

Local Wisdom in South Sulawesi's Folklores

**Salmia Syarifuddin^{a,*} Irmawaty Hasyim^b
Firmansyah^c**

^{a,b} *Universitas Muslim Indonesia, Makassar, Indonesia*

^c *Universitas Khairun, Ternate, Indonesia*

*Corresponding author. E-mail address: salmia.syarifuddin@umi.ac.id

ABSTRACT

Local wisdom commonly refers to as local intelligence. This term is the idea or thought of the local community in which local wisdom as values of hereditary nobility followed by Society. Local wisdom reflects the cultural community of South Sulawesi. South Sulawesi local story spreading around society orally and often referred to as oral folklore. These folklores have local wisdom. The people of South Sulawesi are a compound community consisting of various tribes and with diversity. These tribes have different local wisdom and until now still held firmly. Even so, these tribes have similarity in the terms of local wisdom inscribed in the oral folklores. This research aims to describe the local wisdom found in the oral folklore owned by South Sulawesi Community. This research used qualitative method. It applied descriptive analysis by applying observation, interview, and content analysis. The folklores used in this study as the data were the oral folklores. There were three (3) oral folklores chosen as the data in this study, they were *pemmali* for pregnant woman sitting close to the door, mole on the palm, and *pemmali* in cleaning or sweeping the house floor at night. The results of the study showed local wisdom in oral folklores existed in South Sulawesi society. These oral folklores are full of wisdom values embedded in the pattern of people's lives of South Sulawesi. Besides, the local wisdom found in the oral folklores still maintained until today. The three oral folklores found and discussed represent the regions and tribes in South Sulawesi.

Keywords: folklore, local wisdom, South Sulawesi, literary work

ABSTRAK

Kearifan lokal biasa disebut dengan kecerdasan lokal. Istilah ini merupakan gagasan atau pemikiran masyarakat setempat yang didalamnya terdapat kearifan lokal sebagai nilai-nilai luhur yang diwariskan oleh masyarakat. Kearifan lokal mencerminkan budaya masyarakat Sulawesi Selatan. Cerita lokal Sulawesi Selatan menyebar di masyarakat secara lisan dan sering disebut sebagai folklor lisan. Cerita rakyat ini memiliki kearifan lokal. Masyarakat Sulawesi Selatan merupakan masyarakat majemuk yang terdiri dari berbagai suku dan keragaman. Suku-suku tersebut memiliki kearifan lokal yang berbeda-beda dan hingga kini masih dipegang teguh. Meskipun demikian, suku-suku ini memiliki kesamaan dalam hal kearifan lokal yang tertuang dalam cerita rakyat lisan. Penelitian ini bertujuan mendeskripsikan kearifan lokal yang ditemukan dalam cerita rakyat lisan masyarakat Sulawesi Selatan. Penelitian ini menggunakan metode kualitatif. Penelitian ini menggunakan analisis deskriptif dengan menerapkan observasi, wawancara, dan analisis isi. Cerita rakyat yang digunakan dalam penelitian ini

sebagai data adalah cerita rakyat lisan. Ada tiga (3) cerita rakyat lisan yang dipilih sebagai data dalam penelitian ini, yaitu pemmal untuk ibu hamil yang duduk di dekat pintu, tahi lalat di telapak tangan, dan pemmal dalam membersihkan atau menyapu lantai rumah pada malam hari. Hasil penelitian menunjukkan kearifan lokal dalam cerita rakyat lisan ada pada masyarakat Sulawesi Selatan. Cerita rakyat lisan ini sarat dengan nilai-nilai kearifan yang tertanam dalam pola kehidupan masyarakat Sulawesi Selatan. Selain itu, kearifan lokal yang terdapat dalam cerita rakyat lisan masih dipertahankan hingga saat ini. Ketiga folklor lisan yang ditemukan dan dibahas mewakili daerah dan suku di Sulawesi Selatan.

Kata kunci: cerita rakyat, kearifan lokal, Sulawesi Selatan, karya sastra

INTRODUCTION

South Sulawesi is a province in the Republic of Indonesia. Indonesia is a country that has begun to shift noble values, mainly reflected in the political and government elites caused by not putting forward the national character (Jahrir, 2020). South Sulawesi is one province in Indonesia with its own characteristics and customs. The people of South Sulawesi are a compound society consisting of four ethnic groups: Bugis, Makassar, Toraja, and Mandar. Those tribes have specific characteristics in social unity, regional background, cultural traditions, religion, and beliefs. The customs and ethnicity relationship reveal that each tribe in South Sulawesi has various traditions and values.

Each tribe also settled in different territories. There is a backdrop of a residential area that is a former government area in the past. The coloring patterns, behaviors, and value system that grows and develops in the communities reside in the region. The cultural diversity that exists in various regions in Indonesia produces a lot of potential for local wisdom and tradition (Fuad et al., 2020). These values inscribe in folklore or commonly referred to as traditional literary works.

In general, regional literature, both oral and written, continues to be preserved among the local Society. South Sulawesi's regional literature was originally delivered orally and told in words by word of mouth. Folklore, as one of the literary works is writing that reflects on the social life of Society and human culture that directly or indirectly can provide a variety of experiences that can be learned by the hearers and have moral values or character education for his readers. Education is planning to bring an atmosphere of learning and the process of learners to actively develop their-self so that they can have the power of the religious, spiritual, personality, intelligence, emotional self-control, morals, as well as the skills necessary for themselves and Society (Dharmawan; Soedijarto; Gautama C; Bagus, 2008).

The value of character education was track in the literature of Bugis-Makassar. Indeed, this literary works need to be preserved as the cultural heritage of our country. In this study, the writers used oral folklore. In these oral folklores, the belief inscribed in it that prescribed the South Sulawesi society's local wisdom and the customs held firmly. Besides, it contained the treasures of life People of South Sulawesi, especially those that are rarely heard or exposed. The reason for the selection of the folklore in this study was to preserve the wealth of folklore, which is also one of the literary works found in the culture of South Sulawesi people.

Based on the explanation above, the writers stated the research question: What local wisdom found in South Sulawesi's folklore. From here, then the objective of the study was built in to find out the local wisdom in South Sulawesi's folklore. The study on local wisdom in the South Sulawesi community folklore would help provide teaching materials for lecturers of English language study program based on local wisdom in the literary works. It also provided

the readers and learners to know the objective of this study in preserving local wisdom and introducing it to the wider community, especially students as generations to come. South Sulawesi's folklore is full of character values and the nobility of South Sulawesi people.

FOLKLORE IN LITERARY WORK

Local wisdom in a literary work is often not very noteworthy when local wisdom is synonymous with literature, for example about local wisdom about language, person's name or position, and social status. Sometimes misinterpreted wisdom happened among the hearer and even to the reader. In Bahasa Indonesia, wisdom known as *arif*. This word *Arif* means wise, but some of the cultures do not be depicted in wisdom. The destructive actions of nature and waste often become cultural rituals. Sometimes it is in concern because culture often becomes extremely sensitive, because it can divide fraternity. The relationship between the elements of life is what constitutes a culture. Thus, culture is not merely a random pile of a phenomenon, or not merely a customary habit, nevertheless meticulously organized and meaningful (Endraswara, 2013).

In the Bugis-Makassar culture, there is something very urgent in the life of society. It is known as *Siri*. The meaning of *Siri* is different according to certain space and time depending on how the level of development of meaning, value and structure of society that supports it. In other words, its meaning is incredibly determined by the cultural level that concerns the problem of value in life. Therefore, the expressions expressed can be a bridge between social value and cultural value in the middle of society. This trait is a trait to perceive human beings as humans. The intention in social life should be seen as human beings as a whole person in any condition. Humans should respect each other without seeing status and degrees.

The local wisdom certainly does not appear immediately, but it is long-term that it is finally evident, it contains good for their lives. It makes local wisdom a culture and those traditions, firmly inherent in people's lives. But over time the sublime values began to dim, to fade, to lose their substantive significance. It was just on the surface, then it becomes a symbol that is meaningless. Even lately, the culture in society come to its minimum level, appearing merely a display of formalities. His presence is nothing more for commercialization and dredge profits.

Local wisdom is a human endeavor by using his or her mind (cognition) to act and behave towards something, objects or events that occur within a particular space (Ridwan, 2007). The notion arranged etymologically, where wisdom understood as the ability of a person by using his or her mind in acting or being a result of judgment on something, an object or an event that occurs. While Local specifically refers to the limited interaction space with a limited value system. Besides, it is as an interaction room that has been designed in such a way that involves a pattern of relationship between human beings with a physical environment. In local wisdom, it is covered in a variety of mechanisms and ways to behave, and act that are poured in social governance.

The form of local wisdom is in the form of systems of language and literary, technology, livelihood, social organizations, knowledge, religion, and art (Syamsuddin & Purnama, 2021). Besides, the forms of local wisdom in society could be values, norms, beliefs, and special rules. This variety of forms resulted in the functioning of local wisdom to be varied as well (Sartini, 2004). Such functions are 1) Local wisdom serves for the conservation and preservation of natural resources. 2) Local wisdom serves to develop human resources. 3) Serves as the development of culture and science. 4) Serve as admonitions, beliefs, literature, and restrictions.

One of the main problems in the field of education and culture is the problem of national identity. The rush of globalization currently anticipated as a fear by the nation's culture, especially the local culture will begin to erode. Foreign cultures increasingly plunder and begin to erode the existence of a local culture of meaning. Local culture is a culture that belongs to a region and reflects social affairs in its territory. The things that include local culture include folklore, local songs, regional rituals, regional customs, and all things of the Territory (Muhyidin, 2009).

Geo-cultural and geo-mythology insight in Lapindo folklore can be an alternative of contextual learning materials based on local wisdom in Indonesian language learning for foreign speakers due to contextuality and substance values Contained therein is remarkably interesting (Nurwicaksono, 2013). In another research, folklore, to socio-anthropology more able to receive causes of appropriately by the culture of nation. Besides of, in psychology folklore more able to be received by children causes of also appropriately with the cognitive development that riches of imagination (Subiyantoro, 2015).

FOLKLORES

Folklore is an oral tradition of a society scattered or inherited hereditary. Folklore is a traditional customs and folklore inherited hereditary, but not recorded. Folklore or in Indonesian commonly referred to as folklore, is a branch of science that reviews and discusses culture (Wedawati et al., 2022). Oral literary life will always change according to the dynamics of the community owner. Oral literature in Indonesia considered lost because it has not been documented while oral literature is a richness of Indonesian culture that is rich in local wisdom and is remarkable creativity of the community owner. The change and loss of oral literature mean the local wisdom and cultural treasures contained therein (Alaini, 2014).

Bugis folklore is one of the nation's cultural heritages that must be explored and studied so that the values contained in it are useful for people's lives as cultural wealth (Hidayah et al., 2021). In another study, through the song of *Macapat*, Madura elders gave moral education by implying the value of the wise and the words in the verses of the text of the Javanese song to print the immoral generation and noble character (Effendy, 2015).

According to Brunvard, a folklorist from the United States, folklore classified into three large groups based on its type (Hartini et al., 2021), namely:

a. Oral Folklore

The Folk is pure oral form created, disseminated, and inherited orally. This type of folklore is seen on people's language, traditional expression, folk poetry, story of people's prose, folk singing. People's language is a language that serves as a means of communication among the people in a society or language that serves as a tool of association in the daily life. Traditional expression is a short imposition extracted from the long experience and traditional questions (puzzles). Folk poetry is the literary people who already have a particular form. The story of the people's prose is a story delivered in a hereditary (word of mouth) in the community, as such: Myth, Legend, fairy tale. Folk singing is an oral tradition of a society expressed through traditional singing or *Tembang*.

b. Partial oral Folklore

This folklore form is a mixture of oral and non-oral elements. This folklore is known also as a social fact. This folklore included in the oral part of the folklore, including People's beliefs (superstitious), folk games, and traditional ceremonies that develop in the community are based

on religious beliefs or local beliefs.

c). Nonverbal Folklore

This folklore is not an oral form but the way it spread throughout society orally. It usually leaves a material form (artifact). Those included in folklore are not oral, including Folk architecture (inscriptions, sacred buildings), folk handicrafts, traditional clothing/jewelry typical of each region, traditional medicines (turmeric and ginger as medicine of wind), traditional cuisine and drinks.

The events that occur in other worlds, or in a world that is not the world as we know it today and happened in the past long ago. The stories of each ethnic group in Indonesia are usually associated with the history of people's lives in an area, such as the beginning of the community in the region. The story of the occurrence of the universe, the world, the first man, the occurrence of death, the peculiar form of animals, the form of topography, and the natural symptoms and adventures of the Gods, love story, Kinship, their war story, the World of gods.

METHOD

This study applied qualitative method. It was descriptive-analytic by emphasizing on procedural process. Folkloric research used three stages of data gathering, data classification, and data analysis. The data gathered through observation and open interview. After that it was classified within their classes, either it was included as written folklore, oral or partial oral folklore. The data in this study were the oral folklore of South Sulawesi. The data gathered were the folk beliefs. The population of this study were the oral folklores of South Sulawesi people, and three (3) oral folklores were chosen to be the data of this study. *“Pregnant women are prohibited from sitting close to the door, people who have mole (birthmark) on the palm of the hand, no cleaning house using broom at night”*. The reason in choosing these data where it was applied purposive sampling in which the data were still carried out by the society throughout South Sulawesi. The data analysis technique was text analysis techniques. This technique used to describe the symptoms of society and the facts found in relation to the folklore that existed in the Society of South Sulawesi.

FINDINGS AND DISCUSSION

The folklores discussed in this study are a partially spoken oral folklore among South Sulawesi's society. The findings to be discussed in this study were categorized as folk beliefs, as follows:

- a. Pregnant woman are prohibited from sitting close to the door.
- b. People who have a mole (birthmark) on the palm of the hand.
- c. No cleaning house using broom at night.

The reason in choosing these folklores is that those folklores until now still held firmly and implemented by the people of South Sulawesi. Besides, it can also have a reference to the definition, meaning, function and existence of folklore in the norm of people life South Sulawesi.

The oral folklore is also called as a semi-verbal folklore. This folklore is revealed as a social fact. As for those who include as some oral folklores, including people's beliefs (superstitious), folk games, and traditional ceremonies. Those kinds of folklores develop in the community and based on religious beliefs or even local beliefs. In another words, this showed that the chosen folk belief or oral folklore in this study included as semi-verbal folklore.

In this study, the writers focused the research on the oral folklores in the people's beliefs (superstitious) category. If these folklores viewed from the social fact, it still clearly exists and occurs in the life of society. In addition, those folklores are also a natural phenomenon. Besides, it is sometimes hard to explain with common sense. Therefore, in having a talk on those folklores, the hearer and the reader should return to religious beliefs or the belief of the local people where the folklores develop. These three local beliefs are analyzed and discussed in the following session, as follows:

a. Pregnant woman are prohibited from sitting close to the door.

Most of the territories and tribes that reside in the province of South Sulawesi have a belief that if a mother is pregnant, it is a strict prohibition for her to sit close to or even by the door. This belief is also called as *pammali* or *pemmali*. This is because the Bugis-Makassar people believe that if a pregnant mother sits close to the door, or in front of the door, the pregnant woman will be possessed by the subtle creatures to fall to the ground.

After having some observations and interview with some respondents, it was stated that this *pemmali* thing is related to the belief of the Bugis-Makassar society. Besides, the belief is also closely related to the building structure of most Bugis-Makassar people. These traditional buildings are mostly found in some areas where Bugis people live in. The building called the stilt house, or the pile dwelling made from the excellent wood, so that the traditional houses of Bugis-Makassar people have spaces under the floor of the house. Thus, it is strictly forbidden for the mother to be to step on the belief.

It is also clearly explained that the *Pammali* or the prohibition, it has its own wisdom, meaning, and function for a pregnant woman. In some ways, it is intended for pregnant women to get no danger when sitting near or on the doorstep. In addition, in terms of the religious side, preferably when the dusk arrives, a pregnant woman is better staying in the house and praying to get closer to Allah SWT by increasing the dhikr, instead of sitting close to the door and even blocking the way out in front of the main door of the house where everyone uses it to pass to come inside the house.

b. People who have a mole (birthmark) on the palm of the hand.

For the second data found and discussed in this study, the writers took the oral folklore which represent a part of human body. It is the palm. In some way, having a mole on the palm believed by most Bugis-Makassar tribe is as unusual. Based on the data given by the respondents, this folklore has an indication for a nature of the owner of the mole. This indicates that the owner of the Mole has a hot hand. Therefore, the elder strongly forbid and suggest that it is strict forbidden to the owner to hit anyone. Furthermore, the elder believes that the person who got hits will get sick, or even have an accident.

Some respondents, both from Bugis, Enrekang, Toraja, and Makassar, strongly agree in saying that the existence of these oral folklores is still firmly held. Therefore, this oral folklore is continuing spreading among the Bugis society in South Sulawesi. This belief is still present to the present, and who strictly obey or believe the existence of this folklore is the elders in the households of South Sulawesi society. The Bugis-Makassar culture is the culture of the Makassar Bugis ethnic group who inhabits the southern peninsula of the island of Sulawesi. The Bugis tribe as one of the largest tribes in South Sulawesi has its own cultural value. There are three forms of culture, namely cultural systems, social systems and tangible cultural outcomes which are mutually related and interconnected with cultural structures (Rahmatiar et al., 2021). Therefore, the taboo or prohibition or *pammali* has the same function in Bugis Makassar culture, it is to ensure the character value of the community.

c. No cleaning house using broom at night.

The third oral folklore is about having a house cleaning belief in the Bugis-Makassar society. For Bugis-Makassar people, and the people of South Sulawesi province generally believe that in the evening, when the sun is set, this moment is the time of the sacred things. This is known as *pammali* or *pemmali*. In this part, one case to be shown is about cleaning the house using broom at night. It is believed that this folklore is set particularly to the women who live in the house.

As an addition, for elder in Bugis-Makassar people, it is forbidden to clean the house by sweeping the floor when the night comes on. Bugis, Makassar and Enrekang Society commonly uses *Pammali* as a controlling of themselves in action. This is in line with the second oral folklore discussed in this study. The difference is in the object where the local wisdom lies in it. In the second oral folklore discussed above, it was focused on the part of human body. Meanwhile, in this third oral folklore, it was focused the discussion on the part of the house or a building of a house. Whatever it may, the three oral folklores have the same kind of belief and it is called *pammali*.

Cleaning house or furniture at night in local society is also considered as a wise way in teaching the future generation to have a clearer mindset and of course, to be more discipline. It is firmly believed that to do a house cleaning, it is better to have it in the early morning before doing any activities. In case, it should be done through a night, then, a warning for that remained still. So, the garbage that has been swept collected in a plastic bag or something else and strongly reminded not to throw it out the house. The garbage must be collected and will be discarded early in the morning. It is believed to bring a pesky to the owner of the house because all the lively hood that will go into the house will be swept out, then it is advisable to be collected only in advance, and the next morning will be discarded. This is in line with the research done by Pongsilurang who stated that Taboo is an anthropological term used to set apart an object or person or the prohibition of some acts on the ground that it would be a violation of a culture's system of thought or belief (Pongsilurang, 2019). Therefore, it is firmly stated that *pammali* or taboo is a set of cultural diversity of Bugis Makassar people which is still exist today.

CONCLUSION

After having the discussion, the writers concluded that the oral folklores consist of a belief inherent in the society. These oral folklores develop as a tool to mirror the value of local people's wisdom. It is also used as character education tool; and as a tool of wearers and supervision so that community norms are always adhered to. Besides, the meaning of local wisdom behind the folklores show the existence of the South Sulawesi people. It is flowing to the existence of moral values that remain attached to the local community, which is maintained where the oral folklores evolved. After having done the study on local wisdom in South Sulawesi's folklores, it is suggested that the society have the folklores to be a character education to children which starts from home by South Sulawesi's society.

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