
Siri' Culture of Makassar Women in Pakarena Anida Dance

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Makassar ethnic is one of the ethnic in Indonesia, precisely in South Sulawesi. Previously, local values were still deeply embedded in Makassar women, one of which was shame or *Siri'* culture. Nowadays, Makassar women have been influenced by modernization behavior and technological trends, which largely affect the value of *Siri'* on Makassar women. Realizing this, a good principle instilled in Makassar women is to re-introduce the shame or *Siri'*. The purpose of this study was to determine the *Siri'* culture in Makassar women which can be used as a guide in life. Pakarena Anida dance contains values that serve as guidelines for Makassar women to determine their attitude in what they should be. The values contained in the Pakarena Anida dance are life values that uphold self-respect, politeness, and patience. The method used is descriptive qualitative with ethnocoreology approach.

Keywords: *siri' culture, Makassar women, Pakarena Anida, dance*

INTRODUCTION

Starting from the *To manurung* mythology found in the Makassar community that the origin of the ancestors of South Sulawesi was an angel who came down from the sky teaching humans how to survive such as gardening and so on. (Nurwahidah, 2015). From this mythological story, it has developed into a culture in the Makassar tribal community. This culture has become an art, one of which is the Pakarena Anida dance, which is danced by women from the Makassar tribe.

This culture has become an art, one of which is the Pakarena Anida dance, which is danced by women from the Makassar tribe. The culture that Makassar women hold fast to *Siri'* culture is shame (a psychological condition) that breaks down into human dignity. To become a philosophy of life for the Makassar people which is manifested in *Pangngadereng* (culture) as well as social and religious life. As a philosophy of life, *Siri'* has become the core value of Bugis culture until now and has experienced a dynamic that marks a shift in *Siri'* values.

One of the effects of modernization is a shift in values. This can be found from the changes that occur in society. When new interesting elements are found, the community will slowly but surely follow these values. The most obvious phenomenon is the pattern of a glamorous and consumptive lifestyle. The proliferation of entertainment complexes and luxurious luxury hotels in big cities is a variable that helps explain what causes the socio-cultural and traditional changes of urban society.

Based on some of the case descriptions above, it can be seen that the *Siri'* Makassar culture in terms of self-esteem, dignity has not changed. However, the meaning and implementation have changed. Thus, a lot of deviant behavior developed in an attempt to activate *Siri'*. This happens in line with the times that are slowly eroding the joints of human values.

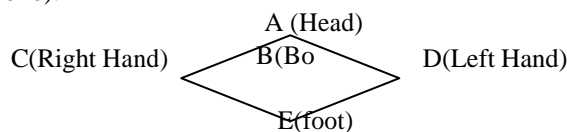
The integration of Siri culture with Makassar women is reflected in the Pakarena Anida dance. Female dance which existed in South Sulawesi has important role, and almost all kinds of female dance which exist in South Sulawesi place women as its expression media, so the dance works of South Sulawesi are dominated with the kind of female dance. Woman is identical with softness which used to call as feminine as supported by woman body which is destined to has beauty value which is differ from men and woman become the object of meaningful expression. Become a feminist also means to understand that before women are identified with whatever race, nationality, party or family, you are a woman. The tough and progressive feminist try to produce the writings made by women who think through their body and feeling in the context of local experience. This nature existed in the figure of Andi Nurhani Sapada. One pioneer of female dance in South Sulawesi is Andi Nurhani Sapada. She becomes the agent of changes in creating dance to prove that women also can make something for her region. She has created many female dances in South Sulawesi and her works are accepted by people, even become unique characteristic of the region in South Sulawesi, such as Pakarena Anida dance which has been unique characteristic of female dance in South Sulawesi.

In the short time, the appearance of dynamical and gently Pakarena Anida dance is preferred by wide public. Pro and contra toward Pakarena Anida dance which is made by Andi Nurhani Sapada is reasonable, because each human has the right to make a work, creativity without the limitation imposed to her/him, who want to make breakthrough in art in South Sulawesi. Makassar women have thinking that women should act in accord with the rule prevailed in their region for example Makassar women who come from Sidenreng Rappang regency. They think that their life should be in accord with their custom guidance. Those women have such thinking because they believe and see the example from their environment. It is termed *Pammali*. *Pammali* according to Makassar tribe people is the forbidden thing that if someone break it, then he or she will get the revenge from it.

METHODS

To see Makassar ethnic women, it is necessary to have a concept that will be made to classify the characters they have. The first starts from looking at the pattern of action, which is the behavior of the Makassar women (women who are teenagers to adults). The second is seen from the social order, namely from the family that raised him. The third of their mindset determines the principles and opinions. And from the three things above, the researcher is supported to analyze the values of the Makassar noble women (Keesing, 2014).

Citation: The scalpel in this study uses folklore theory to find values in Makassar women, while the ethnochoreology approach is used to analyze the variety of movements, forms, values that exist in the Pakarena Anida dance. Therefore, descriptive analytical research is used in this study and is supported by data collection from literature studies, observations, interviews, and documentation studies related to data obtained from the Siri' culture of Makassar women in the Pakarena Anida dance. Literature studies are very helpful in finding the concept of siri' culture in Makassar women which is marked that Makassar women's figures have honest values (*Lambusu*'), *Cara'de*' (Smart), *Barani* (Brave), and *Kalumanyang* (rich). The basic value of this philosophy is called the term "*Sulapa 'Appa*" which means in the Makassar tribe, namely the quadrilateral of the human body (Iswary: 2010).



If these four traits are combined and applied to the quadrilaterals of the human body, then (A) the head is associated with the intelligent nature (*Cara'de*), (B) the body is related to honesty (heart), (C), and (D) the left and right hands. the right hand is associated with wealth, (E) the foot is associated with courage (steadfast in principle). (Iswary: 2010).

RESULTS AND DISCUSSION

Jamilah and Toni in 2017 conducted research entitled “The Meaning of Movement and the *Dogang-Dongang* Pakarena Anida Poems in South Sulawesi. This research reveals about the meaning of movement and poetry of *Dongang-Dongang* Pakarena Anida. Nurwaidah in 2016 conducted research entitled “Ragam Pakarena Sambori’na Movement”. This study reveals the design in producing a variety of Makassar ethnic dance movements through the volume technique. Abdillah Mustari in 2016 conducted research entitled “Women in the Social Structure and Legal Culture of Buginese -Makassar”. This study reveals the position of women in the social structure of the Buginese -Makassar society. Andi Dwi Resqi Pramana in 2019 conducted a study entitled “Pakarena Anida Dance as the Image of Makassar Noble Women in South Sulawesi”. This research reveals the values of Makassar noble women. Subri and Mahsyar Idris in 2016 conducted research entitled “Study of the Cultural Reconstruction of *Siri'* Buginese in terms of Islamic Education”. This study reveals the concept of *Siri'* in Buginese society from the perspective of Islamic education. Makassar tribal culture, namely *Siri'* Culture which is integrated with the Pakarena Anida dance, shows results in the form of guidelines or guidelines for life that Makassar women always hold in their daily activities.

A. The Meaning of Pakarena Anida Movement

The entire movement or form in Pakarena dance of Anida version is done concurrently. It shows an integrated unity, so it appears and felt harmonious. The dancers’ cohesion in group choreography harmoniously enlivens the form of the dance. According to La Mery concept, there are some elements to identify the composition in the dance. The elements are floor design, upper design, music design, dramatic design, theme, make up/costume, hairdressing, and setting are called as dance composition elements. The following are the elements:

1) The movement of Pakarena Anida dance:

- The movement initiated by first gesture with the left hand circled toward the belly and the fingers point to downward. It is the value which uphold self-esteem, because there is guidance in Buginese philosophy that among Buginese people there is proverb which say about a woman “Tellu Riala Sappo: Tauwe Ri Dewatae, Siri Ri Watakaleta, Nenniya Siri Ri Padatta Rupa Tau.” It means that there are three fences in life: the fear of God, feeling ashamed to the self, and feeling ashamed to human fellows. This figure existed in Dato Museng’s wife namely Maipa Daepati who is willing to sacrifice her life to uphold her self-esteem as a wife. Because when Dato Museng left to fight against the colonial, Maipa asked her husband to kill her in order that the colonial did not arrest her and made her to become the colonial servant.
- Sitaklei in movement variation means visiting each other, exchange the place. It is the manifestation of togetherness when doing work which needs help of many people or mutual help, doing work together, particularly when holding the party or go into mourning.
- Sonnyaya which means dreaming or imagining. The version of sonnyaya movement contain the message or advice for someone that they should not like to dream or imagine. It means that someone is expected not to become lazy person who only wait for uncertain thing. Try to be more meaningful than only expecting uncertain thing by dreaming or imagining.
- Accarammeng is to look in the mirror. The meaning of this movement is that people should notice themselves first before the others notice them. It means that each person should introspect him/herself, seeing the weakness in self and do not reveal other person’s weakness or mistake.
- Anging kamalino or variation of Ma’sulapa appa or four pointed of compass year. It relates to Sulapa Appa concept which relates to understanding the power of Sumanga or soul which describe human nature as having water, fire, wind and earth nature. In Lontara, it is mentioned that those four natures are sulapa’ appa (square) which should be possessed by each good leader. In addition coming from good descent, someone who want to be good leader must also warani (brave), macca (intelligent), sugi’ (rich), and panrita (pious).
- The version of renjang-renjang is the last version of Pakarena dance. Renjang-renjang is walking to the right and left. That movement means asking permission to leave. Everything began with good intention and ended with something pleasant.

Pakarena Anida:

- a) The jewelry worn: • Kutu-kutu (throne) • Pinang Goyang (hairspin) • Bunga Nigubah (composed flower), the hairbun called as simboleng with two sorts: Simboleng Bunga Sobollo, worn for casual party, Somboleng Pantira, worn for official party. • Bangkara (earrings) • Rante' (necklace) • Sipasang Jima-jima (amulet) • Sulepe Pata-pata • Ponto La'bu (long bracelet) • Tamba (small bracelet).
- b) The clothes: • Baju Bodo (red and green colors) • Sarung Tope is sarong with only yellow and white colors. • Selendang (long cloth worn on shoulder) • Fan
- c) Musical instrument and accompanying song: • A pairs of kettledrum, one is in the front and the other one is in the back. • Dengkang (gong) • Puik-puik (a kind of flute)

It is thought that Folklor theory suited with this article in order to reveal Makassar women's value which based on local wisdom. Etymologically, the word "folklore" is Indonesian word of English word folklore. This word is a phrase, derived from two words folk and lore. Folk is a group of people who have physical, social and culture characteristics which differentiate them from another groups. These identifying characteristics among other are the similarity in the color of skin, hairstyle, occupation, language, education level, religion or belief. But the more important thing is that they had had a tradition, namely the habit which had been passed from generation to generation, at least two generations, which they admit as their collective belonging. Besides, they aware of their own group identity (Gandi,2011). On one side, Folklor can be used as educational media and on the other side as educational resource for children. As coercion tool and social control in order that people obey the norms, folklore contain "the myth" which control humans to do something or forbid them to do something. In Makassar tribe, this myth called as *Pammali* as had been explained earlier. The similar concept also suggested by Komalasari that the value concept comprise logic, ethic, and esthetic and viewed as basic value in various life aspects (Living Values) [17,18]. Local value in Pakarena dance contain living values which will become life guidance for Makassar people [19].

CONCLUSION

exclusive value in them that compares to other ethnic women, but they want to maintain their dignity as women who will later become mothers who educate their children in the future. Siri' culture is very inculcated to be owned by every Makassar woman to serve as a life guide in socializing and acting appropriately, not excessively, so that dignity (*Siri'*) is maintained. Like the folklore figure Sitti Naharirah as a wealthy merchant (*kalumanyang*) who is not only about her material possessions, but also the wealth of her heart by always showing patience and resilience in dealing with the various life problems she faces. The values possessed by the Makassar woman are also reflected in the variety of dance movements of Pakarena Anida, of course. It is proven by the various movements of *A'Jappa Pasussu* which means to be careful in stepping or acting so that there will be no regrets later.

Gentle and feminine behavior is also highly reflected in Makassar women. But also, it is starting to disappear among Makassar women, due to several factors, including the influence of the current era which requires Makassar women to follow the trend of modernization. That is so influence many important things in behavior and action. Local culture has taught good things to Makassar women in particular. some of the lessons contained in the Pakarena Anida dance also become a guideline as a Makassar tribal community that upholds cultural values based on local wisdom.

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