1), cawa-cawana cedde (thin smile) (data 2), kanjaparo atinna (really good at heart) (data 3). Nacuku cabberu (ducking down smiling shyly) Data 4, majjelling tacciceng (Data 5) (glancing occasionally), Cawa cabberu (thin smile/shy smile) (Data 6), mabbali ada acciceng (answering occasionally) (Data 7).

Data 1, 2, and 3, which are the lyrics of the song Anritta Cellengnge, illustrate that Bugis women are very careful when they see a man. The song tells the story of a man who asks who the girl on top of the house is that makes him fall in love. The woman looks at him from the top of her house. Occasionally she would peek shyly through his window, then smile a faint or shy smile. Then the man praises her by saying that the girl on top of the house is kind because she can behave in front of men.

Similarly, in data 4 and 5 in the song Nacuku Cabberu. This song tells the story of a man who is also in love. He was impressed when he first saw the girl he adored smiling. Namely, when smiling the girl looked down shyly and occasionally glanced at him. This is what made the man fall in love with the woman's attitude.

The same thing is also found in data 6 and 7 in the song Kopi Susu. This song tells the story of a man who falls in love with a coffee-selling girl. He is impressed by the attitude of the girl of his dreams who when smiling the girl only smiles thinly or shyly. Then the girl only answers his questions occasionally, meaning that she speaks as needed (not chatty), not the kind of woman who laughs out loud.

The attitude of Bugis women described in these songs cannot be separated from Bugis culture. The woman is considered polite, has soft words, a sweet smile, does not laugh out loud, and speaks as needed.

In Bugis culture, siri culture is known. Mattulada (in Fitriani, 2021) says, the concept of siri is used as a guideline in solving all problems, in various stages and layers in the life of Bugis society; in social life, family life, marriage, even sexuality and intercourse; starting from childhood, adolescence, adulthood, unmarried, about to get married, in marriage and household life; regardless of class and socio-economic status; and applies to ordinary people to the nobility.

Laica (in Takko, 2020) said that the concept of siri has two value contents, namely the value of shame and the value of self-esteem. The word shame in the large Indonesian dictionary is defined as "reluctant to do something because of respect, somewhat afraid, and so on". Second, is the value of self-esteem or dignity. The value of self-esteem or dignity is a psychological defense institution against despicable acts and those prohibited by customary rules.

Siri if only seen etymologically, then siri means shame or embarrassment. Mangemba (in Badewi, 2019) suggests that siri means honor, self-esteem, dignity, or dignity when viewed from its cultural understanding. In line with Mangemba's statement, Mattulada (in Badewi, 2019) argued that siri is nothing other than human dignity and self-esteem. But if you try to look deeper, then siri is the spirit of Bugis-Makassar society, an entity that animates, and humanizes, not just an inherent meaning.

This is what is then applied by parents to their daughters to have a sense of siri or shame. A girl who has a bad temper, for example, does not understand customs

or ethics will become the gossip of the neighbors, and the *pakasiri* (embarrass) of the parents.

3.2 *Have abilities/skills*

This can be a beauty consideration for Bugis women. For example, the woman is considered capable of taking care of the household and her husband or has skills. Can cook, and so on. As in the following lyrics of the song Kopi Susu.

Kopi susu, kopi susumu Anri (coffee milk made by you sister)
Sengeka ri wennie (I always remember/remember at night)
Macenning mapulu (thick sweet)
Rigaru-garu, mappamicci elo (stirring makes me drool)

Analysis:

The lyrics of this song praise the girl's ability to make delicious milk coffee. For the Bugis community, especially among men, coffee is usually drunk in their free time or after working in the rice fields or gardens. Of course it would be better if the coffee was made by wife. Sipping coffee made by your wife, sitting alone with your wife in the evening will feel even more romantic.

Apart from that, the song Kopi Susu above illustrates that the woman has the skill of making coffee. In this case you can cook. A woman who can cook is considered capable of taking care of the household and her husband. A woman who can cook can make her husband feel at home at home so that the husband doesn't need to snack outside because there is love in it, in this case the wife's cooking is more clean and also has nutritional value. Women who can cook can also be of added value because they can improve family welfare. Because if a wife can cook, she can save daily costs because she no longer needs to buy food outside.

A woman who can cook can also depict independence. In the current context, it is not uncommon for successful women to become successful entrepreneurs without abandoning their duties as mothers and wives. This means that women can also help improve the welfare of the family.

3.3 *Appearance Physique*

In the lyrics of the three songs that were the object of this research study, several data were found which became the concept of the physical beauty of Bugis women. The physical criteria are as follows.

Skin Color

In the lyrics of the three songs that are the object of this study, some data were found that conceptualize the physical beauty of Bugis women. The physical criteria are as follows.

Mapute-pute oli (data 8)

(Her skin is rather white) ... (Song lyrics Anritta Cellengnge song)

Mapute oli (data 9)
(White skin) ... (Song lyrics Nacuku Cabberu song)

Mabolong cening (data 10)
(Sweet black skin) ... (Song lyrics Kopi Susu Song)

Analysis:

The first physical appearance is skin color. The skin color of Bugis women described in the lyrics of the 3 songs is mapute-pute oli (slightly white skin color) in the song Anringta Cellengnge (data 8) and mapute oli (white skin) in the song Nacuku Cabberu (Data 9). Data 8 and 9 suggest that the girl they like is a fair-skinned woman. And also the skin color mabolong cening (sweet black) described in the song Kopi Susu. So for this skin color, it does not necessarily mean that a woman who is considered beautiful is a woman with white skin.

Hair

Maggatta weluana (Data 11)
(Wavy hair) ... (Song lyrics Anritta Cellengnge)

Wilua gatta tellu (Data 12)
(Hair with three waves)
Padai bombang silellung
(Like chasing waves)... (Song lyrics Nacuku Cabberu)

Analysis:

The second physical appearance is hair. The hair types found from the song are maggatta weluana (cascading hair) in Anrintta Cellengnge (data 11) and wilua gatta tellu (three-tiered hair) in Nacuku Cabberu (data 12). This hair type, also called curly hair, is a mix of straight and curly hair. Just like the name suggests, the wavy hair type will look like uneven ocean waves. This is made clear in the lyrics of the song Nacuku Cabberu, namely wilua gatta tellu (hair with three wave) (Data 12) padai bombang silellung (like waves chasing).

Nose

Inge mabbulo-bulo (data 13)... (Song lyrics Nacuku Cabberu)

Analysis:

The third physical appearance is a sharp nose. As found in the lyrics of the song Nacuku Cabberu, inge mabbulo-bulo (data 13). Inge which in Bugis language means nose and mabulo-bulo from the root word bulo which means bamboo. Bamboo is one of the plants whose shape is upright and towering. So the type of nose referred to in data13 is a high high nose or a pointed nose. The use of mabbulo-bulo diction is inseparable from the environmental conditions of Bugis society. Bamboo trees

grow abundantly in South Sulawesi, where the majority of Bugis people live.

Neck

Allong maggere tellu (data 14)
(Three-striped neck) ... (Song lyrics Nacuku Cabberu)

Analysis:

The fourth physical appearance is the three-striped neck. As in the lyrics of the song Nacuku Cabberu, allong maggere tellu (three-striped neck) (data 14). A woman who has a three-striped neck is considered interesting according to the songwriter of Nacuku Cabberu.

4. CONCLUSION

The concept of beauty for Bugis people is not only based on physical appearance but also involves cultural values, character and attitude. Bugis songs often reflect Bugis society's view of female beauty. The lyrics describe the concept of beauty by considering cultural and environmental values or messages.

The concept of beauty found in Bugis songs can be summarized as follows: (1) Understanding Customs and Ethics: The concept of a beautiful Bugis woman in song lyrics as seen in examples 1-3 considers women to be polite, gentle, soft-spoken, and have elegance. When she laughs, she smiles shyly, with a sweet smile, does not laugh out loud, and speaks as needed (not chatty), also involving cultural values, character, and attitudes known as makessing na malebbi (beautiful and graceful). 2) Ability/Skills: Such a woman is considered capable of taking care of the household and her husband or has various skills, such as cooking. (3) Physical Appearance. Namely having white or sweet black skin color, wavy hair, a sharp nose, and a three-striped neck.

This concept then becomes a consideration for parents if they want to find a wife for their child. Or a man's consideration when falling in love to find a prospective wife.

This research is limited to three songs. The concept of beauty can still increase in other Bugis songs. These three songs were popular in the 1990s - 2000s. This concept could have shifted to the present context as the times evolve. Therefore, further research is needed.

Keep in mind that each individual has a different definition of beauty. But the most important thing is to feel confident with your own appearance and maintain cultural values.

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