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The existence of To-Lotang as a religion in Bugis an anthropological perspective

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Abstract

This study aims to reveal that To-Lotang religion in South Sulawesi Indonesia equals to other major religions and needs to be treated equally by the state. By using the qualitative method through observation in various social religious activities and in-depth interviews, this study found that the sustainability of the To-Lotang religion is more open and develops until today, as well as the follower's increase. In conclusion, the To-Lotang religion has long existed in the land of Bugis, even before the major religions enter and thrive in the land of Bugis.

Keywords: To-Lotang, Religion, Conflict, Continuity, Anthropology.

La existencia de To-Lotang como religión en Bugis es una perspectiva antropológica

Resumen

Este estudio tiene como objetivo revelar que la religión To-Lotang en el sur de Sulawesi, Indonesia, es igual a otras religiones principales y debe ser tratada por igual por el estado. Al utilizar el método cualitativo a través de la observación en diversas actividades sociales religiosas y entrevistas en profundidad, este estudio encontró

que la sostenibilidad de la religión To-Lotang es más abierta y se desarrolla hasta hoy, así como el aumento de seguidores. En conclusión, la religión To-Lotang ha existido durante mucho tiempo en la tierra de Bugis, incluso antes de que las principales religiones entren y prosperen en la tierra de Bugis.

Palabras clave: To-Lotang, Religión, Conflicto, Continuidad, Antropología.

1. INTRODUCTION

Bugis land is situated in the provinces of South Sulawesi, East Region Indonesia. At first, people just settled in the land of Bugis. However, in the subsequent development, Bugis people mostly have been deployed in a variety of islands in this archipelago, there are even those who reach to Madagaskar, South Africa. The beginning of the Bugis lived on the north coast of the Gulf of Bone which called Ware Luwu. From that site where occurred expansion of the number of residents, and each of them chose road dissemination. They disseminated to the north and west, to the mountain area which was the initial formation of ethnic group To-King. As for who settled on the coast that is called themselves the To-Luwu that means the sailor people. Which deploying to the east and the southwest coast of the Gulf of Bone, forming alliances and then call themselves the To-Ugi, which intends Bugis people. To Luwu 'located in the northern part of Bone Bay by Bugis people is generally regarded as the area of origin.

Religious practices on Bugis land varied as it has various kinds of religion and religious practices, both major religions and also the

local religion. Major religions arrived at Bugis land not simultaneously but alternately and gradually or sequentially. At first, Hinduism and Buddhism, then followed by Christianity and Islam. Before the major religions have been formed in Bugis land, there is one form of religious practice carried out by a group of Bugis people which is known the teaching of To-Lotang religion.

Religion in DARWIS & MUHAMMAD (2016) are: (i) a system consisting of various symbols which acts to (ii) embodies in people with a feeling and strong sensation, thorough and in the long run through (iii) shaping awareness of realization one form of the general rule that ordered and arranged pertaining to life, and (iv) enveloping the consciousness with one form of aura that seemed truly authoritative, so (v) the feeling and sensation as if the truth has a very unique and special (TANG, CIKUSIN, & GHONY, 2018).

A definition proposed by ABDULLAH (2018) can be interpreted that in religious social life there are various symbols that form. These symbols as a concept that lives in the mind of every follower of the religion. The symbol of the mood was calm, delicious, feels stable, solemn and a guided flavor of full devotion, creating strong motivations. One motivation is a tendency that is durable, a bias that constantly appears to display certain kinds of acts and experiences of specific feelings in certain situations. GEERTZ (1973) Asserts that sacred symbols that form the world's climate to attract the worshiper to a specific set of dispositions particular, such tendencies, abilities, obligations, and habits that give a regular feature on the current activities and the quality of experience. Moods caused by sacred

symbols, at times and places vary, respectively from overwhelming excitement to anguish; of confidence to compassion for yourself (ALLEN, PICKERING & MILLER, 2012).

According to the Republic of Indonesia Law, No. 5 In 1969, only five religions were recognized in Indonesia, namely Islam, Protestantism, Catholicism, Hinduism, and Buddhism. This law has created a polemic about the meaning of religion, because in anthropology perspective not only five religions are manifest in Indonesia, but many religions are found in various tribes in Indonesia, such as Malim religion in the land of Batak, Aluk Todolo in the Land of Toraja, Kaharingan religion in Daya Kalimantan, Bukit people Religion in South Kalimantan, To-Lotang religion in Sidrap Regency (NAING, 2018).

2. METHODOLOGY OF STUDY

Different from other previous studies, this research is an ethnographic study using two methods in collecting data, namely the library research and field research. A literature study was undertaken to examine thoroughly the various references relating to Bugis culture, religious studies, a literature study to examine carefully the various references relating to Bugis culture, religious studies and including To-Lotang religion. This assessment is useful to attain data about history, the sources of law, the rules contained in the To-Lotang religion and a

number of mythological stories of Bugis people especially those relating to religion To-Lotang (FITRI, AHMAD & AHMAD, 2015).

Fieldwork was carried out at the Amparita community of Sidenreng Rappang regency, South Sulawesi, Indonesia. This Amparita area is a center activity of practising To-Lotang religion, including the annual ritual called sipulung that conducted in this region. A researcher has been carrying out some field-works over a period of one year, with several times went to the field in 2018 from February to April 2015. A subsequent study was from January to August 2015. After that, the researcher went repeatedly on the fieldwork to intensify this study. And even every annual event that Sipulung ritual, the reviewer always attended the ritual which held in January 2016, January 2017, January 2018 and January 2019 (RAMSTEDT, 2005).

Techniques employed in comprehending the phenomenon of To-Lotang religion and social phenomena adherents are the participant observation and in-depth interview technique. The first technique, the reviewer underwent participation in various activities by observing the entire activity of To-Lotang people both religious practices and other social activities. With this technique the researcher made easier to recognize profoundly the level of comprehension and practising religious teaching of To-Lotang. In the second technique, the observer performed in-depth interviews. The in-depth interviews were carried out toward Uwa-Uwa as a religious leader of To-Lotang, including Uwatta as a supreme leader. Interviews were also conducted on some of the followers of religious teaching of To-Lotang. This was conducted to determine their attitudes and perceptions towards

religious teachings of To-Lotang. All these techniques are contributing new findings in the phenomenon of to lotang belief and community (VECCO & IMPERIALE, 2018).

3. ANALYSIS AND DISCUSSION

Based on the technical methodology whether literature or field works, this study found some useful cultural lessons of what this study has seen from To-lotang cultural behavior as discussed below:

To-Lotang as a religion initially existed in Wani Village of Wajo Kingdom. The followers of To-Lotang religious teaching at that time was approximately fifty head of families (50 KK). Distance from the city center of Wajo Kingdom to Wani Village is roughly fifty kilometers (50 km).

Uwa Launga proposed that according to the belief of To-Lotang religion believers once upon a time La Panaungi undertook a belief ritual that adhered by Sawerigading teaching and suddenly a voice was heard derived from unrecognizable source said -tiba Hey La Panaungi stop doing that ritual, accept what I will be saying later, but the voice was not heeded by La Panaungi so repeatedly three times in sequence, after that La Panaungi replied actually who you are berulang, so hear of a response said that Iam Seuwae God as the Almighty, and I will give a belief then the God restated Iam your God who creates the world along with its substance, and the belief that I give you called To-Lotang and this teaching is must be conveyed to your

grandchildren, but before you adhering this teaching, you must be clean and chaste in advance. La Panaungi acknowledged and believed that voice was God's words namely Seuwae God.

In To-Lotang religious teaching it was believed that after La Panaungi accepted the order from Seuwae God, La Panaungi was delivered by Seuwae God to two places, firstly to the lipu bonga, is one place for people who always obedient to undergo orders from Seuwae God, then secondly he was also shown a place for people who disobedient to perform To-Lotang religious syari'at. After La Panaungi received the teaching of To-Lotang thus it would be deployed to families then other people, eventually at that time this religion was burgeoning in Bugis land, specifically in Wani village part of the Wajo Kingdom region (CHONG, 2012).

At the beginning of the 17th century, the Wajo King dubbed Arung Matoa Wajo XI which named La Sangkuru adhered Islam religion and obligated to the whole populace to adhere Islam. Most of his populace abided his persuasion but others refused. Those who repelled were a cluster of Wani Village community which still believed and wished to keep maintaining the teaching of To-Lotang. The king of La Sangkuru asserted that people who ought to leave Wajo Kingdom immediately.

At the beginning of the To-Lotang clan arrival in Addatuang Sidenreng area, they were happy when the Sidenreng La Patiroi accepted them to settle in his command regency and they were placed in Perrinyameng. Subsequently, Sidenreng King entrusted on Amparita King to take care of various needs of To-Lotang teaching adherents. In

the subsequent development Amparita King moved the To-Lotang teaching adherents from Perrinyameng to the city center of Amparita in order to interact and socialize with the local community in general. The purpose of Amparita King was actualized because after having moved, To-Lotang religion adherents had been able to interact and socialize with the local society even with other religion adherents such as Islam.

The followers of Islam in this area have consisted of two major groups. The first group was those who underwent Islamic Syari'at according to the role of Mohammed prophet, organizationally this group was named Muhammadiyah. The second group was those who not only underwent Islamic syari'at but also performed the attorioloang teaching namely the teaching of Bugis ancestors.

Followers of To-Lotang teaching were less socializing and interacting harmoniously with other adherents of Muhammadiyah teaching, because they were assumed as berhala worshipers, whereas adherents of To-Lotang teaching asserted that we keep undergoing this based on our faith. However, the second group as the majority of Islam could be better interacting and socializing against the followers of To-Lotang religion. They often cooperate to build the village, such as fixing damaged roads. Moreover, when the idul fitri celebration day, they conducted silaturrahi (relationship) one another. They seem quite harmonious.

Uwa Launga stated that at 10 am the Regional Head was coming, Arifin Nu'man along with other elements of regional leaders to Amparita to resolve this matter. Surprisingly Regional Head along

with his entourage when arrived in Amparita they saw many people gathered. In fact, a collection of people who were in the west district office was a group hundreds of Muslim youths who originated from different regions with a wide range of sharp weapons as if they wanted to fight. The Muslim youth group, consisting of; Muhammadiyah Youth, Muslim Youth, Anshor Youth and so on. They came with the purpose of thwarting the implementation of sipulung.

While that is located in the east of the district office is a set of religious adherents of To-Lotang in the number of hundred people, among them some were carrying weapons, as if prepared well for the fight. When Regional Head and his entourage arrived in Amparita, they immediately headed to the district office for negotiations to be held in that place. In these negotiations the To-Lotang religion represented only two people between Uwa Ka'dang and Uwa Lapanrita. Negotiations did not go smoothly because all defended their opinions by giving logical arguments. However, a number of considerations ultimately decided that the ritual Regional Head Sipulung this year abolished.

Regional Head's decision was accepted gracefully by religious representatives of To-Lotang. After hearing the decision, the Muslim youths dispersed, returning to their respective areas happily, while the To-Lotang dispersed the feeling that very disappointed because during the ritual which was eagerly awaited and implemented annually could not be undertaken.

By contrast, the death of Uwa Tirang could not be carried out hideously. Hundreds of To-Lotang people came to mourn, because he

was the son of To-Lotang highest leader. In fact, not only the To-Lotang clan came to mourn but also other public figures were also coming. The subdistrict head, Abdul Samad came, but when he was in the funeral home, heard that Uwa Tirang would be buried through a ceremonial performance in accordance with their beliefs. He was angry and even had time to hit one of the To-Lotang followers. The treatment could not be accepted by the To-Lotang clan, so at that time as well as those who watched the treatment raised their temper. To-Lotang religious leader told to all his people both living in Amparita or who live outside Amparita. On the same day all the To-Lotang come from various villages gathered at Uwa 'Battoa's home in the thousands of people and they are fully equipped with sharp weapons such as kalewang, long machetes, spears and the like.

The movement of the To-Lotang clan was invisible to the government and the Muslims that they would do something. Therefore, the Government and the Muslims also took preparatory measures to face them. On the same day the adherents of Islam both local people and the Muslim youths who were outside Amparita gathered at the home office of sub-district head, which is not far away from the gathering place of the To-Lotang that is approximately 200 meters. In anticipation of the occurrence of something that was not desirable, then brought an army platoon along with the armored car to maintain the safety of the two groups.

Such circumstances and conditions at that time, both sides seemed to want to fight. The Government Party summoned representatives of the To-Lotang as many as five people to negotiate.

The discussion began at 11 o'clock at night, but until 4.00 am yet to reach an agreement between the two sides which quarreled. Uwa Kacong said the negotiation was postponed and resumed at 8.00 am by involving higher government namely the Level II Regional Head of Sidenreng Rappang Regency, at that time the lap was governed by Arifin Nu'man.

At 8:00 am Arifin Nu'man had arrived at the District Office of Amparita and the negotiation was resumed again. The Negotiation lasted until 11:45 noon but yet to reach an agreement because the To-Lotang persisted that Uwa Tirang should be buried in accordance with the teachings of To-Lotang and the Government was also adamant to bury in Islamic. At 15:30 Uwa 'Battoa as a supreme leader of To-Lotang proposed that for the case of her son she asked that the ceremonial performance would be held in ordinances of To-Lotang religion and he stated that this was the last one, it means that if there were To-Lotang people who died after the death of my son, please buried them in Islamic burial. However, this request was not acceptable to the government. Finally, at 16.00 the agreement was obtained which Uwa 'Tirang was being held a ceremonial performance and buried in Islam. When the result of an agreement had already known, then they immediately dispersed and returned to their respective regions, while the To-Lotang group felt disappointed at the decision, but they must obey the leader. Finally, on the same evening, the ceremony of Uwa 'Tirang crop was held and he was buried in Islam.

The existence and dynamics of To-Lotang religion centered in Amparita Sidenreng Rappang Regency until today and it is the

struggle of the Uwa-Uwa as To-Lotang religious leaders and their followers, as during the 1960 riots in the Amparita community sometimes occurred. Eventually it was officially decreed the To-Lotang belief was one of the sects of siwaisme Hindu Bali, in accordance with the Decree of the Director-General of Community Guidance October 6, 1966, number 2/1966.

4. CONCLUSION

Based on the above explanation it can be concluded that the To-Lotang religion has long existed in the land of Bugis, even before the major religions enter and thrive in the land of Bugis, this religion has been unpredictable in most of the Bugis community, particularly in the village of Wani Wajo, then move on to Perrinyameng Amparita, Sidenreng Rappang, South Sulawesi, Indonesia.

The existence and sustainability of To-Lotang religion until today even in this reform era, this religion is more open and expand as well as increase the number of followers. This is because this religion has elements in common with other religions. Moreover, To-Lotang is alike to other religions which has a belief system that is belief in the Lord of the Seuwae God, which is believed to have a prophet received instructions directly from the Almighty, has a book on the life guidance, carry out a number of religious rituals and has a religious intermediary that called Uwa. Therefore, in anthropological view with such adequate characteristics it is accepted to say that To-Lotang being

recognized as a religion. Every religion that grows together in a society must appreciate and cooperate with each other for the harmony of the community.

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