

## The Meaning of Sipakatau Sipakalebbi Sipakainge in Wajo (A Semantical Analysis)

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### Abstract

This study raises issues about what it means and how to apply sipakatau, sipakalebbi, sipakainge in Bugis culture. This study aimed to get an idea of the meaning sipakatau, sipakalebbi, sipakainge, in Bugis culture and to know how it is applied in Bugis culture. There were two benefits in this study, the benefits of theoretical and practical benefits. The model of this research was qualitative models. The stages in this study were under preparation, data collection, and data processing stages. Data were analyzed based on the words, sentences and paragraphs. Analysis of the data in this study presented informally, by formulating with ordinary words. The result of this study indicate that the meaning of sipakatau is mutually humanizing, sipakalebbi is mutual understanding or respect and sipakainge is remind each other. Based on the observations stated sipakatau, sipakalebbi, sipakainge days ago still heal tightly by Bugis community of Wajo, because they think that this culture that has a message from the ancestors. Whereas in the present, in urban culture, the bugis culture is heading to extinct due to globalization, but in rural areas there is still a applied well.

**Keywords:** Sipakatau, Sipakalebbi, sipakainge, Wajo, Culture

### Abstrak

*Penelitian ini mengangkat masalah tentang apa artinya dan bagaimana menerapkan sipakatau, sipakalebbi, sipakainge dalam budaya Bugis. Penelitian ini bertujuan untuk mendapatkan gambaran tentang makna sipakatau, sipakalebbi, sipakainge, dalam budaya Bugis dan untuk mengetahui bagaimana penerapannya dalam budaya Bugis. Ada dua manfaat dalam penelitian ini, manfaat teoretis dan praktis. Model penelitian ini adalah model kualitatif. Tahapan dalam penelitian ini adalah tahap persiapan, pengumpulan data, dan pengolahan data. Data dianalisis berdasarkan kata-kata, kalimat dan paragraf. Analisis data dalam penelitian ini disajikan secara informal, dengan merumuskan dengan kata-kata biasa. Hasil penelitian ini menunjukkan bahwa makna sipakatau adalah saling memanusiakan, sipakalebbi adalah saling pengertian atau saling menghormati dan sipakainge saling mengingatkan. Berdasarkan pengamatan sipakatau menyatakan, sipakalebbi, sipakainge hari yang lalu masih sembuh dengan kuat oleh komunitas Bugis dari Wajo, karena mereka berpikir bahwa budaya ini yang memiliki pesan dari nenek moyang. Sedangkan di masa sekarang, dalam budaya urban, budaya bugis sedang menuju kepunahan karena globalisasi, tetapi di daerah pedesaan masih tetap diaplikasikan*

**Keywords:** Audiovisual media, learning, Arabic

### 1. Introduction

Indonesian society constitutes one of compound society, which consists of various tribes and background of different culture, Each of ethnic groups has culture identity and has value forces of glorious culture which become orientation in space of their life which developed and appropriate with their own environment. Although each of ethnic group has different culture patterns, but there are few of ethnic groups which

have similarity for there is interesting among one ethnic and another, so that it arouse events which have influenced each other among one culture and another.

Society in south sulawesi province consist of four ethnics, they are Buginese, Makassarrese, Mandarese, and Torajanese. Every ethnics has traditional ceremony which richest its culture.

Such as other areas in Indonesia, Wajo in south Sulawesi has inherited tradition that can not be detached and separated from the part of cultural life of society as a whole, because customs and cultures which grown and devolved since the days of the Kingdom of Wajo were very much.

According to Koentjaraningrat in his book under the title *Manusia Dan kebudayaan Indonesia* (Koentjaraningrat, 1971 :387), say that Indonesia value culture system is the value combination in mind for most of societies in a country, according to him, talking about culture is something that what we think important and something which is valuable.

In addition, cultural traditions were born before it was created, in having formed the culture, the culture shared by a certain group of people and passed on to offspring. Culture inherited from generation to generation that was going to become a tradition. Tradition can also be interpreted in a particular culture or a representation of the culture itself, for example the traditional of Sipakatau, Sipakalebbi, Sipakainge in Wajo.

Introduction of Semantic (Nick Riemer 2010 :1) Semantic is the study about meaning in language. The language can be a natural language, such as English or Navajo, or an artificial language, like a computer programming language. Meaning in natural languages is mainly studied by linguists. In fact, semantics is one of the main branches of contemporary linguistics. Theoretical computer scientists and logicians think about artificial languages. In some areas of computer science, these divisions are crossed. In machine translation, for instance, computer scientists may want to relate natural language texts to abstract representations of their meanings; to do this, they have to design artificial languages for representing meanings.

There are strong connections to philosophy. Earlier in this century, much work in semantics was done by philosophers, and some important work is still done by philosophers. Anyone who speaks a language has a truly amazing capacity to reason about the meanings of texts.

Semantics is the subfield that is devoted to the study of meaning, as inherent at

the levels of words, phrases, sentences, and larger units (termed texts, or narratives). The study of semantics is also closely linked to the subjects of representation, reference and denotation. (<http://cslstherapy.com/semantic-language/>)

Semantics probably won't help you find out the meaning of a word you don't understand, though it does have a lot to say about the patterns of meaningfulness that you find in words. It certainly can't help you understand the meaning of one of Shakespeare's sonnets, since poetic meaning is so different from literal meaning. But as we learn more about semantics, we are finding out a lot about how the world's languages match forms to meanings. And in doing that, we are learning a lot about ourselves and how we think, as well as acquiring knowledge that is useful in many different fields and applications. (<http://web.eecs.umich.edu/~rthomaso/documents/general/what-is-semantics.html>).

Lexical semantics as an academic discipline in its own right originated in the early nineteenth century, but that does not mean that matters of word meaning had not been discussed earlier. Three traditions are relevant: the tradition of speculative etymology, the teaching of rhetoric, and the compilation of dictionaries. Let us briefly see what each of the three traditions involves, and how they play a role in the birth of lexical semantics as an academic enterprise.

At the beginning of his *Griechische Bedeutungslehre*, Max Hecht sums up the disciplinary position of historical-philological semantics (1888: 5). (Semantics is linguistically valuable to the extent that it chronologically classifies meanings in the interest of lexicography, and writes down the laws of semantic change in the interest of etymology. To the extent, however, that it derives these laws from the nature of the mind and that it writes a history of ideas-meanings are ideas-it falls within the realm of empirical psychology.)

The expressions and concept of these terms "Spakatau, Sipakalebbi, Sipakainge" actually have the same meaning and purposes. Buginess as the multiple of the cultures have been committed and implied these terms for a long time until now. In Wajo societies's life, Wajo was known with three

characteristics which could be oriented in social life. These characters are Sipakatau, Sipakalebbe, Sipakainga. To make clear of these study, these expressions will be tried to give their meaning from the buginess words approach.

The buginess of the word "Sipakatau" refers to the human relations. This means that people must respect one another in a society. Sipakatau is also concerned the characteristic of a human which think that a human is human. In social life, we have to look at everybody is the same. There is not discrimination among the others as human being. The main poin is we have to respect everyone whatever they are, they are rich or poor. We are the same in front God.

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Sipakainnge is a characteristic which everyone always remind to each other. The thing that cannot be forgotten is everybody has weakness, so that is why, nobody is perfect, although human is the most perfect in creating of God in the world. In one side, The concept of this word "sipakainge" guides the human in a society to keep the relations. When people remind one another, they will get good relations. The meaning expression of this word also has a closed term of Al – Qur'an that we have an obligation to remind each other in the sake of goodness. However, people as a slave will have a forgotten character. Sometimes we make mistakes out side of mind and control. For keeping this matters, Sipakainge is meant to assert for all people in social life.

Sipakalebbe is the prohibition things that human is forbidden to see the other one in their weakness. It is like we always remember that human's goodness and forgetting human's weakness. Every single human has instinct which is happy to be praised, so everybody has to praise to each other and assuage the relation with each

other in milieu. To keep the good social system, this word "sipakalebbe" shows to the people that the concept "reflect and give pharase to the others" are important to be implied in society. We can get our purposes in one system, when we have the norms to be kept. A son must reflect and give affection to his parents as well as the parents must love their children. In a government system, a leader also must guide their members for respecting and loving. The meaning of this word "sipakalebbe" is very important for buginess people to keep relations in a social life. This paradigm has been agreed and implied for a long time. And, this term will also run forever in their lives.

If the writer observe carefully the process of the establishment of the Kingdom of Wajo, it can be said through the founding of the three phases: 1) Cinnotabi, 2) Liputel-lukajuru Boli, and 3) Kingdom of Wajo.

From 45th Arung Matoa Wajo, recorded in Lontara Sukku'na Wajo is the most famous Arung Matoa Wajo VII Puang Rimaggalatung (1498-1628). In his days, other than as a statesman also known as legal philosophers and of economists. Practical during rule, there are a lot who were under the affairs in surrounding Wajo, there are some of them are who willingly offered to join without embattled, among other: Timurung, Pammana, Soppeng, Enrekang and Batulappa. While Larompong takluknya given to regional and Wajo by Luwu.

Besides under him a figure by which considered thinker about interest in Wajo and he is Arung Bettempola La Tiringeng To Taba. Together with the Pa'danreng and rulers of the people, he managed to formulate: the rights of freedom and independence for people in La Paddeppa.

The formulation of such rights above also called La Paddeppa agreement. Accord- ingto the formula this agreement, Wajo people should not be confined to carry out the will, issued an opinion and traveling around anyway who is favored by them, however people Wajo have to know themselves and must not exceed the limit propriety.

Andi Zainal Abidin (1985) expressing, assigned also by La Tiringeng To Taba that freedom contains about devition namely those Wajo only submissive about customary that based on their consent, third that

agreement were: 1. Cinnotabi Agreement 2. Boli Agreement and 3. La Paddeppa Agreement. This is the third agreement which is the social rights people Wajo called "ade' mappuraonro" who become guidelines government every Arung Wajo.

Wajo district is one of regions in south Sulawesi. The capital city of this district is Sengkang. This district has zone 2. 056,192 and the society around 400.000 societies. Wajo means that shadow or shadow-shadow (Wajo-Wajo). Wajo word was used as society identity around 605 years ago which was showed free region and independent from big kingdoms at the time. Under the shadow (in Buginess Wajo means Bajo tree) was conducted social contract between societies and the head of tribe to make a kingdom that is called Wajo now. That agreement was done in the place which is namely Tosorathen it become the capital city now.

There is another version about the creating of Wajo its self. That is we taddampali story. It was a princess from Luwu kingdom who was frightend because of Leprosy disease. She was swepted away till in Tosora area. That region be called majauleng, it is from Maja word (bad/ill) Oli (skin). According societies there, she was licked by carabao in the place then it is known as sakkoli (Sakke = better :Oli = Skin) finally she became recover.

## 2. Method

In this research, the writer used descriptive qualitative method to analyze the data. The meaning of Sipakatau, Sipakalebbi, Sipakainge was collected by using technique of collecting data from Belawa society in Wajo Regency.

## 3. Result and Disucussion

Based on the buginess "sipakatau" consist of two words are "si" and "pakatau". "si" means respect each other and "pakatau" means humanizing so "sipakatau" that means respect each other between humanizing neighbor regardless of their social status that person owned. Because human was basically came form one source and origin same which was created from the ground and a grandmother is adam and Hawa. respect level and social status as

a thing which was created by Allah swt. All of creations of God are same in front of him, the different just based on religion is only faithfull and based on the culture are mattle, brightness, wisdom, and personality.

The meaning of the sipakatau concept is every singles human being is created by allah to appreciate each other, consulting each other in solving any problems.

EPPAI WAWANGENNA PARAMATA  
MATTAPPA:

SEWWANI : LEMPU'E

MADUANNA : ADA TONGENG

MATELLUNNA: SIRI'E SIBAWA  
GETTENG

MAEPPANA : NAWA-NAWA

SIBAWA PAIMENG NYAMENG KININ-  
NAWA

Four things that is a luminous:

first: honesty

both: the words right accompanied the decision of the heart

three: self-esteem

fourth: steadiness

Main values bugis makassar culture in relation the concept of work ethic is:

RESO ( Hard Work )

What is mean by RESO will translate into indonesian language by the words of toil. In language bugis we used to see singing ( elong ) as follows:

"Resopa Natinulu

Malomo Naletei

Pammase Deawata"

"only with hard work

often been assiduous titian

divine grace"

In Lontara very censurable a person who does not own a business , who spends his time around idly .A message Puang Rimaaggalatung Arung Matoa Wajo 4th:

"O.. Kalaki ! De'ga gaga pallaommu muonro ri sere laleng ? Iyanatu riaseng kedo matuna gau' temmakke tuju. Rekkua de'ga gaga pallaommu, laoko ri barugae muengkalinga bicara ade', laoko ripasa'e muengkalinga ada pabbalu, temmanging-ngipa malomo naletei Pammase Dewata".

"Hei you my son ! Is it no your work then you frolic course , that is what is called a

deed contemptible and deeds that serves no purpose .If there is no your work go to an audience hall listening about customary , or whether you to the market overheard conversation the seller .Rajinlah trying to my son , because only toil and the bosanan who dilimpahi divine grace”.

Traders in lontara or entrepreneurs noticed things were sent as follows:

“EPAI NAOMPO ADECENGENNA PADANGKANGGE:  
ALEMPURENGGE, ASSIWOLONGPOLONGGE,  
AMACCANGGE, NENNIA PONGNGE”.

“There are four that is needed by merchants and this is: honesty , behavior leading , scholarship and capital”.

In Elong Bugis someone who want to enjoy something without trying to advance derided with elong as follows :

“TEMMASIRI KAJOMPIE  
TENNIATTARO RAMPINGENG  
NAIYYA MAKKALU”  
(“Not ashamed of nian the beans  
not he who hold buttress  
he came to climb”.)

APPASITINAJANG (propriateness) Can be understood as SIPAKATAU, SIPAKALEBBI, SIPAKAINGE. People assumed someone Bugis wise when he was capable of being confined everything in accordance with their proper place. As a message of an ancestor in “lontara” as follows :

“NAREKKO ENGKA GAU MAELO RIPARANRU MADECENGENGI RIPADANRENG RIWARIE NAIYYA RIASENGGE WARI, IYANARITU MAPALAISENGGE, NAIYYA RIASENGGE MAPPALAISENG IYANARITU: RIPARIASE’I RIASE’E, RIPARIYAWAI RIAWA’E, RIPARILALENGGI RILALENGGE, RIPARISALIWENGENGI RISALIWENGENGE, RIPARIYOLOI RIYOLOE, RIPARIMONRI RIMONRIE, NAPALLAISENGGI MARINGENGE NAMATANE’E. IYANARO MAELO RIYATUTUI ASSISAPI-SAPI’NA”.

“If going to undergo hajatan or activity which bernuangsa customary should resting at the stage of adat called “Wari” or according to deserving decent: placed over which was a lot , placed a detonator that under , placed inside that in , placed outside the outer , placed in front of that up in front of , placed behind those behind , separated its heavy and who is a lightweight .For that which must be preserved placed that is not so much the place”.

Take something up in his place and have to put something in place including deeds “appasitinajang”. Breaking good governance propriety it includes indecency .In petuah that is inherited by an ancestor bugis was said to be the following:

“AJA MUANGOAI ONRONG, AJATO MUACINNAI TANRE TUDANGENG, DETU MULLE PADECENGI TANA, RIS-APPAPO MUOMPO, RIJELLOPO MUETTE”.

“No serakahi notch , do not also want a notch too high , if they could not also improving land , sought nantilah if you show up , nantilah appointed new if you mengia”. There are four things that might wreck the propriety and gives rise to land due to destructive like mentioned as follows:

“NGOAE NAPADDE’I SIRI’E, GAU MAWATANGGE PALLAJANGNGI ASSISAROMASE-MASE RI LALEMPANUA, CEKOE PETTUI LOLONA TOMASSISOMPUNGLLOE, PABELAI GAU TONGENG-TONGENGE RI WANUAE. IA NGOAE RIALA MODALA SAPU RIPAPE CAPPA’NA, IA CEKOE RIALA MODALA SUKKARA WALE’NA, NAIYA LEMPUE RIALA MODALA ATUWONG WALE’NA. NADDEMONRIWI DECENG NACCAPPAKI ASALAMAKENG”.

“Covetous or greed will deprive of shame , violence will cut off of affection in the country .Cheating would disconnect the family , and will shun ketegahan the truth in the country .If greed will be capital despite all that is new .If cheating be difficult ganjarnya capital .Now if honesty as capital of life return , surely if propriety as capital

brilliance return , solved the virtues and closed safety”.

Based on the explain above can be understood that the nation take attention to the problem of the propriety of this tremendously bugis .So people think a perfect view this is a person who always hold on to the rules of which are not disavow promise , not betray the agreement and not cancel the decision because it is called propriety.

In most human Bugis it has a view that the so-called “human” was that “have a sense of shame”. Or in language Bugis “iyami riaseng tau taroi siri’ alena” ( the so-called human it was put to shame in it. It could also said “siri’ emi nariaseng tau” ( just shy and we call man).

The words of “siri” besides means “shame” also means “harkat and dignity” .Maintain siri’ is trying to avoid behavior means of any who desecrates harkat and dignity .Everywhere and where it is human bugis it is always and “siri” . Apparently “siri” it is something sacred purify themselves and as if considered subtansi human existence. By it that , if which a person will earn money , then who have not forgotten directed “akkalitutui siri’mu rilaomu (watched malumu diperantuanmu).

### Conclusion

Based cultural values it is still live in community life wajo to build the next community civilization Wajo good in the fields of social and development , and that are important in the application of the value of “sipakatau , sipakalebbi , sipakainge” after the government was the teacher .Teachers must teach and give a good example to students about this culture to stay well preserved .

In addition to teachers in schools , teachers who greatest role in the application of the cultural values of these are the families or parents .The family is the first pillar and the main education , while parents is educator first and foremost in the process of education .Called the first pillar because the process of education begins from the family since child in the womb , this process is a process of informal education done parents and people about the family in daily life of the child .Called the main pillar because

education or learning main born from home or family , although later on children will enjoy schooling education , but the biggest portion of education still born from home or family , schooling education estimated about 8 hours a day or 30 percent of the time in a day .The rest children are in the home environment or family .

As planting trees , to obtain a good tree , not only have to choose seeds good , but also should get fertilizer and properly nourished .That is what we should do to prepare young generation .Because of that , children must be shown , being broadcast and taught all something good .This period is a good time to form characters children .In reality the character from the outset should be started .Here the role of parents of course very large .Because the parents for children are teachers first .Parents need to realize their role .Parents should be imparting values “sipakatau , sipakalebbi , sipakainge” on child to the cultural values of these remain wajo can be maintained in the community .

We may be grateful , the government has introduced movement character education to build tradition of nation .This movement intended to be the engine of education to facilitating the development of character , so that members of the community has awareness of our nation and state harmonious and democratic .

This movement should be implemented all the elements the start at over until the smallest unit in the family .The younger generation need an example that can be a bust .Nation leaders until ruler of a family have to actually can show figurity value that deserves to be a role model.

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