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Social Solidarity Tradition of Anyyorong Lopi Coastal Community of Bontotiro Bulukumba Regency

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ABSTRACT

This study aims to find out: (1) How is the value of solidarity contained in the Anyyorong Lopi Tradition in Bontotiro District, Bulukumba Regency; (2) How is the process of preserving the Anyyorong Lopi tradition in Bontotiro District, Bulukumba Regency; This study uses a qualitative type of research with a descriptive type that aims to understand human or social problems by creating a comprehensive and complex picture and social phenomena from the participant's point of view. Data collection techniques used in this study are observation, interviews, and documentation. The results of the study show that: (1) Community understanding regarding the value of solidarity contained in the Anyyorong lopi tradition in the implementation of this tradition, the community understands that in the tradition of showing togetherness between communities, one of which is cooperation, solidarity and the culture of mutual cooperation in the implementation of this tradition; (2) The process of preserving this tradition which is carried out by coastal communities in the Bontotiro sub-district is massively and continuously carried out, through habituation of traditions by early childhood children who are given space to participate in the implementation of the anyyorong lopi tradition.

Keywords: *Solidarity, Anyyorong lopi, Preservation Process*

1. INTRODUCTION

Indonesia is an archipelagic country that is rich in natural and human resources. This is because Indonesia is rich in various cultures, ethnic groups, traditions, and tourism sectors. Each area that stretches from each island has its own uniqueness, especially in traditional arts that have been passed down from generation to generation from generation to generation [1]

Sulawesi is the name of an island in Indonesia which is in the middle of the Maluku Islands and the island of Borneo. Covering an area of approximately 174,600 sq km, Sulawesi is the eleventh largest archipelago in the world and ranks fourth after Papua, Kalimantan and Sumatra in Indonesia. South Sulawesi is one of the provinces on the island of Sulawesi. Within this province itself there are various kinds of tribes, religions, languages, cultures, arts and customs. The Bugis tribe is the largest tribe that is most often found in this province. Bugis people have long been known to have a system of life and values that they guide in their married life and society. [2] The main values of Bugis culture include honesty (lempu'). Intellect (amaccang), propriety (assitajamg), firmness (agetengeng), effort (reso), the principle of shame (siri'). These values were inherited by Bugis ancestors through Papanggaja

(advice) and Paseng (mandate). [3]. The Bugis tribe inhabits part of Bulukumba, part of Bantaeng, part of Maros, part of Pangkajene Islands, Barru, Pare-Pare. Culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Language, like culture, is an inseparable part of human beings, so many people tend to think of it as genetically inherited. When a person tries to communicate with people of different cultures and adapt their differences, it proves that culture is learned. Culture is a comprehensive way of life. Culture is complex, abstract, and broad. Many aspects of culture also determine communicative behavior. These socio-cultural elements are scattered and encompass many human social activities [4].

Culture is closely related to society. Melville J. Herskovits and Bronislaw Malinowski argue that everything contained in society is determined by the culture that is owned by the community itself. The term for that opinion is Cultural-Determinism. [5]. According to Selo Soemardjan and Soelaiman Soemardi, culture is a means of the work, taste, and creativity of the community. [6]. Culture can also be interpreted as a

whole of symbols, meanings, depictions, structures, rules, habits, values, information processing, and the transfer of patterns of conventions of thoughts, words, and deeds or actions that are shared among members of a social system and social groups in a society. [7] While the embodiment of culture are objects created by humans as cultural beings, in the form of behavior and objects that are real, for example behavioral patterns, language, living equipment, social organization, religion, art, and others, all of which intended to help humans in carrying out life. One of the distribution areas of the Bugis tribe is Bulukumba. [8]. The community in Bulukumba Regency, especially in Bontotiro District, is dominated by coastal communities who live from fishing, fish processing and handicrafts. In addition, one of the livelihoods of coastal communities in Bontotiro District, Bulukumba Regency is shipbuilding.. [9] [10]. The shipbuilding itself is accompanied by rituals and traditions of the local community called the Anyyorong lopi tradition which is still carried out today. [11]. Anyyorong lopi (consisting of two words from the Bugis language, namely anyyorong which means “to push” and lopi which means “boat”) is a traditional activity of pushing boats to the sea carried out by coastal communities in Bontotiro District as boat makers, especially fishing boats in the District. Bulukumba, South Sulawesi. The purpose of holding this event is as a form of gratitude to God Almighty for having completed the work of making boats which are commonly found in coastal areas.

The Anyyorong Lopi tradition itself is usually carried out during the day and at high tide. Some craftsmen believe that Friday is a good day to carry out the tradition. This event involved ship owners, shipbuilders, and community leaders. (Encyclopedia of Islam, Volume 1). The Anyyorong Lopi tradition must be known, both young and old, male and female. Of course, this has become a tradition that has been passed down from generation to generation and its existence must be maintained and preserved, this is a provision for future generations so that they can also know and see the beauty, uniqueness and authenticity of the culture. There are many values contained in tradition. [12] [13]

2. METHOD

Type of research used in this study is descriptive qualitative where this research aims to understand human or social problems by creating a comprehensive and complex picture and social phenomena from the participant’s point of view. Descriptive research also has certain steps in its implementation, including starting with a problem, determining the type of information needed, determining data collection procedures through observation or observation, processing information or data and drawing research conclusions. [14]

A data collected by means of careful observation, includes a description in a detailed context accompanied by notes from in-depth interviews, as well as the results of document analysis and various other notes. [15] The fact finding is sourced from the results of direct observations made by researchers in the community concerned. Anthropological analysis approach is also used in this study, which is a method commonly used in anthropological research. Anthropological research requires field research and the researcher acts as a person who studies a culture. [16] In conducting Anthropological research, researchers must master the concepts and techniques that will be used well. In addition, to obtain objective data, researchers must enter the community that is being studied in the Anyyorong Lopi tradition in Bontotiro District, Bulukumba Regency.

3. RESULTS AND DISCUSSION

3.1. Research Location

The location of this research was conducted in Bontotiro District, Bulukumba Regency. This is based on the results of observations or observations that have been made that in this area the Anyyorong Lopi tradition is still maintained. [17].

This location was chosen because the researcher lives in the same district and the distance from the researcher’s house is not too far. Another thing that underlies the researcher to choose this location is because there are relatives who usually carry out this tradition and are expected to be able to provide valid information to answer some of the problem formulations that have been determined by the researcher. [18]

3.2. Anyyorong Lopi

Anyyorong Lopi comes from the Konjo language. Etymologically, anyyorong means to push. While lopi means boat or ship. Anyyorong Lopi is an activity to push the Phinisi Ship into the sea. This ritual has become a local wisdom that is still maintained by the people of Bulukumba, especially the coastal communities in the Samboang Beach area, Bontotiro District. Anyyorong Lopi or commonly referred to as the tradition of pushing the boat into the sea, tradition is an important part in making Pinisi boats, apparently in the manufacture of fishing boats this tradition must also be carried out by boat owners, because after the boat has been completed as a whole, then the tradition or the anyyorong lopi procession carried out by the owner of the boat that has finished its work

3.3. Solidarity in the Anyyorong Lopi Tradition

The community on the Samboang Coast of Bontotiro District is a compact community, especially the fishermen community, especially in the implementation of the anyyorong lopi tradition which is usually carried out in mutual cooperation and cooperation with the aim of strengthening relations among the community, especially fellow fishermen and making it easier to do something related to the implementation of the anyyorong lopi tradition. The fishing community is a society that has a fairly high level of unity, because there are several activities or activities carried out by mutual cooperation or by helping. We can see this when people carry out traditional anyyorong lopi activities. The anyyorong lopi tradition itself is interpreted as a sign of gratitude for the completion of a boat-building activity, and the boat will be operationalized at sea. This is based on the belief system adopted by the Bugis community, which states that everything that is done by humans in the world is the will of God Almighty. Therefore, for every activity that is relatively large in scale and has been successfully realized, a thanksgiving ceremony is always held, as a sign of gratitude to God for the blessings bestowed upon him. [19]

The definition of solidarity for the fishing community is a sense of unity, a sense of brotherhood, mutual cooperation, mutual assistance, helping others which is a common practice that persists in society. A solidarity that refers to the same and the same experience. Social solidarity in the community that is built because of the same livelihood, namely in the field of fishermen. Solidarity based on a common consciousness.

3.4. Preservation Process

Nowadays, in the process of the anyyorong lopi tradition, until the present era this tradition is still often seen and carried out by coastal communities in the Bontotiro sub-district, Bulukumba district. Through the process of preserving this tradition. It is important to preserve local traditions. Even in many areas, tribal traditions have become a tourist attraction and become an annual agenda. Departing from that understanding, the anyyorong lopi tradition. It cannot be denied that in the preservation process there are several factors that influence the maintenance of the anyyorong lopi tradition. Communities on the coast of the Bontotiro sub-district, especially in the area where the researchers conducted research, in maintaining the existence of this tradition to be preserved, namely by continuing to do it in accordance with these traditional customs, especially in preserving the important role of youth as continuation, the community in the coastal area of the bontotiro sub-district believes that the tradition This will continue to be done, there will always be continuation among young people because the condition of the

community is mostly fishermen and not far from the anyyorong lopi tradition.

3.5. Anyyorong Lopi Procession

The implementation of the anyyorong lopi tradition carried out by the Coastal community in the Bontotiro sub-district, Bulukumba Regency is fairly simple, does not require large costs so that people always carry it out, the anyyorong lopi tradition itself is lively because it involves many people in the process of carrying out the lowering of the boat from the coast to the sea. The course of the tradition, that is, after all the traditional tools and equipment have been prepared, the next day the anyyorong lopi tradition is carried out or the process of lowering the boat by being pulled together with the people involved.

Of course, in the implementation of this tradition there are stages that are first determined and prepared by the boat owner before lowering the boat which is usually called the anyyorong lopi tradition. There are certain days that are believed to be good days and avoid Nakasa (bad) days. [20]. After determining the implementation time, the next thing to prepare is the needs that support the tradition. Of course, the boat owner will prepare everything needed for the day of implementation. The thing that is prepared is in the form of food ingredients when mabaca' baca is carried out or the ritual of rejecting reinforcements which is carried out the day before the anyyorong lopi tradition is carried out. The food ingredients served during the tradition are:

1) Incense

Coastal communities in the Bontotiro sub-district revealed that incense is an object that makes the anyyorong lopi tradition sacred, the community says incense is a must, because if not, the sacred value of the anyyorong lopi ritual will be questioned. The use of incense in the ritual.

2) Chicken

In its implementation, one of the ones that are prepared is one female and male chickens. The meaning is believed that fortune is more abundant when the rooster and rooster are likened to a husband and wife, which of course people believe that fortune is more abundant and makes it easier for fishing boat trips when out catching fish.

3) Loka Manurung (Banana Kepok)

According to the community, the kepok banana is part of the anyyorong lopi tradition which is believed to be for the owners of new boats and boats. Catching fish.

4) Rice Songkolo

Songkolo rice or glutinous rice mixed with coconut milk, so that it becomes a distinctive rice with a taste. Songkolo rice is made according to the needs of 1 to 2 baskets. After the ma' baca maca event was held, this

songkolo rice was served and eaten together as an expression of gratitude for the completion of the ma'bacabaca ritual before the main activity, namely the anyyorong lopi tradition, was carried out.

5) Brown Rice (Spelled)

Brown rice is made from a mixture of rice and brown sugar so that it becomes a special food that is always included in the process of carrying out the tradition. Brown rice is also a dish that is eaten together after the ma'bacabaca ritual is carried out.

6) Young Coconut

There are two young coconuts prepared, people believe that the nature of the coconut that floats in water is like a boat that is always floating and is not easy to sink in the ocean. So that young coconuts become an important ingredient that is always and must be made by boat owners.

7) Onde-onde

Onde-onde in the Bugis tribe, especially in coastal communities in the Bontotiro sub-district, is different from onde-onde in other areas. As is known that onde-onde contains green beans, sprinkled with sesame, and fried. However, the dumplings made contain pieces of brown sugar and sprinkled with grated coconut. Soft, delicious, and the sweetness will be felt in every bite. Onde-onde also implies a philosophical value, namely that nothing is instant in life, everything needs a process.

3.6. The Ma'bacabaca (reject reinforcements)

The Ma'bacabaca tradition is a community tradition that exists in South Sulawesi Province in general, including coastal communities in the Bontotiro sub-district, Bulukumba Regency which is carried out with the intention of holding an event of gratitude and rejecting reinforcements for the completion of the boat made. This tradition is an ancestral heritage that has been inherited from generation to generation, including in the anyyorong lopi tradition. After all needs are completed, in this case, supporting tools and food, as explained by researchers in the previous discussion regarding ingredients that must be prepared such as chicken, songkolo, incense, coconut, red baje, bananas, and onde-onde. All these food ingredients are served in one large container and then brought on a boat to carry out the repulsion of reinforcements. Mabacabaca is held the day before the boat descent. This procession is carried out after sunset, after the Maghrib prayer and carried out on a boat by involving the boat owner and his close family, people who are believed to lead the Ma'bacabaca ritual, and the head craftsman who made the boat. [21]

At the time of the Ma'bacabaca implementation on the new boat, the entire close family got on the boat to participate in accompanying the priest to pray for the

safety and fortune of the boat and closed with a meal together on the boat. [22]

7. CONCLUSION

Based on the results of the author's research it can be concluded that:

The social solidarity contained in the Anyyorong Lopi traditional procession, is solidarity based on the principle of gotong royong, this has the aim of strengthening relations among the community, especially fellow fishermen and making it easier to do something related to the implementation of the anyyorong lopi tradition. Solidarity for the fishing community is believed to be a form of a sense of unity, a sense of brotherhood, mutual cooperation, mutual assistance, helping others, which is a habit that persists in society. A solidarity that refers to the same and the same experience. Social solidarity in the community that is built because of the same livelihood, namely in the field of fishermen.

The process of preserving the implementation of the anyyorong lopi tradition, starting with providing education or basic understanding regarding the implementation of the tradition given from an early age by explaining the historical traces of the anyyorong lopi tradition, and then being given an understanding through direct practice, where each individual is given the opportunity to participate. Involved or participating in each procession of the implementation of the anyyorong lopi tradition, this is always done as a process of education and coaching in order to maintain the sustainability of the tradition, anyyorong lopi, where this tradition has a high solidarity and family value in it, thus triggering the encouragement of empathy in oneself to always join and preserve the tradition of anyyorong lopi.

The procession of the anyyorong lopi tradition is divided into two processions, namely the pre-procession and the core procession, where the pre-procession places more emphasis on the spiritual values contained in this tradition, where this spirituality value is reflected through the procession of timing, burning incense, providing offerings. Or a form of offering in gratitude and closed with ma'bacabaca (reject reinforcements). Then after that proceed to the core procession, namely anyyorong lopi itself-where the core procession emphasizes the values of cooperation or gotong-royong.

AUTHORS' CONTRIBUTIONS

1. Amirullah as the head of the research implementer is responsible for coordination and research ideas
2. Dimas Ario Sumilih as a member I, acted as the initial problem analysis at the research site and helping data analysis and finalizing article manuscripts

3. Rasyid Ridha as member II acts as a data collector in the field
4. Patahuddin dan Rahmad Zufikar Hamid as member III plays a role in analyzing data

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