

**REVIVALIZATION THE CONCEPT OF THE WEALTH AND CAPITAL RESOURCES  
BASED ON KAJAO LALIDDONG'S THOUGHTS**

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ARTICLE INFO	ABSTRACT
<p><b>Article history:</b></p> <p><b>Received</b> 31 January 2023</p> <p><b>Accepted</b> 04 April 2023</p>	<p><b>Purpose:</b> The aim of this study is to interpret the emotions and actions of the Bugis people in the mappadendang tradition and relate them to the thoughts of the Bugis ancestor Kajao Laliddong in order to build the concept of wealth.</p>
<p><b>Keywords:</b></p> <p>Ade'; Asseddingeng; Ethnography; Mappadendang; Kajao Laliddong; Wealth.</p>	<p><b>Theoretical framework:</b> Reviving Kajao Laliddong's thoughts in the lontara' latoa text written by B.F Matthes in 1872, regarding the sources of wealth which include <i>acca</i> (intelligence) and <i>lempu</i> (honesty), as a blend of basic principles that must be applied in collecting wealth for the Bugis. This ancestral message forms the basis for interpreting the essence of cultural behavior in the <i>mappadendang</i> tradition of the Bugis people.</p>
	<p><b>Design/methodology/approach:</b> The interpretative paradigm and ethnographic method of Spradley are used in interpreting emic and cultural behavior of the Bugis Lallatang people. Data was obtained by observing as an audience, interviewing 10 key informants and tracing documents related to the <i>mappadendang</i> procession. Then it was analyzed at the stages of domain analysis, taxonomic analysis and componential analysis.</p>
	<p><b>Findings:</b> The findings reveal that the emic and cultural actions of the Bugis Lallatang people include <i>ade'</i>, and <i>asseddingeng</i>. This is relevant to Kajao Laliddong's thinking which includes <i>acca</i> and <i>lempu</i> as sources of wealth. This concept is built based on the integration of <i>acca</i> and <i>lempu</i> in the thinking and acting of the Bugis Lallatang, so that <i>ade'</i> and <i>asseddingeng</i> are maintained and capitalized into assets. These assets are used to humanize humans as the goal of living together.</p>
	<p><b>Research, Practical &amp; Social implications:</b> This research has implications for the development of the concept of wealth that are not materialistic and strengthens the actions of the Bugis Lallatang people in achieving shared prosperity. Humanize each other in every aspect of social life and maintain the sustainability of <i>ade'</i> and <i>asseddingeng</i> as the main source of wealth.</p>
	<p><b>Originality/value:</b> The value of the study is reviving Kajao Laliddong's thought in the 1872 lontara latoa text and internalizing its meaning in the <i>mappadendang</i> tradition, gave rise to different concepts of wealth and good practices for the Bugis Lallatang.</p>
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## REVIVALIZAÇÃO O CONCEITO DE RIQUEZA E RECURSOS DE CAPITAL BASEADO NO PENSAMENTO DE KAJAO LALIDDONG

### RESUMO

**Objetivo:** O objetivo deste estudo é interpretar as emoções e ações do povo Bugis na tradição mappadandang e relacioná-las com os pensamentos do ancestral dos Bugis, Kajao Laliddong, a fim de construir o conceito de riqueza.

**Referencial teórico:** Resgatando o pensamento de Kajao Laliddong no texto lontara' latoa escrito por B.F Matthes em 1872, sobre as fontes de riqueza que incluem acca (inteligência) e lempu (honestidade), como uma mistura de princípios básicos que devem ser aplicados na coleta de riqueza para os Bugis. Esta mensagem ancestral forma a base para interpretar a essência do comportamento cultural na tradição mappadandang do povo Bugis.

**Desenho/metodologia/abordagem:** O paradigma interpretativo e o método etnográfico de Spradley são usados na interpretação do comportamento êmico e cultural do povo Bugis Lallatang. Os dados foram obtidos observando como uma audiência, entrevistando 10 informantes-chave e rastreando documentos relacionados à procissão mappadandang. Em seguida, foi analisado nas etapas de análise de domínio, análise taxonômica e análise componencial.

**Resultados:** Os resultados revelam que as ações êmicas e culturais do povo Bugis Lallatang incluem ade' e asseddingeng. Isso é relevante para o pensamento de Kajao Laliddong, que inclui acca e lempu como fontes de riqueza. Este conceito é construído a partir da integração de acca e lempu no pensar e agir do Bugis Lallatang, de forma que ade' e asseddingeng sejam mantidos e capitalizados em ativos. Esses bens são utilizados para humanizar o ser humano como objetivo da convivência.

**Pesquisa, implicações práticas e sociais:** Esta pesquisa tem implicações para o desenvolvimento do conceito de riqueza que não são materialistas e fortalece as ações do povo Bugis Lallatang na conquista da prosperidade compartilhada. Humanizar uns aos outros em todos os aspectos da vida social e manter a sustentabilidade da ade' e asseddingeng como a principal fonte de riqueza.

**Originalidade/valor:** O valor do estudo é reviver o pensamento de Kajao Laliddong no texto lontara latoa de 1872 e internalizar seu significado na tradição mappadandang, dando origem a diferentes conceitos de riqueza e boas práticas para o Bugis Lallatang.

**Palavras-chave:** Ade', Asseddingeng, Etnografia, Mappadandang, Kajao Laliddong, Riqueza.

## REVIVALIZACIÓN DEL CONCEPTO DE RIQUEZA Y RECURSOS DE CAPITAL A PARTIR DEL PENSAMIENTO DE KAJAO LALIDDONG

### RESUMEN

**Propósito:** El objetivo de este estudio es interpretar las emociones y acciones del pueblo Bugis en la tradición mappadandang y relacionarlas con los pensamientos del ancestro Bugis Kajao Laliddong para construir el concepto de riqueza.

**Marco teórico:** Reviviendo el pensamiento de Kajao Laliddong en el texto lontara' latoa escrito por B.F Matthes en 1872, sobre las fuentes de riqueza que incluyen acca (inteligencia) y lempu (honestidad), como una mezcla de principios básicos que deben aplicarse en la recolección de riqueza para los Bugis. Este mensaje ancestral forma la base para interpretar la esencia del comportamiento cultural en la tradición mappadandang del pueblo Bugis.

**Diseño/metodología/enfoque:** El paradigma interpretativo y el método etnográfico de Spradley se utilizan para interpretar el comportamiento émico y cultural del pueblo Bugis Lallatang. Los datos se obtuvieron observando como público, entrevistando a 10 informantes clave y rastreando documentos relacionados con la procesión mappadandang. Luego se analizó en las etapas de análisis de dominio, análisis taxonómico y análisis componencial.

**Hallazgos:** Los hallazgos revelan que las acciones émicas y culturales del pueblo Bugis Lallatang incluyen ade' y asseddingeng. Esto es relevante para el pensamiento de Kajao Laliddong, que incluye acca y lempu como fuentes de riqueza. Este concepto se construye a partir de la integración de acca y lempu en el pensamiento y actuación de Bugis Lallatang, de forma que ade' y asseddingeng se mantengan y capitalicen en activos. Estos activos se utilizan para humanizar a los seres humanos como el objetivo de la convivencia.

**Implicaciones de investigación, prácticas y sociales:** Esta investigación tiene implicaciones para el desarrollo del concepto de riqueza que no son materialistas y fortalecen las acciones del pueblo Bugis Lallatang en el logro de la prosperidad compartida. Humanizarnos mutuamente en todos los aspectos de la vida social y mantener la sostenibilidad de ade' y asseddingeng como principal fuente de riqueza.

**Originalidad/valor:** El valor del estudio es revivir el pensamiento de Kajao Laliddong en el texto lontara latoa de 1872 e interiorizar su significado en la tradición mappadandang, dio lugar a diferentes conceptos de riqueza y buenas prácticas para los Bugis Lallatang.

**Palabras clave:** Ade', Asseddingeng, Etnografia, Mappadendang, Kajao Laliddong, Riqueza.

## INTRODUCTION

Kajao Laliddong's thoughts that were proclaimed since the XVI century contain a concept of wealth resources as a basic capital that is supposed to be owned by a person or a society. This can be traced from his monumental dialogue with the *Arumpone*, a designation of a king in Bone kingdom 'La Tenri Rawe Bongkangge' and was applied by Bugis Bone society to date. The argumentation of Mattulada (2015) about the dialogue had been abstracted by Matthes (1872).

Rahim (1982) classified Kajao Laliddong's thoughts based on five essential concepts namely (1) *Acca* (intelligent), (2) *Lempu* (honesty), (3) *Makamaka*, (4) *Sitinaja*, and (5) *Nyameng kininnawa* (happiness). The abstraction of Kajao Laliddong's thought has become an attraction for academics who focus on contextual scientific research such as in the fields of political anthropology (Mattulada, 2005), political culture (Mappangara, 2010); social and political fields (Bustan, 2016), historical and cultural aspects (Akkase, 2017), historical and political aspects (Abdullah, 2017), regarding accounting which includes asset accountability (Yusuf et al., 2017), legal scope (Jumadi, 2018), and in aspects of democracy (Bustan & Bahri, 2018). The main literature of those studies namely Kajao Laliddong' thoughts has been eternalized by Dutch journalist Benjamin Frederik Matthes in his book entitled *Bouginische Chrestomatie II* published 1872.

Publishing Team at the Ujung Pandang History and Anthropology Institute (1976) mentioned several political roles of Kajao Laliddong include *Pitumpanua*, referral where a territory of the kingdom of Luwu was handed over to the Kingdom of Bone through purchasing. He also initiated the reconciliation between the Kingdom of Bone and the Kingdom of Gowa through the *Caleppa* agreement in 1565. Furthermore, he initiated the *Tellumpocoe* coalition between the kingdom of Bone, the kingdom of Wajo, and the Kingdom of Soppeng in Timurung that pledged *Lamumpatuwe ri Timurung* in 1582. Bahri et al. (2017) expressed Kajao Laliddong's thoughts in educatio, it was said that *lempu*' (honestly) and *acca* (intelligent) in the culture, tradition, religion, and leadership can be integrated to the teaching process. Akkase (2017) from the historical and cultural perspectives stated that the essence of Kajao Laliddong's thoughts related to basic state (kingdom) values, law, and politics that can become guidance in a state.

Bustan and Bahri (2018) articulated that Bone is a good example for democratic practice because Bone Kingdom put the people as the highest decision makers in the government administration. The principles were strengthened by the value of honesty (*lempu'*), intelligent (*acca*), assertiveness (*getteng*), courage (*warani*), and humanity (*sipakatau*). Mattulada (2015) describes the essence of the meaning of Kajao Laliddong's thoughts transliterated from his dialogue with Arumpone from a political anthropology perspective.

Lamallongeng (2006), narrated that Kajao Laliddong (*La Mellong*, a childhood name) was born in 1507 during the reign of the king of Bone IV, *We Benrigau MakkaleppiE* (1470-1510) and died in 1586. His appointment as an advisor to the king through a dialogue with the king as stated by Abidin (1970) that *Arumpone* asked: Are there any unanswered questions? *La Mellong*: There are no questions without an answer; *Arumpone*: What is the strongest Kajao, is there anything stronger than a gun? *La Mellong*: the strongest is unity.

The designation of Kajao Laliddong was bestowed upon *La Mellong* by *Arumpone*. Considering his age and his characteristics before being appointed became a royal advisor, he was appointed to become *lise'saoraja* (palace dwellers). The theme of Kajao Laliddong's coaching revolves around five main traits, namely: (1) Honesty with fear; (2) Speak the truth with caution; (3) Disgrace with assertiveness; (4) Courage with love; (5) Intelligence with kindness. Rachmah (1976) stated that these teachings are used as a guide, not only in Bone kingdom but also in other Bugis kingdoms.

Yen (2022) argues that capital resources can be used for future purposes, in the form of assets of economic growth and investment capital efficiency. However, if the quality of capital resources experiences obstacles, it can certainly affect the quality of the business (Baa, 2022). The uniqueness of this study compare to the previous studies is in exploring the meaning of Kajao Laliddong's thoughts from an economic and accounting perspective by using wealth or capital resources concept, and how the current emic related to the concept. The academic implication can add scientific insight into the concept of the source of wealth or capital based on Kajao Laliddong's thoughts. Empirically, it can be useful to develop the quality concept of human capital (intellectual and integrity capital).

## MATERIAL AND METHODOLOGY

This study deploys an interpretive paradigm with Spradley's ethnographic method to discover the emic and phenomenon of the society related to the concepts of wealth or capital resources hinge on Kajao Laliddong's thought and interpreted in the context of *mappadendang*

tradition. The Data was obtained through observation, interview, and documentation. The data analysis was conducted with three stages of Spradley ethnography (1980) which includes domain analysis, taxonomic analysis, and componential analysis.

Kamayanti (2017) in detail describe Spradley's ethnography that ethnographers must be able to map three aspects of their research social setting: place, actors, and activities. The *place* was chosen to build knowledge and culture on the Kajao Laliddong's thought basis. The chosen place was Lallatang village in the sub-district of Dua Boccoe, Bone regency to observe annual tradition namely *mappadendang*. The tradition is usually conducted by the Bugis tribe in South – Sulawesi as a cultural practice of gratitude to God for the success of the paddy harvest. *Actors* who involve in this tradition are three men in charge of playing the stick “*alu*” at the edge of mortar (rice jar). Four women pound rice in a mortar. Four other men dressed in traditional clothes with *keris* and spears accompany the four women pounding rice to the Baruga (a special building that serves as a meeting place, party, or traditional ceremony in Bugis). The following two men played drums with a distinctive rhythm. One last man as the event procession organizer. *Activities*, This tradition is held by being paraded using an open car around the village, and in separate places, it is simultaneously held in baruga as the center for this annual tradition procession.

The *Object* is baruga which design based on Buginese philosophy. The architecture uses a two-tiered gable roof as the main roof. A gable roof “*Baliang*” as the roof of the guest waiting room, and two gable roofs topped two ladders opposite north and south. Three-tier gable-front cover called “*timpa laja*”. The two stairs and the guest waiting room “*baliang*” have eight pillars, the main part of the baruga is propped by 12 pillars and the lower chamber is propped by There are 5 small stairs at the top and 2 large stairs at the bottom. The entire exterior of the space is covered by “*lari'-lari*” as decoration and protection, it is painted with egg yolk color and all the support pillars are painted in black.

## RESULTS AND DISCUSSION

The results of observations were also used as a medium for interviewing key informants. To trace the emic and phenomenon of the community about Kajao Laliddong's thoughts in the context of the *mappadendang* tradition, the analysis will be according to the following stages:

### Analysis of Mappadendang Domain Tradition

Lontara *La Towa* who was written by Matthes (1872) contains a dialogue between Kajao Laliddong with *Arumpone*, started by a question, Kajao Laliddong asked, Hi...Arumpone what do you call not letting glory fall, which perpetuates the uprightness of the glory that you have, which do not scatter your people, and do not squander the treasures you have?; (2) Arumpone said: Kajao, honesty is with intelligence; (3) Kajao Laliddong replied: that's it, but that's not it either; (4) Arumpone asked: then which is that Kajao?; (5) Kajao Laliddong elaborated his answer: Hi Arumpone, the most precious treasure is you don't let your people be scattered; a leader or a king may not sleep in the night and in the noon to think of the welfare of his country; look at the front and back (cause and effect) of action before he makes decision. Secondly, *arung mangkau* (a king) must be good at building sentences (answering questions). Thirdly, *arung mangkau* (a king) must be good at pronouncing sentences. Fourthly, tell the truth; (6) Arumpone asked, which one is called good at building sentences, hai Kajao? (7) Kajao Laliddong replied, hai Arumpone what is called good at building sentences is a person who firmly holds *pangngaderreng* (norms, culture, and tradition). Spradley (1980) explains that domain analysis always follows three keywords, they are included, semantic relationship, and cover terms.

Relationship patterns or attributes from tradition *mappadendang* consists of *ade'* (tradition), *asseddingeng* (unity), *paseng toriolo* (ancestral message), *assikanengeng* (brotherhood), and *reso* (hard working). All of these cultural terms are classified as encompassing terms called the concept of sources of wealth or capital. According to the cultural knowledge of the local community that these five terms (tradition, unity, ancestral messages, brotherhood, and hardworking) are the source of wealth capital, they are the greatest value even exceeds the value of material assets. Village chief of Lallatangsaid that:

*"Mappadendang becomes a motivation for the society to work harder. They work hard to get their sustenance, in the hope of sharing the results of their works to others".*

He also said:

*"Mappadendang is one of the ancestral messages. If it is conducted late, there must be a strain of voice padendang from the the river and or from the mountains at night. It becomes a sign of commitment for the current generation that mappadendang should be conducted soon".*

*Paseng toriolo* (ancestral messages) can be defined as wealth or capital resources of the society because they are commitment that create unity. A public figure was interviewed to support the village chief's statement. He said:

*"If the time for the party (tradition) should be done but the society forget it, there will be a voice of mortar in the night. That's why the villagers keep doing it to respect and follow ancestral messages to date".*

One of the people who live at this village also added:

*"Our ancestors said, "Whoever follow their ancestors' advice, they will find sources of wealth or capital".*

Referring to Kajao Laliddong's dialogue which describes the answer to Arumpone's question that as for the main of property, O Arumpone, it is not to let your people be scattered. *Ade* is a cultural term covered means the customs passed down by the ancestors to today's society in the form of tradition (*mabbette, mappadendang, mabbaja-baja kampong, maggere*) or a form of moral advice as a guide in various citizens' routines whose has been proven real life.

The sacred *ade* provides enlightenment to the community in matters of humanity and the behavior of social relations. The statement of *do not let your people scatter* is interpreted by Lallatang's society as unity and understood as the most fundamental wealth and capital resources. Material wealth is considered useless, if it is not used to maintain unity for the common good. Treasure for Lallatang's society cannot create or buy harmony and peace among the society. Only attitude and firmness maturity to the principle of unity, extraordinary benefits can be gained.

***Paseng toriolo atau sennu-sennungeng*** (ancestral message) is an ancestral advice about life and morality which can impact positively or negatively to the life of both individual and society. *Sennu-sennungeng* is an act that refers to the advice of the ancestors to get goodness from Allah SWT for what the society do. ***Assikanengeng*** (kinship) is a fraternity which intertwined between citizens which are developed from family, relatives, and acquaintance. ***Reso*** (effort) is defined as work or working. For Lallatang's society, this term is broadly interpreted with holding on to ancestral advice as stated by community leaders that:

*"Only by working hard consistently, people can get God's love and mercy".*

For the society of Lallatang village, working is defined not only as routinity to get livelihood, but *reso* is also defined as social worships which supposed to be done based on the rules of ancestral advice to gain love and mercy from God (Allah SWT).

### **Taxonomy Analysis of Mappadendang tradition**

The taxonomy analysis is used to organize findings through one common semantic relationship so that the organization of the terms covered is getting more focused. By this focused observation, the researchers conducted an in-depth investigation and choose one focus of study from nine cultural categorizations which are covered. This pattern of semantic relationships produces connections between concepts, dimensions, or elements and characteristics or traits as an inseparable part of the conceptualization process. The wealth or capital resource concept consists of five cultural concepts, they are *ade'* (tradition), *asseddingeng* (unity), *paseng toriolo/sennu-sennungeng* (ancestral advice), *assikanengeng* (kinship), and *reso* (hardworking/effort). Mattulada (2015) *ade'* (tradition) includes all human endeavors to privilege themselves in common life in all fields of culture. Every aspect of culture contains aspects *ade'* and *ade'* that's what gives content to pangngadereng (cultural system). If pangngadereng is collecting of many *ade'* (tradition, it can be said that pangngaadereng is a form of Bugis culture and *ade'* is a concretization of incarnation according to cultural aspects, both in the form of ideal values, customs, tradition, and others called singkeruang (behaviors) also called barangkau', as well as in a physical form called abbaramparangeng.

In general, the scope of pangngadereng is *ade'* which manifests in all aspects of life. From the interviews with community leaders and religious leaders, it was revealed that the community's emic and phenomenon in the context of their traditions stated that:

*“Our tradition in Lallatang village, we have public tradition namely cleaning and tiding community environment from wild plants, play the mortar together. These two traditions are followed by other traditions such as making obligatory traditional meals such as massawa, mabbokong, andmakkampaloand accompanied by the tradition of slaughtering animals according to the ability of each citizen”.*

Characteristics of each concept dimension of *ade'* show the procession of different traditional procedures. Community emic and actions with the same pattern are explained coherently by educator figures, then categorized into dimensions of the concept of unity. Its characteristics show the essential meaning of each charge of its activity. Furthermore, the concept dimension *paseng toriolo/sennu-sennungeng* consists of *patiroang deceng, gau*

*paddennuang, and addupang traditions*. Each characteristic of the dimensions of this concept shows the essence of work behavior and social aspects of citizens. The function of *sennu-sennungeng* is one of the best ancestor best practices in human life.

In the dimension of the concept of kinship, sibling relations consist of *assisompungeng* (relationship) and *tettong tungke'* (independent). *Assisompungeng* contains *massilessureng* (fraternity) and *massiajing* (alliance). Dimension of *reso* consists of *mattunru totoi* (hard-working), *pacurung/tanra*, and *pammase puang*. The characteristics of *mattunru totoi* consist of *tinulu na laku-laku* and *sibaling reso*. *Pacurung/tanra* means relying on benevolence cues that include cultural behavior practices based on cultural knowledge such as *ompo keteng* (moonrise), *pattaungeng* (Buginese new year), and *waempubbu* (water sign) as the use of natural signs. The content characteristic of *pammase puang* consists of *sitinaja* and *nyameng kininnawa* (happiness). These three are the essence of emic and cultural knowledge that cannot be separated because they are related to *pacurung* (natural signs). Society works hard or *mattunru totoi* to get what they expect, although the results are still based on *pammase puang* (the blessed and love of God/Allah SWT).

### **Componential Analysis of Mappadendang Tradition**

This last step is the final confirmation of the relationship between domains and subcategories within the domain. This step is used to reach understanding (emic) about contrast paradigm (binary) to the actor of *mappadendang* tradition in the scope of family, environment or neighbor, and society in Lallatang village. The concept of the wealth or capital resource arises from this tradition that contains the following simplified dimensions: *ade'*, *asseddingeng*, *paseng toriolo / sennu-sennungeng*, *assikanengeng*, and *reso*.

Relevance of emic and community's activities in *mappadendang* tradition has correlations with several Kajao Laliddong's arguments toward the questions of Arumpone; the source of wealth and capital is not letting the society be scattered; do not sleep at night and noon to think of the wealth of the state (*reso*); paying attention of the cause and effect why something happens before action (*paseng toriolo/sennu-sennungeng*); telling the truth (*assikanengeng*). This can be achieved if it is based on good intellectuality (*acca*) along with good integrity (*lempu*).

### ***Ade' in the context of mappadendangtradition***

*Ade'* in Mattulada (2015) is concretization of the embodiment of ideal values in the form of customs, a culture which is called *singkeruang* (behaviors) also called *barangkau'*, as well as in a physical form called *abbaramparangeng*. The value of humans in making themselves special is determined by all the values included in the *ade'*. The society has a mutual understanding that their culture aims to establish a vertical relationship with God/Allah SWT through praying together (*doang sipulung*) as an embodiment of ideal values in the form of customs or culture that called *singkeruang* (behavior). Horizontal relationships with human beings through welcoming and serving guests who come to the house or village (*mappanre tau pole dan mabbere'*) as a physical form called *abbaramparangeng*.

*Mappadendang, mabbaja-baja kampong, massawa', makkampalo, and mabbokong* along with *maggere* further strengthen its existence in shaping the character of citizens in Lallatang village who seeks to show gratitude to the Khaliq for the harvesting by His grace and share the results with the public. The significance of this tradition has reached the level of civilized citizens because there is no longer a visible difference between the paradigm (emic) and act. Thus *ade'* can enlighten and prosper the society. The vertical and horizontal relations are interpreted and acted upon by residents in Lallatang village as the actualization of wealth or capital resources whose value is immeasurable in material form.

### ***Asseddingeng in the context of mappadendang tradition***

Kajao Laliddong once said that one coconut leaf stick is too small, however, if those sticks are tightened and united, they cannot be broken, especially if many people unite. *Asseddingeng* (unity) is a concept of unity in various aspects of the social life of citizens in Lallatang which contains three dimensions of the concept, namely: *patettong ade'* (enforce customs), *doang sipulung* (prayer together), and *madduppa tau pole* (serving guests). This principle is highly respected by the Lallatang's society as a very important element to realize *asseddingeng* in all aspects of human life. *Asseddingeng* which continues to be intertwined as a unifying symbol of the Lallatang society is built from a family and neighborhood base becomes a shared spirit and guide for the community to behave.

The success of citizens in realizing the unity cannot be separated from the second concept dimension of the concept *asseddingeng* is that *doang sipulung* tradition. *Doang sipulung* (prayer together) includes three important aspects that indicate the goals to be achieved from *mappadendang* tradition which involve *tanra sukkuru* (a form of gratitude), *rennuang*

*barakka* (wishing blessings), and *topada salama* (safety or common good) from all activities, works, and other social interactions. The last concept dimension of the *asseddingeng* is *madduppa tau pole* (serving guests). *Mappanre tau pole* (giving food to the guest) and *mabbere* (alms) are two traditions that are attached to the activity of *madduppa tau pole*.

This activity is carried out both in *baruga* and served at the residents' homes, followed by activities *mabbere* (sharing food) to the special and general guests just before they left the procession site of *mappadendang* tradition. This is the embodiment of action *mappasenrupae* (similarity = equality) as an action that stems from *rapang* which serves as a stabilizer like a law: it maintains consistency, uniformity, and continuity of action from the past to the present and the future.

### ***Paseng Toriolo/Sennu-sennungeng (ancestral messages) in the context of mappadendang tradition***

Kajao Laliddong once said: oh... *Arumpone*, people who are excellent at saying words or giving advice are people who do not make mistakes in giving *rapang* (examples/parable). Lexically *rapang* is defined as an example, parable, allusion, or metaphor. One function of *rapang* is a protection tool in the form of words, advice, or a kind of magic repellent that functions as (a) protecting public property from personal intrusion and (b) protecting someone from danger.

Another community leader also explained about the dimensions of *paseng toriolo/sennu-sennungeng* is that *gau paddennuang*. According to him, *gau paddennuang* is an attitude or an action that indicates an expectation for all the goodness as an implication of an effort to achieve prosperity for the society in Lallatang. Those conditions include family, neighborhood or relatives as well as the wider community, which contains two characteristics namely *assabareng* and *akkuragang*. *Assabareng* is an intention towards goodness in the people or a group of people hearts as a motivation to get positive energy before they start their activities.

This faith is not a blind belief in an uncertain gain in the future, but it is a belief that springs from the knowledge of *paseng toriolo/sennu-sennungeng* which has high factual accuracy based on the experience of the ancestors. *Akkuragang* is a good endeavor to an action or activity to get a good result from a good resource. *Akkuragang* as the embodiment of *assabareng* is believed by the society in Lallatang to have the exceptional of accompanying *assabareng* (cause) that leads to the expected goals and objectives.

### *Assikanengeng in the context of mappadendang tradition*

*Assikanengeng* means kinship (brother/sisterhood) as a source of wealth or capital in various social activities with the aim of mutual progress and prosperity. The concept *assikanengeng* has basic characteristics that are covered through interviews with residents namely *assisompungeng* and *tettong tungke*'. According to an educator and a community leader in Lallatang that *assisompungeng* is a condition that arises because of kinship. It also means *assisompungeng* is a kinship that was born not only because of genetics but also because of the similarity of views and social interests. For people in Lallatang, *assisompungeng* has two important factors that form a family, namely: *massilessureng* or kinship that arises due to genetic factors and *massiajing* or kinship caused by social interaction.

*Massiajing* is interpreted by the Lallatang society as the embodiment of a family attitude that they can show to everyone without distinguishing one from another. One of Lallatang citizens said that for all people who visit Lallatang either for the mappadendang tradition or for other activities, the residents consider and treat them as relatives. This also means that the meaning of relatives for the Lallatang residents is not only friends and acquaintances but also other people who are not yet known. The main reason they treat everyone equally is the principle *sipakatau* or humanize each other as a way of in their environment. This also correlates with Kajao Laliddong's dialogue with Arumpone that *mappasiswae* (mutual heal = reinforce), and *siariwawongnge* (mutual respect) is the starting point of speech which is also an element of pangngadereng.

The behavior most avoided by Lallatang residents is *tettong tungke*' (individualistic). This behavior shows a person prefers to live alone compared to living together with others. *Tettong tungke*' is an attitude that arises from the family due to differences in views, interests, and other things and can have implications for social life in the environment. This condition is caused by two factors: firstly, considering himself as *a tau ling* or alien, and at the end, they consider to live alone (*mallaing*). Secondly, separating themselves from the family environment and the community.

This condition is interpreted by Lallatang residents as people who have high egos and have the potential for improper attitudes and social incompetency. Some people that behavior previously, but by natural selection, returned and realized that they could not contribute to society. Until now, both in the family environment, as well as in the community, this kind of situation would be difficult to find.

### ***Resoin the context of mappadendang tradition***

The results of interviews with community leaders, religious leaders, educational leaders, and residents in Lallatang obtained an explanation that the dimensions of the concept of wealth or capital resources were formed and built from the term *reso*. *Reso* is the condition of a person when doing a job, whether it requires certain skills through formal, non-formal, or even informal education.

Generally, Lallatang residents work on agricultural and plantation land, some others work in the fields of trade, animal husbandry, carpentry, education, and entrepreneurship, especially swallow nests. Practically, *reso* consists of three characteristics, they are: *mattunru' totoi* (working hard), *pacurung/tanra*, or reading the natural signs from *the paseng toriolo / sennu-sennungeng* (ancestral advice) leaning on *pammase puang* or leaving the results to the grace of Allah SWT. This condition is in line with the statement of one community leader who stated that "Only by working hard consistently, the human being will get Allah's mercy easily.

The characteristic that forms the dimension of *reso* is *pammase puang* or mercy of Allah SWT for efforts to achieve the benefit of life for the Lallatang residents. This character has two indicators namely *sitinaja* or eligibility on input, process, and output from what they have tried *asnyameng kininnawa* which shows good prejudice for all the results obtained. The attitude of *sitinaja* becomes appropriate behavior by considering every available resource, required process and predict the results to carry out their work.

People in Lallatang believe that when the works are done with *sitinaja*, it will give an optimal result and a better blessing from Allah SWT. As for *Nyameng kininnawa* is a prejudiced attitude towards Allah SWT and/or to humans as work partners. This attitude can be shown by residents through *sennu-sennungeng*, by considering *pacurung* or signs of nature as a form of good acts with the hope of better results. Character *nyameng kininnawa* will appear to be special for the citizens because they have tried everything to get the grace of Allah SWT. This condition is in line with Rahim (1982) who classified Kajao Laliddong's thoughts based on five essential topics that consider as a conceptual representative, they are (1) *Acca*, (2) *Lempu*, (3) *Makamaka*, (4) *Sitinaja*, dan (5) *Nyameng kininnawa*.

The description of the paradigm of family, neighbors, and residents related to the concept of sources of wealth or capital from the *mappadendang* tradition generally does not have a significant difference except for certain things such as the concept of the 'ade' dimension in the *mappadendang* tradition and *mabbaja-baja kampong*. Residents in Lallatang have a common understanding that this tradition has become a common culture so that it needs to be

preserved, held, respected together as a cultural beauty that becomes the character and pride of the culture handed down by the ancestors. The value of this tradition cannot be measured materially. Regardless of the material value, the people are proud to be involved in making it happen, even though they have different expressions and roles both in the capacity and quality.

### ***Research Limitation***

This study has limitations in obtaining more detailed Lontara manuscripts about Kajao laliddong's thoughts because most of the relevant manuscripts have been damaged and some are unreadable even though they have been digitalized by the national and regional libraries. One of the sources used by the author in this study is the records or collections of Lontara owned by the Lallatang's society that are kept private so that the researchers have difficulty in obtaining more accurate sources. The next researcher is expected to look for and explore more factual Lontara manuscripts that not only contain philosophical explanations of values but also find evidence or real artifacts so that they can strengthen a more authentic conceptualization.

### **CONCLUSION**

Refers to the emic of Lallatang residents related to *mappadendang* tradition and the way they conduct their roles, it can be concluded that the concept of wealth or capital resources contain some dimension such as tradition (*ade'*), unity (*asseddingeng*), ancestral messages (*paseng toriolo/sennu-sennungeng*), kinship (*assikanengeng*), and hard-working (*reso*). The concept is relevant to some of Kajao Laliddong's thoughts like *ade'*, *asseddingeng*, *mappasenrupae*, *acca*, *lempu*, *sitinaja*, *nyamengkininnawa*, *getteng*, *sipakatau*, and *pammase puang*. The concept is based on two essential aspects, namely, intellectual utilization (*acca*) and integrity (*lempu*) with good integrity common good can be gained "humanizing human". The concept of wealth or capital intellectual capital (*acca*) of humans comes from the integrity (*ade'*, *asseddingeng*, *mappasenrupae*, *lempu*, *sitinaja*, *nyamengkininnawa*, *getteng*, *sipakatau* dan *pammase puang*). The concept is important to revitalize in the midst of the unclear direction of developing the quality of Indonesian human resources, which is dominated by strengthening competence (intellectuality) but ignoring integrity which should be able to direct intellectuality in the right direction.

Ideally, without integrity, the intellect will be lame and tend to bring harm. The concept of intellectual capital and integrity today is developed from the philosophy of western culture which tends to be individualistic, not from the eastern culture which is more collective. This

fact brings Indonesian people almost lost their identity. Empirically, the concept of the source of wealth or capital based on Kajao Laliddong's thoughts can be revitalized into the concept of subjectivity intellectual and integrity to complete welfare fulfillment which has been dominated by objectivity in economic development. Information on the achievement of prosperity is usually presented in accounting with a logical formula for prosperity (assets) that comes from liabilities and or material capital which can be objectively complemented by measures of subjectivity, namely integrity, and intellectuality. Thus, traditions and various other sources of cultural wealth throughout Indonesia can be revived and developed to become a valuable identity for the prosperity of the Indonesian nation.

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