



## Deconstructing the Value of Pangadereng in Maintaining Family Harmonization in Wajo Regency

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### ABSTRACT

This research discusses the Deconstruction of Pangadereng Values in Maintaining Family Harmonization in Wajo Regency, with sub-problems: 1). What is the understanding of the people of Wajo Regency about the five pangadereng (Ade', talked, rapang, wari, and sara)? 2). How is the Deconstruction of Pangadereng Values in Maintaining Family Harmonization in Wajo Regency? 3). How is Urf's theory analysis related to the Deconstruction of Pangadereng Values in Caring for Family Harmonization in Wajo Regency. With the main objective of knowing the Deconstruction of Pangadereng Values in Maintaining Family Harmonization in Wajo Regency, with sub objectives; 1). Identifying the understanding of the people of Wajo Regency about the five pangadereng (Ade', talked, rapang, wari, and sara). 2). Identifying the Deconstruction of Pangadereng Values in Maintaining Family Harmony in Wajo Regency. 3). Identifying Urf theory analysis related to the Deconstruction of Pangadereng Values in Caring for Family Harmonization in Wajo Regency. This research is a descriptive qualitative approach that describes data obtained in the field related to the deconstruction of the value of pangadereng in maintaining harmonization in Wajo district. This research uses a descriptive qualitative approach in the form of written and verbal questions from Wajo cultural figures, religious leaders, community leaders and the community itself. The results of the research concluded that: 1) The Wajo community's understanding of pangadereng all have the same views with different presentations. Some say that pangadereng is related to norms, values that regulate behavior, attitudes and actions. and also convey that pangadereng is an order, rules that originate from Ade', wari, speech, rapang and sara' (Islamic law after the arrival of Islam). 2) Deconstruction of the value of pangadereng in maintaining family harmony in Wajo district can be seen from several cultural and social aspects which are an integral part of local community life. Pangadereng is a Bugis traditional value system that includes various social norms and rules, including in the family context. Several important points that can be used as a reference: a. Siri' (Self-Esteem). b. Sipakatau (Respect each other. c. Sipakainge (Remind each other. d. Assitongeng (Truth). e. Mappesona ri Dewata Seuwa (Trust in God Almighty). 3) Based on the analysis of urf theory related to the deconstruction of pangadereng values in maintaining family harmony in the district Wajo does not conflict with sharia' and is authentic urf, namely good and acceptable urf, therefore it must be maintained, both in the formation of laws or in the judiciary. Likewise, it does not conflict with what Rusdaya Basri stated, namely: 1) It does not conflict with the text Al-Qur'an and Hadith, 2) Does not cause harm and does not lose benefits, including not causing hardship and difficulty. 3) This applies to Muslims in general, in the sense that it is not just something that is usually done by a few people. 4) And does not apply in mahdah worship.

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## INTRODUCTION

In Indonesia, to form a harmonious family, they form various rules and norms from the time they are born, forming rules that apply in their lives. In Indonesia, which consists of various tribes spread from Sabang to Meroke, it has approximately 17,500 islands and a total of 34 provinces. In each province or region there are various tribes and languages as well as customs or what is often called culture. Consisting of hundreds of tribes and different customs based on customs or traditions which are still maintained today.

Each region has its own characteristics in carrying out their traditional rituals from generation to generation in accordance with the habits of their ancestors. Every tribe in Indonesia also has customary rules that are adhered to by its people regarding family harmony, for example in the people of South Sulawesi, especially the people of Wajo district, known as pangadereng, which are used as values for forming a harmonious family.

In the people of South Sulawesi, especially the Bugis tribe, there are traditional rules and a system of norms called Pangadereng. Pangadereng was originally used by the Bone Kingdom which had its own government structure, culture and customs with values summarized in a system called pangadereng.

Pangadereng is a form of culture which apart from including the understanding of a system of norms and customary rules and regulations, also contains research elements which cover all human life activities, behavior and organizing material and non-material life infrastructure. There are 4 elements of Pangadereng, namely Ade' (customs), Rapang (similes, likenesses, social habits), wari' (social stratification or lineage), and speech (court). After Islam entered South Sulawesi and was accepted as a religion by the people, the previously only four elements of Pangadereng now became five elements with the introduction of (sara' (Islamic law). Pangadereng was built by many elements that strengthen each other. Pangadereng includes the elements of Ade', speaking, Rapang, wari' and sara'. All of this is strengthened in one summary whose background is one of the most profound ties, namely the Pangadereng, which regulates state order, in South Sulawesi society, especially the Bugis tribe, which still adheres to customs based on sara', sara' based on culture.

Pangadereng can be interpreted as a whole set of rules covering the ways in which a person behaves towards fellow humans and results in dynamics in society. Pangadereng in the cultural system is the advice of the kings and wise people of Tana Tulang which contains norms as a way of life.

In Bugis culture, advice is usually called (paseng) or amanah or can be suggested as a will. There are five (5) forms of advice that are expected to be a guide for generations of Wajo people who are used as a form of forming a lasting and harmonious family, namely: (ada tongeng) in the sense of saying correctly, (lempu') in the sense of being honest, (getteng) in the sense of holding steadfast in principles, (sipakatau) in the sense of respecting fellow human beings, (mappesona ri dewatae) in the sense of surrendering to the power of God Almighty.

## METHODOLOGY

This research uses a descriptive qualitative approach in the form of written and verbal questions from Wajo cultural figures, religious leaders, community leaders and the community itself.

## RESULTS AND DISCUSSION

### **Wajo district community's understanding of the five pangadereng (ade', talked, rapang, wari' and sara')**

Based on the results of an interview with Mr Andi Rahmat Munawar, who is an observer of Wajo culture, he provided an explanation regarding pangadereng:

Pangadereng is from the word Ade', relating to norms, values that regulate behavior, attitudes and actions up to protocol and even state administration during the kingdom era, for example, letters were sent between kingdoms, letters and so on were royal protocols, for example iduppai datue (picking up the datu/ raja) is part of all pangadereng. For example, the five anakna datue niga ipajujungu ipancaji pattolanna datue, mabbilangblood ni tauwe, makkita sifa'ni aga are pangadereng, all of which have the parts Ade', Rapang, wari', alat and sara'. So when implementing the Shari'a it is considered pangadereng, well, in the current context with the integration of the Kingdoms into the unitary state of the Republic of Indonesia, the traditional rules of the Kingdom no longer exist de facto or de jure, only the collective memories of the people exist. about how it used to be. Because this pangadereng is broad in nature, it extends to the individual, the general rules, what is the attitude of Bugis people, that's pangadereng, for example, I lawang I tauwe riolo niga tengngai NGO e ga, dharma Wanita ga, chairman of the PKK ga, women's groups ga, advocacy groups No, no lawyer or anyone. Of course, in the past, it was the parents of both parties, nappi na pasiala tauwe massappo anakna afana to matoae massappo meto so if the mediation was fada alena massaappo lebbi malemma than to laingnge.

Meaning: Pangadereng is from the word Ade', related to norms, values that regulate behavior, attitudes and actions, up to protocol and even state administration during the royal era, for example the relationship between kingdoms, sending letters and so on, it is a royal protocol, for example picking up the king, right? part of all pangadereng. For example, which of the five sons of the king will be the successors/successors, people have counted the blood (looking at the genealogy), seeing that the nature is pangadereng, all of which have the parts Ade', Rapang, wari', talked and sara'. So when implementing the Shari'a it is considered pangadereng, well, in the current context with the integration of the Kingdoms into the unitary state of the Republic of Indonesia, the traditional rules of the Kingdom no longer exist de facto or de jure, only the collective memories of the people exist. about how it used to be. Because this pangadereng

is broad in nature, it extends to the individual, the general rules, what is the attitude of Bugis people, that's pangadereng, for example, if people used to get divorced/separated, who mediates between NGOs, Dharma Wanita, PKK leaders, Women's groups, groups? advocate, lawyer or who? Of course, in the past there were parents on both sides, that's why parents used to marry their children to their cousin's children because it was easier for them to mediate than for other people.

From the results of the interview, it can be understood that pangadereng is related to norms, values that regulate behavior, attitudes and actions. Then the results of the interview by Mr Sudirman Sabang:

Pangadereng is an order, rules that originate from Ade', wari, speech, rapang and sara' (Islamic law after the arrival of Islam). So that is the order of values and ideas that originate from Ade', Wari, Speech, Rapang and after the arrival of Islam it was incorporated into Islamic law.

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Meaning: Pangadereng is an order, rules that originate from Ade', wari, speech, rapang and sara' (Islamic law after the arrival of Islam). So that is the order of values and ideas that originate from Ade', wari, Speech, Rapang and after the arrival of Islam it was incorporated into Islamic law. From all the statements above, we can understand that the Wajo people's understanding of pangadereng all have the same view as the statement conveyed. different. Some say that pangadereng is related to norms, values that regulate behavior, attitudes and actions. and also convey that pangadereng is an order, rules that originate from Ade', wari, speech, rapang and sara' (Islamic law after the arrival of Islam). Pangadereng is an adab that comes from Arabic, namely morals, which in Bugis means ampe madeceng. pangadereng is morals, social behavior or customs of the Bugis community, respect in the form of a collective order carried out by a group of people, especially in the district. Wajo. Pangadereng is the order of the ancient Bugis tribe.

### **Deconstruction of the value of pangadereng in maintaining family harmony in Wajo district**

Application of pangadereng in traditional society in the district. Wajo according to Mr Andi Rahmat Mnawar

Paseng, pasengna tauwe ku lo botting, maderi tu ipangaja tauwe makkeda ajjana mupasiruntui afi na afi bettuanna ku macei indo' anakmu ajjato iko mu macai, ku macai lakkaimmu ajjato iko mu macai to mallumpai tu, this is pappaseng which then becomes a behavior, which is pangadereng there, the padagadereng is when people avoid conflict in the household, firstly someone has to restrain themselves, secondly, even if they are forced to have conflict there is pangadereng too, there are etiquettes for fighting, namely makkeda tauwe ajja ta massasa nengkalinga bali bolae that is the etiquette that is the etiquette which means even if we we have to fight, don't let the sirukka-rukka engkalinga bali bolae, just us is enough, this means this is localizing the masiriki conflict, so even if we quarrel don't let it be heard by other people, mattengakki massasa demeto nengkalingai bali bolae nappa engka to pole silalo-lalona tappa faja, kalamanna lespi nappa napatterusi. That's all the pangadereng/adab of people in a household, pappaseng is just don't let fire meet fire. Then, thirdly, if there is a problem, who should mediate, namely the parents of both parties or elders, whether uncles, aunts, grandfathers, grandmothers, village priests, village heads, traditional leaders.

Meaning: Message, message for someone who wants to get married, someone is often advised that you should not meet fire with fire, meaning that if your wife is angry, don't be angry too, likewise, if your husband is angry, don't be angry either because it will cause the fire to evaporate, this messages which then become behavior, which is the pangadereng there, the padaadereng is when people avoid conflict in the household, firstly someone must restrain themselves, secondly, even if they are forced to conflict there is also a pangadereng, there are etiquettes for quarreling, namely don't fight because you will be heard later. by neighbors, that's the adab, that's the etiquette, which means that even if we have to fight, don't make a fuss and be heard by the neighbors, just us is enough, this means localizing the conflict, we're embarrassed, so even if we fight, don't let it be heard by other people, mattengakki massasa demeto nengkalingai bali bolae nappa engka to pole silalo-lalona tappa faja, kalamanna lemuspi nappa nafatterusi. while arguing but the neighbors didn't hear it, but there were guests who came and immediately stopped. That's all the pangadereng/adab of people in a household, the pappaseng was just don't let fire meet fire. Then, thirdly, if there is a problem, who should mediate, namely the parents of both parties or elders, whether uncles, aunts, grandfathers, grandmothers, village priests, village heads, traditional leaders.

The application of pangadereng in the present district. Wajo according to Mr Andi Rahmat Munawar Guidance for parents, it is the parents who must be given parental characteristics first because if the parents are children, how will the children want to be parents, meaning the role of religious leaders and traditional leaders in mediating household conflicts, don't let them People's household problems become NGO problems or project problems. Why is there arafo-rafong ku lo botting tauwe, because it is orientation, education period because you will enter a new world so ajjana nekka jukkasi ma warkop, jukkasi ma meng aga, omroni bola cenga-cenga padecengi rampe-rampenna life ta, afana lokituh married, the arafo-rafong period is the educational period where we are taught, including the delivery there of ajja mupasiruntui afi na afi.

This means: Guiding parents, the parents must first be given parental characteristics because if the parents are children, how will the children want to be parents, meaning the role of religious leaders, traditional leaders in mediating household conflicts, Don't let people's household problems become NGO problems or project problems. Why is there arafo-rafong before marriage, because it is orientation, the education period because we are about to enter a new world so don't hang out in coffee shops anymore, go fishing, we should stay at home, because we are going to have a wedding, the arafo-rafong period is the education period right there He was taught, including the delivery there, not to meet fire with fire.

From the results of the interview, it can be understood that the value of pangadereng in maintaining family harmony in Wajo district is that the first message parents give if they want to get married is "ajjana mupasiruntui afi na afi" which means don't match fire with fire, meaning if there is an argument in the household, don't mix emotions with emotion. Second, even if you are forced to have conflict, in pangadereng there are etiquettes/ethics for fighting in the household, as was the message from parents in the past, namely, don't talk about arguments (your household problems) with other people. Thirdly, if there is a problem in the household, then the person who must mediate is the parents of both parties or their elders, whether uncle, aunt, grandfather, grandmother, village priest, village head, traditional leader.

Deconstruction of these values in a modern context can involve adaptation to social change without losing the essence of the original values. For example, in maintaining siri', modern society may place greater emphasis on personal integrity and professionalism. Attitude values can be applied in a wider context, including respect for differences of opinion and background within the family.

The importance of maintaining Pengereng values can also be seen in the various traditional ceremonies and traditions that are still carried out, which function to strengthen social ties and remind people of the importance of these values. Thus, deconstructing the value of pengadereng in maintaining family harmony in Wajo district is an effort to adapt traditional values to the current context, while still maintaining the essence and basic principles that support family harmony.

## Urf theory analysis related to the deconstruction of pangadereng values in maintaining family harmony in Wajo district

Urf theory analysis of the deconstruction of pangadereng values in caring for family harmony in Wajo district contains several values. These values are presented in general and then analyzed using the urf theory proposed by Rusdaya Basri, namely:

**Siri' (Self-Esteem):** Siri' is a sense of shame that is broken down into dimensions of human dignity, siri' is something that is taboo for the Bugis people in interacting with other people. B.F. Matthes recorded the meaning of siri' with seven Dutch words, namely *beschaamd*, *schroomvallig*, *verlegen*, *schaamte*, *eergoep*, *scande*, *wangunst*. And in the order it is translated as follows: very embarrassed, with shame as an adjective or condition word, feelings of shame, regret for oneself, feelings of self-worth, self-worth, stain or disgrace, envy. The definition of siri' developed by B.F. Matthes, can be seen from the two most basic things regarding Siri', namely "shame" (life) and "self-esteem".

If seen carefully, it contains the meaning of the law of cause and effect (causality). Humans are "embarrassed" in the sense of not being *MappakaSiri-Siri* because they have hard feelings to maintain, whereas someone maintains their self-esteem because they are "ashamed". This has something to do with Siri in the sense of life and livelihood, if humans no longer have Siri' then humans will lose self-esteem, then if humans lose self-esteem then indirectly humans are as good as not alive because their self-esteem does not exist.

C.H.Salam Basjah and Sappena Mustaring define Siri' into three groups. 1) Siri has the same meaning as shame, *isin* (Javanese), shame (English) 2) Siri' is the driving force to eliminate (kill), exile, expel and so on anything or anyone who offends their feelings. This is a customary obligation, customary norm if it is not implemented. 3) Siri' is a driving force which can also be aimed at generating energy to work hard, work hard for a job or business. The 2 limitations of Siri' mentioned above see Siri' as a force within humans that can encourage people to do something as a consequence of Siri'.

This Siri' power arises due to several reasons, including violations of norms or customs. This indicates that Siri' has truly become the main value as a good human barometer. Apart from that, Siri can function to build a business spirit or high work ethic because of Siri'. Furthermore, the Siri' phenomenon always leads to two meanings, namely Siri' in the good sense and Siri' in the bad meaning. In reality, this is also the case, sometimes bad behavior that violates human freedom is referred to as Siri' so that negative assessments emerge regarding the concept of Siri' itself. However, Matulada said that Siri' still has an essential meaning to be understood, because there is an opinion that Siri' is still something that is attached to the dignity of one's presence as an individual human being and as a member of an association. From the aspect of ontology (form) Siri' culture has a very strong connection with the Islamic view within the framework of spirituality, where the power of the soul can be actualized through the conquest of the soul over the body. The essence of siri' culture covers all aspects of the life of the Bugis people, because siri' is the identity of the Bugis people. Of the many Siri' cultural values, which are the core of Bugis culture.

## CONCLUSION

The results of the research concluded that: 1) The Wajo community's understanding of pangadereng all have the same views with different presentations. Some say that pangadereng is related to norms, values that regulate behavior, attitudes and actions. and also convey that pangadereng is an order, rules that originate from Ade', wari, speech, *rapang* and *sara'* (Islamic law after the arrival of Islam). 2) Deconstruction of the value of pangadereng in maintaining family harmony in Wajo district can be seen from several cultural and social aspects which are an integral part of local community life. Pangadereng is a Bugis traditional value system that includes various social norms and rules, including in the family context. Several important points that can be used as a reference: a. Siri' (Self-Esteem). b. *Sipakatau* (Respect each other. c. *Sipakainge* (Remind each other. d. *Assitongeng* (Truth). e. *Mappesona ri Dewata Seuwae* (Trust in God Almighty). 3) Based on the analysis of urf theory related to the deconstruction of pangadereng values in maintaining family harmony in the district Wajo does not conflict with sharia' and is authentic urf, namely good and acceptable urf, therefore it must be maintained, both in the formation of laws or in the judiciary. Likewise, it does not conflict with what Rusdaya Basri stated, namely: 1) It does not conflict with the text Al-Qur'an and Hadith, 2) Does not cause harm and does not lose benefits, including not causing hardship and difficulty. 3) This applies to Muslims in general, in the sense that it is not just something that is usually done by a few people. 4) And does not apply in *mahdah* worship

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