

## HERMENEUTIC ANALYSIS IN "PA'REWATANG BACA-BACA" OF ACCERA' KALOMPOANG CEREMONY IN GOWA REGENCY (A CASE STUDY)

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### Abstract

This article is about the hermeneutic analysis of Pa'rewatang Baca-Baca in Accera' Kalompoang ceremony case study of Gowa regency aimed to find out the truth meaning or interpretation of Pa'rewatang Baca-Baca. This research used descriptive qualitative method. All the data of this research were collected from observation and interviews. In this research, the researcher found several findings about the hermeneutic analysis through the theory that offered by Gadamer. First is from pre-understanding theory that based on the prejudice of researcher that this magic spell contains of commends, praying, invitation of Lord, and thankful feeling of the author. Then, Historical affected consciousness, the societies were really religious in that time, they believed the lords were in the sky, water and land. The people conducted the ceremony with two purposes. Next is theory of hermeneutic circle. The author was a holy man who created a magic spell with holy old Makassarese language. The last is theory of application. The researcher found two applications, the ceremonial application and message application. This Baca-Baca is applied in a ceremony called Accera' Kalompoang ceremony.

**Keywords:** Pa'rewatang Baca-Baca, Accera' Kalompoang ceremony, Hermeneutic Analysis, Truth meaning.

### Abstrak

*Tesis ini menganalisis Pa'rewatang Baca-Baca di Accera' Kalompoang upacara Kabupaten Gowa bertujuan untuk mengetahui makna sebenarnya atau interpretasi Pa'rewatang Baca-Baca itu sendiri. Penelitian ini menggunakan metode deskriptif kualitatif. Semua data dari penelitian ini dikumpulkan dari observasi dan wawancara. Dalam penelitian ini, peneliti menemukan beberapa temuan tentang analisis hermeneutik melalui teori yang ditawarkan oleh Gadamer. Pertama adalah dari teori pra-pemahaman yang berdasarkan prasangka peneliti dimana mantra ini mengandung pemujaan, doa, mengundang tuhan, dan ungkapan rasa syukur pengarang. Kemudian, Historical affected consciousness, masyarakat yang benar-benar religius pada waktu itu, mereka percaya para penguasa berada di langit, air dan bumi. Orang-orang melakukan upacara dengan dua tujuan. Berikutnya adalah teori lingkaran hermeneutik. Penulis adalah seorang suci yang menciptakan mantra sihir dengan Bahasa Makassar suci yang sudah sangat tua. Yang terakhir adalah teori application. Peneliti menemukan ada dua aplikasi, aplikasi dalam upacara dan aplikasi dalam pesan. Baca-Baca ini diterapkan dalam upacara yang disebut upacara Accera' Kalompoang.*

**Kata kunci:** Pa'rewatang Baca-Baca, Accera' upacara Kalompoang, Analisis Hermeneutik, Kebenaran makna.

## **RESEARCH BACKGROUND**

Gowa was formerly a kingdom founded in Makassar region before 1300. It is one of the regencies in South Sulawesi which has various interesting cultures, and reasonable to be analyzed. Nowadays, the societies of Gowa still hold firm the culture and the heritage from the ancestor<sup>1</sup>. The society of Gowa still maintains their culture when it is almost extinct because of the globalization and modernization. One of the traditions is Accera' Kalompoang ceremony.

Accera' Kalompoang or Allangiri Kalompoang is a traditional ceremony to purify the heirlooms of Gowa kingdom that are kept in Balla Lompoa museum, Gowa Regency. The core of the ceremony, in Makassar language it is called Allangiri' Kalompoang, purifying and weight measuring "of Salokoa" (pure golden crown the kingdom of Gowa) which was made in the 14<sup>th</sup> century. This crown was worn for the first time by the King of Gowa that was later symbolized in the next king of Gowa. The measurement of Salokoa is very important for the leader and the people of Gowa because it is the guidelines for human being in the future. The ceremony is conducted in every Idul Adha Celebration. In Java, there is also a ceremony like this and the society called it as "Ngumba Keris". In contrast way, the ceremony is usually conducted individually in the first Muharram or one Suro<sup>2</sup>.

Magic spell was an old poet. It means a secret utterance, sound or a syllable word phoneme or group of words believed by some people to have psychological and spiritual power. A magic spell may or may not have syntactic structure or literal meaning, the spiritual value of a magic spell comes when it is audible, visible, or present in thought<sup>3</sup>.

Pa'rewatang Baca-Baca is one of several magic spells in Gowa regency which is used to get blessing from the ancestor. Beside to get blessing, this Pa'rewatang Baca-Baca is used to ask permission to the ancestor of Gowa society before purifying the heirlooms in Balla' Lompoa museum. In Accera' Kalompoang ceremony, the society read this Pa'rewatang Baca-Baca for asking permission to the ancestor before purifying the heirloom in Balla Lompoa museum. This Pa'rewatang Baca-Baca contains of some stanza and magic words which can invite the spirits and the ancestors to join the ritual and ceremony<sup>4</sup>.

The theory that has been applied in this research is Gadamer hermeneutic theory. The reason is, the theory analyzes the interpretation of the text when the text is separated with the author and this theory explains how to get the truth understanding of the text<sup>5</sup>. In hermeneutic context, the dialogical process between a writer and the text becomes important to note that the achieved significance is suitable to the writers' intention.

The researcher was interested in analyzing this Pa'rewatang Baca-Baca through hermeneutic analysis because the researcher is really curious about the interpretation of this magic spell because according to the informant it contents of some magic words that can invite the spirits to join the ceremony. Also, the ceremony is really unique and interesting. According to the informant this is the only day that all of the society may come to the kingdom and see the ceremony of Accera' Kalompoang directly but they have to using traditional clothe of Gowa.

### 1. Problem statement

The research question is formulated, how is the truth meaning of Pa'rewatang Baca-Baca through the hermeneutic analysis?

### 2. Objective of the Research

Based on the problem statement above, the objective of the research is to find out the truth meaning of Pa'rewatang Baca-Baca through hermeneutic analysis.

### 3. Significance of the Research

The significances of the research are:

To be useful for reference, especially for those people who want to make a research with the similar object, the Pa'rewatang Baca-Baca of Accera' Kalompoang. Furthermore, it can be a reference to conduct the further research for the next researcher who wants to conduct the similar research.

### 4. Scope of the research

In this study the researcher only analyzed the truth interpretation of pa'rewatang Baca-Baca by looking for the interpretation, meaning and understanding of this Pa'rewatang Baca-Baca that has been traditionally applied to the society of Gowa by using Gadamer's theory which has four steps they are; theory of historical affected consciousness, pre-understanding, fusion of horizon or hermeneutic circle, and the last is theory of application<sup>6</sup>

## SOME RELEVANT PREVIOUS FINDINGS

Previous findings are from the thesis: Khanafi (2015) under the title *Hermeneutic analysis in Amiri Baraka's Essay The Revolutionary Theatre*. Khanafi used descriptive qualitative method to explain his research. Based on his analysis, he found some reasons of Baraka's writing in the revolutionary theatre as weapon to fight against racism and discrimination in America.

Rofi'ah (2012) with her thesis *Bid'ah versi Hasyim Asy'ari dalam kitab risalah Ahlus-sunnah wal jama'ah* (Sebuah aplikasi teori hermeneutic Hans George Gadamer). Rofi'ah explained about the process of understanding text. According to this research, there are four theories. Rofi'ah stated that there are two ways to understand the Bid'ah in the Risalah Ahlus-sunnah wal jama'ah. That is macro aspect and micro aspect.

## PERTINENT IDEAS

### a. Definition of Hermeneutic

Hermeneutic is the study of interpretation theory and can be either the art of interpretation, or the theory and the practice of interpretation. Traditional hermeneutic which include biblical hermeneutic refers to a study of interpretation of written text, especially texts in the areas of literature, religion, and law.

The working of hermeneutic is to interpret the meaning and message of a text as objective as possible. The interpretation is not only about what has been written in the text or visual but also the context must be considered. In context, there are many aspects that can support to understanding a text. Either from biography of the author or the other aspects.

### **b. Hermeneutic Theory of Hans George Gadamer**

According to Gadamer, to read and understand a text is same as making a correlation among text, the author, and the readers. These three things (author, text, and reader) must be considered by an interpreter in interpreting a text. In his book *truth and method* he explains his thought that 'understands' is fundamental attitude which signify the existence of the human. From this Gadamer's book *truth and method* there are four theories and every theory has correlation each other.

### **c. Theory of Pre-Understanding**

According to this theory, the necessity of the pre-understanding is to make an interpreter is able to interact with the content of the text. Without this pre-understanding, the interpreter will not be success to understand the text properly<sup>7</sup>. Nevertheless, according to Gadamer, pre-understanding must be corrected by the interpreter itself when he consciously knows that his pre-understanding doesn't match with the meant of the text that being interpreted.

### **d. Theory of Historically Affected Consciousness**

According to this theory when an interpreter begins to interpret a text, the interpreter should be aware that he is at a certain position where he can be very coloring her understanding toward text which is being interpreted. Basically, in understanding a text the interpreter has to consider particular circumstances surrounding the text whether they are tradition, culture, religion, and life experiences.

### **e. Theory of Fusion of Horizon (Horizontverschmelzung) and The Theory of Hermeneutic Circle**

In hermeneutic circle, there were two horizons<sup>8</sup>; they were the horizon of knowledge or text and horizon of understanding or author. In understanding a text, beside should look for the historical side of the text, the interpreter has to understand the text and the author of the text then look for correlation between those two horizons<sup>9</sup>.

### **f. Theory of Application**

In contrast to many others, in the hermeneutical tradition, to understand a text is not just to know what it means, rather it is to grasp how it would apply today and in one's own personal life and understanding. In religious text, also one needs to see what their relevance and application would be to one's own life and situation. To truly understand a text is to see its application, its context, and direction of meaning<sup>10</sup>.

## **RESEARCH METHOD**

The researcher used descriptive qualitative method. According to Bogdan and Taylor, qualitative method is the procedure of the research that it result like the words from the people that observed, and data of result of research like descriptive data.

### **1. Data source**

The main source was taken from the text of Pa'rewatang Baca-Baca in Balla Lompoa museum as the kingdom of Gowa in Gowa regency and the informant of the kingdom who knows well about the ceremony and the magic spell.

## 2. Instrument of Collecting Data

The instruments on this research were observation and interview. Observation method was conducted by observing the ceremony of Accera' Kalompoang as the application and of the magic spell.

## 3. Procedure of Data Collection

In collecting the data, the researcher applied several procedures as follows:

1. The research did the observation of Accera' Kalompoang Ceremony.
2. The researcher interviewed the informant from Balla Lompoa
3. The researcher read Pa'rewatang Baca-Baca carefully,
4. The researcher made pre understanding of Pa'rewatang Baca-Baca
5. The researcher analyzed the historical side of Pa'rewatang Baca-Baca,
6. The researcher analyzed the hermeneutic circle of Pa'rewatang Baca-Baca,
7. The researcher analyzed the application of Pa'rewatang Baca-Baca.

## 4. Technique of Data Analysis

To analyze the data, the researcher used hermeneutic approach. It was applied to analyze the meaning of "Pa'rewatang Baca-Baca" by focusing on history, the author, the text, purpose, message and application of the text which contain in the "Baca-Baca".

## FINDINGS

### Extract 1: Oh..... Oh..... Oh.... Mpa Batara Tunggal'

*(Oh.... Truly the one almighty God)*

**Batara Kaminang Sukku'**

*(The almighty perfect)*

**Ero' kuasa**

*(Willed and powerful)*

**Pabbati' na nia' Manurung**

*(The creator of the Lofty Lord)*

### Extract 2: Oh... Denra ri botting langi'

*(Oh.... Lords who reside on the heaven)*

**Oh.... Ri to'dang uri' liu'**

*(Who resides in the water)*

**Palili' alang**

*(Rove the world)*

**Majannang ri kajannanganna**

*(Stay on His throne)*

### Extract 3: Kurru sumanga' Tiniyo

*(Oh the owner of spirit vigor)*

**Tallemi denra allino**

*(Oh Lord come down to earth)*

**Lete taluttu' tarawe**

*(Walks on the rainbow overlays)*

**Malige lamming**

*(Kneeling on the throne)*

**Ki rio-rio I welloi**

*(Joyful and seduce)*

- Extract 4: Pitoto royong Karaeng**  
*(Said the humming ruler)*  
**Kabattuang mula jaji**  
*(About the beginning of created)*  
**Jemma' na somba**  
*(The king being lordship)*  
**Anrong palakka kalepu'**  
*(The stakeholders of the whole country)*
- Extract 5: Nya'ring tokkong Kalompoang**  
*(Stand up with the treasury honour)*  
**Lolling loe gaukang**  
*(A set symbol of power)*  
**Ngolo pidalle**  
*(Presented the dish)*  
**Mangnganro rella lekka**  
*(Please allow the ceremony)*
- Extract 6: Langiri' cuci cinonnong**  
*(Cleaned with the holy water)*  
**Tittili' bau Rewata**  
*(Spreading the fragrance of the Lord)*  
**Kapatianna**  
*(The value of His highness)*  
**Tuli jannang bisana**  
*(His sacred everlasting)*
- Extract 7: Songka ri salibanraya**  
*(Push the hindrance wall)*  
**Tamabassung ta ni calla**  
*(From curse and disgrace)*  
**Moli' barakka'**  
*(The true blessing)*  
**Siammang ri tuma'buttayya**  
*(Or the whole country dwellers)*
- Extract 8: Tinulu anynyomba kusiang**  
*(Always worshiping and serve)*  
**Tappu' ri panganrommang**  
*(Praying day and night)*  
**Satunggu minasa**  
*(Always hoping)*  
**Salewangang masunggua**  
*(Peaceful, health and prosperous)*

**Extract 9: oh... denra makkale tutu***(Oh the wise Lord)***Lalang singara' kabuyu***(Light in the lightness)***Nikabassungang***(The sacred one)***Oh.....Mpa betari-betari***(Oh.... The holy One, thank you.. Thank you)***a. Pre-Understanding**

In this theory, the interpreter or researcher is asked for making a prejudice about the text. So that the prejudice is this text containing the commends, praying, invitation of Lord, and thankful feeling of the Lord. As it is seen in the extract one, "**oh mpa batara tunggal, Batara kaminang sukku', Ero' kuasa, pabbati' na nia' manurung**". The stanza is the first extract of Pa'rewatang Baca-Baca and it is containing of commending the God.

**b. Historical Affected Consciousness**

*First*, according to the informant, the societies in that time were really religious people. Yet, religious means here that they didn't only believe in God but also in Lord that they believe will bless them.

*Second*, according to the informant, the society in that time believed that the Lords were not only on earth but also some of them were staying in other two worlds; in the sea and also in the sky.

*Third*, according to informant, the people in that time conducted the ceremony with two purposes. The first is to ask permission for conducting ceremony in the following day and also to ask blessing for driving the administration of Gowa in a year.

**c. Fusion of Horizon or Hermeneutic Circle****1. Author**

According to the informant, the author of Pa'rewatang Baca-Baca was anonymous. Yet, the author can be described by analyzing this text. Thus, it was believed that the author of Pa'rewatang Baca-Baca was from Gowa who was believed as the holy man.

**2. Text**

The interpreter found the whole meaning of this magic spell. This magic spell more talks about commending, giving and sending praises to the God and also to the lofty Lord. Then, the people invite the Lord to come for allowing and joining the ceremony that the society would conduct in order to get blessing or their ceremony in the following day and for the administration of Gowa in that year.

**d. Application.****1. Ceremonial application**

According to the informant, when reading the Baca-Baca, the tools of ceremony must be completed. The magic spell is read in a small room in Balla Lompoa museum with blurred light, traditional music tools such as drum and flute, the music players, incense, Ka'do' minnyya' and also offerings for the Lord.

## 2. Message application

In two last paragraphs, there were lines that told the reader about the society or citizen's wishes that "Ta tappu' ri panganromang" which means that the society applied the message of the text" Then, "Salewangang masunggua" is about the contents of societies pray that hope of peaceful, health and prosperous life.

## DISCUSSION

### 1. Pre-Understanding

Pa'rewatang baca-baca contains commending, praying and invitation to the Lord. It is seen, "*Batara Kaminang sukku*" God, means all the goodness are yours. "*salewangang masunggua*" which means we do hope your peaceful and health. "*tallemi denra allino*" means that please come down to the earth.

### 2. Theory of Historical Affected Consciousness.

"*Atta Batara Tunggala*" means the people were religious by believing that the God was only one. "*Oh denra ri botting langi' Oh ri to'dang uri' liu*" means that the people believed that the Lord were living in the Sky and on the earth. "*Manganro rella lekka' Songka ri salibanraya*" means the people conducted this ceremony with two purposes, they were to ask permission for conducting the ceremony and the second and to ask blessing for driving the Administration of Gowa for a year later.

### 3. Theory of Fusion of Horizon

#### a. Author

The people believed that the author of Pa'rewatang Baca-Baca was a holy man. It was described in the text, "*Tallemi denra allino*" If we see the phrase, it was just simple Phrase. Yet, with this phrase the Lord can really come to that provided place. It means that this author had a special power to contact the Lord.

#### b. Text

**First stanza,** *Oh.... Mpa Batara Tunggala' Batara Kaminang Sukku' Ero' kuasa Pabbati' na nia' Manurung.* The truth meaning is the author acknowledges the greatness of God.

**Second stanza,** *Oh... Denra ri botting langi', Oh.... Ri to'dang uri' liu' Palili' alang Majannang ri kajannanganna.* the truth meaning is the veneration to the all Lords whether those who are in the sky or in the water. In that time, the society believed that the Lords are not only in the earth but they occupy two places too; sky and water or sea.

**Third stanza,** *Kurru sumanga' Tiniyo Tallemi denra allino Lete taluttu' tarawe Malige lamming Ki rio-rio I welloi.* The whole meaning of this third stanza is the *sandro* contacting the lords for coming.

**Fourth stanza,** *Pitoto royong Karaeng Kabattuang mula jaji Jemma' na somba Anrong palakka kalepu'.* The whole meaning of the fourth stanza is about the uproar and happy feeling of the king that being lordship who protects the whole country.

**Fifth stanza,** *Nya'ring tokkong Kalompoang Lollong loe gaukang Ngolo pidalle Mangnganro rella lekka'.* The meaning of this fifth stanza is before inviting the Lord to the earth, the people provided the offerings as their respectable to Him.



**Sixth stanza,** *Langiri' cuci cinonnong Tittili' bau Rewata Kapatianna Tuli jannang bisana.* The meaning of this sixth stanza is about the heirloom will be washed in the following days by the holy water that was taken in Sultan Hasanuddin cemetery.

**Seventh stanza,** *Songka ri salibanraya Tamabassung ta ni calla Moli' barakka' Siammang ri tuma'buttayya.* The stanza contains a pray, in order the Lord estranges the badness, curse, and also defect from the all citizens in the country.

**Eighth stanza,** *Tinulu anynyomba kusiang Tappu' ri panganrommang Satunggu minasa Salewangang masunggua.* Thus, the whole meaning of this eighth stanza is the hoping and wishing for the better life.

**Ninth stanza,** *oh... denra makkale tutu Lalang singara' kabuyu Nikabassungang Oh..... Mpa betari-betari.* This last stanza expresses the thankful meaning.

## CONCLUSION AND SUGGESTION

### 1. Conclusion

The researcher concluded the truth meaning of *pa'rewatang Baca-Baca* based on four theories of Gadamer. So that the truth meaning is God, You are the only one. All the goodnnesses are yours. You have power to create anything you want. Push all the badness; bless the entire citizen in the country. We do hope your peaceful and health. We believe that you are residing in the water, on the earth, and on the heaven. We hope your blessing, so please allow us to conduct this ceremony. Oh Lord, please come down to the earth because we had provided you such a beautiful place. We will be very jubilant to welcome you because we believe that you have a power to protect this country. Estrange all the badness. We conduct this ceremony as the application of our respect to you. We apply it by providing you these offerings as the requirements of ceremony to be sacred. The next is application of the message. We always pray in day and night continuously.

### 2. Suggestion

This article can be as a reference to increase the knowledge of the society especially Gowa society about their own culture, *Accera' Kalompoang ceremony*. For the next researcher who wants to analyze the same magic spell or *Pa'rewatang Baca-Baca* by using hermeneutic or another theory, this research can be a comparison to compare both researches. For the next researcher to use another theory of Hermeneutic of interpretation for instance the theory from Jacque Derrida, Wilhelm Dilthey, Friedrich Ernts Daniel Schleiermacher, Edmund Husserl, and the other experts.

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