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### Procession and Educational Values in the *Appassili* Cultural Wisdom of the Bugis-Makassar Ethnic Groups, Indonesia

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**Abstract:**

*Appassili* cultural wisdom is a tradition of the Bugis-Makassar (the Indonesian ethnic groups) with fundamental educational values. However, the continuity and understanding of this tradition are declining in the modern era. This study aims to document the procession and educational values contained in the tradition of cultural wisdom of the *appassili* Bugis-Makassar (the Indonesian ethnic groups). This research used a qualitative approach with observation techniques, interviews, and documentation studies. Respondents were selected based on the criteria for participation in the *appassili* tradition. The data were analyzed through reduction, presentation, and conclusion-drawing techniques. The results showed that the *appassili* tradition had several processions, such as gift-giving, war dances, and the taking of holy water. The educational values embodied in this tradition include the values of religiosity, togetherness, independence, and courage. This research is expected to be a source of helpful information for the community, especially the younger generation, to understand and preserve the tradition of *appassili* cultural wisdom. In addition, this research can contribute to the development and learning of culture in educational institutions.

**Keywords:** educational values, *appassili* tradition, Bugis-Makassar ethnic group, local wisdom.

### 印度尼西亚武吉士-望加锡族群的阿帕西利文化智慧中的游行和教育价值

**摘要:**

阿帕西利文化智慧是武吉士-望加锡（印度尼西亚民族）的传统，具有基本的教育价值。然而，在现代时代，对这一传统的延续和理解正在下降。本研究旨在记录阿帕西利武吉士-望加锡（印度尼西亚民族）文化

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智慧传统中包含的游行和教育价值。本研究采用定性方法，结合观察技术、访谈和文献研究。受访者是根据参与阿帕西利传统的标准选择的。通过简化、演示和得出结论的技术对数据进行了分析。结果表明，阿帕西里传统有几个游行，如赠送礼物、战舞和圣水。这一传统所体现的教育价值观包括虔诚、团结、独立和勇气的价值观。这项研究有望成为社区，尤其是年轻一代所了解和保存阿帕西里文化智慧传统的有用信息来源。此外，这项研究有助于教育机构的文化发展和学习。

**关键词：**教育价值观、阿巴西里传统、武吉士-望加锡族群、地方智慧。

## 1. Introduction

Different cultures can be found throughout Indonesia's thirty-three provinces, which are spread across the country from Sabang to Merauke. Because of this, Indonesia has a rich cultural heritage to draw from (Santyaningtyas & Noor, 2016; Rianti et al., 2018). The acculturation of religion, ethnicity and culture can be seen in Indonesia's rich cultural diversity and long-standing local traditions (Andi & Arafah, 2017; Teng & Hasyim, 2020). Culture is highly valued in Indonesia, and it plays a significant part in the country's efforts to preserve its national identity (Mulyono, 2006; Rianti et al., 2018). Symbols, rituals, artistic expression, and linguistic practices ingrained in daily life are the vehicles through which culture is transmitted from one generation to the next. Therefore, culture significantly influences various aspects of human life (Brooks et al., 2016; Xygalatas et al., 2019; Satrianegara et al., 2021). Culture is a significant factor when forming a person's or society's religious practice. In addition, culture significantly contributes to the development of a wide variety of religious practices (Khadziq, 2009; Rusli et al., 2021). Culture is often considered a product of the era in which the human civilization emerged. It possesses fundamental values, such as the accumulated knowledge of a community, and it can measure the racial, ethnic, and national identity of humans. Therefore, the cultural values of a country are inextricably bound up with the nation's identity (Liliweri, 2015). The local wisdom that guides human behavior in ecological and systemic life is a form of knowledge, belief, understanding or perception that, in conjunction with traditional customs or ethics, is known as "local wisdom" (Riyanto, 2015; Pesurnay, 2018).

The principles embedded in a community's culture are not tangible objects but serve as a manual for how people should conduct themselves in various situations. *Appassili* local culture is a tradition that Bugis-Makassar ethnic people typically practice because they can purge negative influences from their environment. Before organizing a significant event, it is customary for people of Bugis-Makassar descent to follow the *appassili* ritual, which is a prerequisite. For instance, to occupy a new house and have a new vehicle before getting married typically takes seven months for pregnant women (Jecky et al., 2021). This research aims to explain the educational values contained in the cultural wisdom of the Bugis-Makassar ethnic group and describe the procession that is a part of their traditional *appassili* tradition. The *appassili* tradition,

which is considered to be part of the Bugis-Makassar ethnic group's local wisdom, entails the upholding of several ethical values (Salim, 2016; Windiasari & Cahyani, 2020). This research takes an inventive approach to understand the Bugis-Makassar ethnic group as well as their thoughts, which are contained in the *appassilis* cultural wisdom (Bahar and Latif, 2019). In the meantime, the authors used the literature study method to support the field data (Snyder, 2019).

## 2. Literature Review

Local cultural wisdom can be defined as a form of knowledge, belief, understanding or perception that, in conjunction with traditional customs or ethics, directs behavior in human life (Riyanto, 2015; Pesurnay, 2018). The knowledge found or obtained by local communities through accumulated experience integrated with understanding the natural and cultural environment is called local cultural wisdom (Wagiran, 2012; Sulasmono, 2017). The term "local wisdom" refers to the community's shared beliefs and practices held in high esteem by its members and regarded as authoritative sources of knowledge and guidance.

Due to local wisdom, everything is kept alive and believed to be true from generation to generation, and it guides the community on how to behave and is passed down from generation to generation. As a result, local wisdom is a value that emerges from people's thinking to regulate local life. The transformation of knowledge into human behavior is what we mean when we talk about "local wisdom." The local wisdom philosophy can be broken down into two categories: (a) ideas, thoughts, and abstract concepts; and (b) tangible, material things that can be observed (Wagiran, 2012).

Because of globalization, advances in science and technology tend to erode the moral values of society, which are derived from the conventional wisdom of individual communities (Jumriani et al., 2021). The purpose of local cultural wisdom is for future generations to use local wisdom as a filter in various fields regarding aspects of globalization to maintain stability in various aspects of life. Every community has its social norms, cultural practices, and tenets of belief, all reflected in local wisdom (Jumriani et al., 2021).

Local cultural values are developed by a robust philosophy encapsulated in a series of sentences conceived within the community. These sentences include phrases such as "fearing only God," "being honest," "patriotic," "religious society," "orderly,"

"disciplined," "loyal," "compassionate," "peace-loving," "hard-working," "consensus," "deliberation," "cooperation," and "creativity."

### 3. Materials and Methods

This research was literature research related to the problems raised in this study. This means that all data sources come from written materials published in books and scientific journals. Literature research is research sourced from reading, including books, scientific journals, magazines, and other printed works that have something to do with the problem under study. The researcher cited various opinions related to the discussion of the title of this paper. The data collection method used in this study was a literature study (Snyder, 2019). This research also relied on an inventive style of seeking understanding and thoughts of the Makassar Bugis tribe (Bahar & Latif, 2019; Hashim, 2020). This research was a descriptive study that aims to describe the values of local wisdom of the Makassar Bugis tribe in South Sulawesi in the *appassili* tradition to preserve the Makassar Bugis Custom.

### 4. Results and Discussion

#### 4.1. Procession of the *Appassili* Tradition

There are several kinds of *appassili* processions, namely *appassiliballa*, *appassilitau bunting*, *appassilitau teanang*, and *appassilitau nikattang/tau nisunna*. The *panrita balla* is responsible for implementing the *Appassili balla* in two stages: the first stage occurs before building a house, and the second occurs before occupying a newly built house. Before beginning construction on the house, the homeowner will begin the implementation process by preparing the necessary tools and materials in the form of a pot containing rice, brown sugar, and coconut. After all, these preparations have been made, the *panrita balla* will pray to God, say bismillah, and then recite the *appassili balla* mantras to protect and avoid dangerous things when building a house. After that, the *panrita balla* will dig a hole in the middle of the house or on the central pillar and plant a pot stuffed with rice, brown sugar, and coconut. *Panrita balla* then uses *leko'passili* in a pan to splash water on each component to be used in the construction of the house. The construction of the house can now begin once the *passili* has been completed. The second process involves the homeowner preparing bananas to be placed in a container that the *panrita balla* will use at the beginning of the implementation of *Appassili balla* for the second time. This preparation occurs before the homeowner occupies the house when the house has been constructed. This implementation is also started by *panrita balla* through praying to God to avoid unpleasant things while occupying the house. It is done to avoid undesirable things after the house has been

occupied. The owner of the house and his wife follow the *panrita balla* around the house while she carries frankincense, and he carries a banana and a package containing sugar, coconut, rice, and glutinous rice wrapped in the clothes of the owner of the house. It is the process that is used to put the process into action. Going around the house in a clockwise direction is repeated three times. After going around the house has been completed, *panrita balla* and the house owner enter it together. At this point, packages of sugar, coconut, rice, and glutinous rice are hung on the pole of the middle house alongside the bananas. *Panrita balla* then gives the packages to the owner of the house. When the house owner has spent the night in his house for forty nights and then makes *onde-onde* cakes from this material, the package will be lowered from the center post where it has been hanging. The *panrita balla* then performs the *passili balla* by taking the *leko passili*, dipping it in water, and sprinkling it in the corners of the house after the package has been hung on the center post. After the procession has been carried out, the *passili balla* procession has been completed, and the home host invites relatives over to eat the banquets they have prepared for them.

In the meantime, a custom practiced during the wedding ceremony is the *appassili bunting*. Following the completion of the preceding rituals, known as *abbarumbung* and *akbukbuk*, the *appassili bunting* ceremony is carried out as part of traditional marriage rituals. Ablution is a religious practice that the bride and groom traditionally perform before the *akbukbuk* and *appassili* processions. The purpose of ablution is to purge the bride and groom of any impurities. Following the conclusion of the *akbukbuk* ceremony, the first step in the process of putting up the *appassili bunting* involves bringing the bride and groom to the front door of his house and instructing them to sit on a young coconut that has been tucked into a wooden ladder that has been put to sleep. Afterwards, *anrong bunting* creates a *kalomping* bond out of the betel leaf, which is immersed in water in a pan. This bond is called a *kalomping* bond. After that, *anrong bunting* recites the mantras of the *passili bunting* while praying to God, saying *bismillah*, and using the *leko passili*. Then, using *leko passili*, sprinkle water on the bride and groom from the top of their heads down to their right shoulders and then from their right shoulders to their left shoulders. After that, sprinkle it outside the house. *Anrong bunting* was responsible for carrying out this process three times. This ceremony is meant to serve as a means of self-cleansing by removing any physical and spiritual impurities that may be present in the bride and groom. According to this custom, the bride and groom are expected to appear in spotless attire and, if possible, freshly purchased attire (Windiasari & Cahyani, 2020).

The bride and groom's families consulted *Anrong bunting* to determine the day and time before performing the *appassili*. These discussions centered on

the optimal days and times for performing the *passili*. Meanwhile, before performing the *passili*, the bride and groom must first perform the habit of cleaning the hair from their faces to prepare the *passili*. This tradition also belongs to the category of *passili* because of its inherent relationship with cleansing. This purification ritual occurs on the same day the *passili* will be held. After completing all necessary preparations, the *passili* can be performed on the scheduled day. The *Passili* ceremony is typically held between nine and ten in the morning. The art of *anrong bunting*, also known as bridal makeup artistry, is a highly specialized field that plays a significant part in the rituals and customs associated with traditional weddings. In addition, *anrong bunting* can make the bride and groom look stunning and dashing, infuse life and significance into the rituals during the wedding ceremony, and advise and guide the bride and groom in matters about their roles as members of their family and community. Therefore, a makeup artist specializing in bridal work needs to be competent in weddings (Saleh, 2016; Nursalam & Tahli, 2020). Incense was wrapped around the bride and groom nine times by *anrong bunting*. After that, *anrong bunting* began his *passili* to the accompaniment of the rhythm of the drums. Because it is only for blue-blooded people or with two names commonly called *pa'daengang*, not all people who perform *passili* use it as a drum accompaniment. This is because it is only for people with two names, commonly called *pa'daengang*. *Anrong bunting* starts by reciting the *basmalah* and his incantations while sprinkling *dinging-dinging* leaves, *parampasa* leaves, and long *siri* leaves tied together to the bride and groom. He also sprinkles *dinging-dinging* leaves on the bride and groom during this time. This procedure begins at the right shoulder, then moves to the left shoulder, then the chest, and finally the back of the bride and groom before reaching their entire bodies. Because the reading is an ancestral heritage that can only be known by the person who will become *anrong bunting* or is mandated to become *anrong bunting*, the reading for the bridal *passili* is kept a secret by *Anrong Bunting*. It is done so because reading for the bridal *passili* is an ancestral heritage (Windiasari & Cahyani, 2020).

The *appassili tau teanang* ceremony is performed on the first pregnant woman whose gestational age is seven months or more. It is the minimum gestational age required. The purpose of putting into practice this *appassili tau teanang* is to simplify the process of giving birth and eliminate any negative factors that can interfere with the birthing process when a traditional birth attendant performs it. First, during the *appassili tau teanang* procession, the *jakjakkang* and *kanrejawa picuru* are prepared and placed on the mattress. Next, the pregnant woman who will be *appassiled* is brought to the house's front door facing outward, where she sits

on coconut, sugar, and wooden stairs. After that, the birth attendant prayed while holding the *leko passili*. In accomplishing this, the *Basmalah* prayer is recited, followed by the mantras for the *passili tau teanang*, and then the *leko passili* is dipped into the water in the pan. After that, it is sprinkled all over the head, brought to the stomach, and taken out of the house. This process is repeated seven times. Following the *passili*, the pregnant individual is instructed to have a bath, after which she is led to the bed where the traditional birth attendant massages her. It facilitates the mother's expected delivery of the baby's branch. After that, the pregnant woman is given a piece of *onde-onde* cake prepared on the bed and instructed to eat it. Following the completion of the procession, the implementation of *appassili tau teanang* was successfully completed.

Another *appassili* procession is *appassili tau nikattang*. The steps required to put into action *appassili tau nikattang* are not overly dissimilar to those required to put into action *appassili tau bunting* and *appassili tau tenang*. The purpose of performing *appassili tau nikattang* on children who will be circumcised is to ensure that children who have been circumcised are shielded from negative experiences as they go through the maturation process in the future. When all the implements and components needed for the *tau nikattang appassili* have been prepared and assembled, the *pakattang* will be carried out. It is done by taking the child to the front door, where they will face the street while sitting on a coconut and stairs and holding a bag of brown sugar. It will mark the beginning of the ceremony. The *pakattang* then takes the *leko passili* and then prays to God while first saying the *basmalah* and then reciting the mantras. After that, *leko passili* was dipped in water. First on the head, then the shoulders, and finally the back of the neck before being removed. This ceremony is performed three times. After the procedure is completed, the child is brought into the room, and the *pakattang* performs the circumcision. As a result, the procedure of putting into effect *appassili tau nikattang* has reached its conclusion. The custom of *appassili tau nikattang* is typically combined with other celebrations by organizing a significant event to which close friends and family members are invited.

#### 4.2. Educational Values in the *Appassili* Tradition

The educational values within *appassilis* cultural wisdom include cultural, social, and moral education. The significance of obtaining moral education is that it reveals the customs and behavioral standards expected of an individual within a given group. The value of *appassili* lies in imparting a greater understanding of the traditions that a particular ethnic group practices. *Appassili* culture has always strongly emphasized the importance of social education. One can learn a valuable lesson from social behavior and ways of life,

which is the importance of social education. Individuals exhibit social behavior when they respond to situations and occurrences in their environment with an attitude related to other people, their modes of thought, and the social relations between different people.

The value of social education is embedded in *appassilis* culture because it is a lesson that can be gleaned from behavior, social life, and social behavior. It takes the form of a person's attitude toward events that occur around him that have to do with the ways of thinking of other people and the social relations that exist between different people. In addition to these two core values, the tradition of *appassili* upholds the importance of receiving well-rounded cultural education. Cultural values are those aspects of a community or ethnic group that are regarded positive and valuable by members of that group, even though members of other community groups or ethnic groups might not view them in the same light. This is because cultural values constrain and endow a society and its culture with particular qualities. Because it is evident that behavior is a symptom unit that can consist of both material and non-material unity, *appassili* culture incorporates the importance of receiving a proper education in other cultures. It is made up of active ideas in the realm of the mind, which these people regard as having a great deal of value in life.

## 5. Conclusion

The *appassili* tradition is an element of Bugis-Makassar ethnic culture passed down from generation to the next until now. This tradition is observed through several activities, including *appassili balla*, *appassili tau bunting*, *appassili tau teanang*, and *appassili tau nikattang*. The educational values within *appassilis* cultural wisdom include moral, social, and cultural education.

The importance of moral education can lead to establishing an order of human relations in society that is regarded as favorable, harmonious and advantageous for the individual, society, environment and nature. In the meantime, social education makes people aware of the significance of family and group life in the bonds between individuals. People's minds, which are the entire system of thinking, values, morals, norms, and human beliefs produced by society, are the foundation upon which the value of cultural education is built. This cultural value that continues to be developed becomes a value system that is ultimately adhered to and implemented in society. Those who live in the community will be responsible for doing so.

The theoretical contribution of this research is that the procession and educational values in *appassili* cultural wisdom can provide an overview of the life of the Bugis-Makassar ethnic community and how the culture developed over time. In addition, *appassili* cultural wisdom can also provide information about the cultural richness of the South Sulawesi region, which

can be an essential resource in developing regional tourism.

## 6. Limitations and Further Study

Although the procession and educational values in *appassili* cultural wisdom have essential theoretical contributions in various fields, research on *appassili* cultural wisdom is still limited. Therefore, some limitations and areas of study can be used as advanced research topics. The limitation in *Appassilis* cultural wisdom research is that it only focuses on the Bugis-Makassar ethnicity in South Sulawesi, so it is necessary to conduct more comprehensive research to identify differences or similarities with traditional cultures in other regions in Indonesia. Research on *appassili* cultural wisdom is still limited to social and cultural aspects, so conducting more in-depth research on economic, environmental, and political aspects related to *appassili* cultural wisdom is necessary. Further research needs to be done on the influence of modernization and globalization on *Appassilis* cultural wisdom and how the Bugis-Makassar ethnic community overcame these challenges. More in-depth research needs to be done on implementing educational values in *appassili* cultural wisdom in formal and non-formal education and how education can strengthen the nation's cultural identity. Broader research needs to be conducted on the potential of *appassili* cultural wisdom as a tourist resource and how sustainable tourism management can strengthen local cultural identity and improve the welfare of local communities.

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