

Cultural Value of Local Wisdom: Ritual Speech of the Marriage Process: Eastern Indonesia

Kasmawati¹, Tajuddin Maknun², A.B Takko Bandung³, Munira Hasjim⁴

Abstract

The purpose of this study is to export cultural values in ritual speech in wedding processions. The theory used on this topic, namely: (Sibarani, 2015) regarding the value of welfare and kindness. The value was developed based on its description consisting of five values of local wisdom, namely beauty, cleanliness, purity, protection, and unifying, here are the findings: 1) Beauty values from traditional, physical, and natural local wisdom: (a) Traditional, powder from the month of birth from the sun. (b) physical, looking at many times and looking at them frequently. (c) Natural, as is the case with the fourteenth month. 2) Cleanliness of local wisdom spiritual, emotional, physical. (a) Spiritually, water will easily be seen in your life. (b) Emotional, his face radiates down from Muhammad (sam). (c) Physical, as is the fourteenth moon. 3) purity of local wisdom spiritual, emotional, and moral. (a) Spiritual, you are the sparkle in the sky. (b) Emotional, meet halal sustenance for people who are going to get married. (c) Moral, take the cleaner from him. 4) The value of protection from local social, cultural, and self-wisdom. (a) Social, I wear Karaeng Cikenong clothes. (b) I am covered in beautiful Daeng Bajik (culture). (c) Self: living in my life. 5) The unifying value of local social, spiritual, and humanitarian wisdom. (a) Social, I open the door smiling, I tap the wall laughing. (b) Spiritual, sitting in His heaven. (c) All beings see and praise you. (c) Humanity, give kindness to this woman, with what is in her. The value of local wisdom obtained in ritual speech is found in the form of the values of beauty, cleanliness, purity, protection, and the value of unifying. Suggestions for future research, the cultural values found can be relevant to oral traditions and modern life today.

Keywords: *Cultural Value; Of Local Wisdom; Ritual Speech; of the Marriage Process; Eastern Indonesia.*

Introduction

One of the roots or foundations of Pancasila Nationalism is local wisdom that exists in every region in Indonesia (Suranto, 2018). Local wisdom can maintain community harmony through mythology, language, and culture. In the development of the times, political battles often cause local wisdom values to be shaken and cause an identity crisis from the Indonesian people themselves. The maintenance and inheritance of local wisdom is not simple when faced with technological and ideological disruption (Pranowo et al., 2022). Based on previous presentations, it was found that many factors affect the gradual fading of local wisdom values, such as globalization, puritanism, the entry of foreign cultures, and political understanding. Therefore, efforts are needed to preserve local wisdom.

According to Duranti (1997: 30), the life situation about culture as knowledge that is not only contained in the mind of each individual, but also contained in the language of society is used to interact in certain contexts. In other words, when a person has a problem in life, he cannot only rely on the knowledge of the mind but also use a tool that is used to solve problems, namely language to be used in communication. The language of one of the media communicates to easily identify the cultural values contained in it.

Local wisdom can be a solution to answer various problems in human life needs because local wisdom contains a description of the way of life and knowledge passed down by ancestors (Fajarini, 2014). Local wisdom can be in the form of songs, proverbs, ancient books, and slogans used in the lives of local people (Haryanto, 2014; Wuryandari & Rahardi, 2020). Local wisdom is a tradition or culture that comes from a

¹ Mahasiswa Pascasarjana Program Studi Linguistik, Fakultas Ilmu Budaya, Universitas Hasanuddin, Indonesia, Jl. Perintis Kemerdekaan Km.10 Makassar, 90245, Kota Makassar, Sulawesi Selatan The correspondence was addressed, kwati2067@gmail.com

² Dosen Pascasarjana Program Studi Linguistik, Fakultas Ilmu Budaya, Universitas Hasanuddin, Indonesia, Jl. Perintis Kemerdekaan Km.10 Makassar, 90245, Kota Makassar, Sulawesi Selatan tajuddinmaknun@unhas.ac.id

³ Dosen Pascasarjana Program Studi Linguistik, Fakultas Ilmu Budaya, Universitas Hasanuddin, Indonesia, Jl. Perintis Kemerdekaan Km.10 Makassar, 90245, Kota Makassar, Sulawesi Selatan takkobandung@gmail.com

⁴ Dosen Pascasarjana Program Studi Linguistik, Fakultas Ilmu Budaya, Universitas Hasanuddin, Indonesia, Jl. Perintis Kemerdekaan Km.10 Makassar, 90245, Kota Makassar, Sulawesi Selatanmunirahasjim@unhas.ac.id

certain area and is used by the local community as a view of life. The word local marks that the wisdom or culture has differences with other cultures and comes from the area, in the sense that local wisdom is a cultural value that can be utilized in a certain area (Sibarani, 2014: 73).

The meaning of the values contained in a local wisdom needs to be reviewed because there are life values implied in it created by ancestors. The value of local wisdom is the life values contained in a local wisdom that is still maintained and used in the daily life of local people. The values implied in a local wisdom are very beneficial for humans, especially the local community both in groups and individuals to create a peaceful community life, mutual respect and respect, full of tolerance, and can help each other.

The values contained in the local wisdom of *the Anrong Bunting* ritual speech during the wedding procession of the people of Eastern Indonesia are *akebakra didi*, *appasili*, *akekerontigi*, *appantama baju* and *appasikabajikan*. The value of local wisdom contained in ritual speech consists of 5 types of values: 1) beauty value (traditional, physical, and natural). 2) Cleanliness (spiritual, emotional, physical), 3) purity (spiritual, emotional, moral). 4) The value of protection (social, cultural, self, 5) The value of uniting (social, ritual, and humanitarian). The existing local wisdom is based on Sibarani's theory (2015) regarding the value of prosperity or welfare, peace or goodness. So that the value of local wisdom obtained in the speech of the *Anrong Bunting* ritual in the wedding procession is found in the form of the value of beauty, cleanliness, purity, protection, and the value of unifying. Helmon & Nesi (2020), based on the manifestation of local wisdom values, will be described as the form of local wisdom values in intangible and tangible

2. Ritual speech is a special form of communication used in the context of religious and cultural ceremonies or practices (Jiang, 2020). The main characteristic of ritual speech is the use of language that is patterned, formal, and often contains sacred or magical elements (Wirtz, 2019). This speech is usually delivered in a predetermined way, following certain rules and sequences that have been established by the traditions or beliefs of the community (Karimnia & Sabbaghi, 2021). In practice, ritual speech not only serves as an ordinary means of communication, but is also believed to have the power to influence the spiritual world or produce certain effects in reality (Hüsken & Neubert, 2022). Therefore, accuracy in pronunciation, intonation, and gestures when conveying ritual speech is considered very important (Bascom, 2023). Ritual speech can be found in a variety of forms, such as prayers, incantations, sacred verses, or special formulas used in traditional ceremonies, weddings, funerals, or other religious celebrations.
3. Duranti (1997) stated that anthropological linguistics is a science that studies language as a source of culture and talks about cultural practices (Ericha & Rahardi, 2023). In addition, anthropolinguistics also studies the relationship between culture and language owned by humans (Sibarani, 2015; Sitompul & Simaremar, 2017; Wuryandari & Rahardi, 2020). Franz Boas (in Duranti, 1997) argues that one cannot truly understand another person's culture without learning the language. Language is seen as a way of anthropolinguistic study to be able to study culture as a whole. This opinion is in line with Sapir and Whorf who revealed that there is a relationship between language, culture, and the human mind (Sarifuiddin, 2020).

The *Anrong Bunting ritual* is a local appreciation of the Eastern Indonesian Community, especially which protects moral values, spiritual values and religious values that need to be studied and preserved. Therefore, based on this background, the researcher will study the values contained in the speech of the *Anrong Bunting* ritual of each social strata in the marriage procession. The results of this research are expected to be used theoretically in linguistic research, especially regarding culture, and can also add to the theory of local wisdom. In addition, this research is used practically in studying the speech tradition of *the Anrong Bunting* ritual of the Eastern Indonesian Society of South Sulawesi Province.

Methods and Data

This research is included in qualitative research using an anthropolinguistic perspective. One of the characteristics of qualitative research is that researchers take a natural environmental setting (Creswell, 2015). The meaning of this natural environment is the cultural and social environment of the community in Jeneponto Regency. The data in this study is in the form of *Anrong Bunting's speech* at the wedding procession as primary data. The data source of this research is the owner of mantras or speeches, namely *Anrong Bunting* from each of the Karaeng social strata, Mutiara Karaeng Lobo, Hj Baeduri Karaeng Kebo, Masina Karaeng Ngalusu, *Sanifang Daeng* Indeed, Subaeda Daeng Baji, Sohoria Daeng Ngintang and *Anrong Bunting Taunta*, Hj Hasna, Hj. Isa, Ramatia. The analysis used in this research uses the theory of help, namely Sibarani (2014) which divides the value of local wisdom *into* two main parts, namely (1) prosperity or welfare, consisting of: hard work, education, mutual cooperation and caring for the environment. (2) peace or kindness. The auxiliary theory that is used as a reference is 15 values in the three *Anrong Bunting*. So each *Anrong Bunting* gets 5 points.

The value of local wisdom in the text of *Anrong Bunting's speech* on wedding processions such as: *akbakra*, *appasili*, *akkrontigi*, *appantama baju*, and *appakbajikan*, contains a meaning that is strongly believed by the people of Jeneponto. Each procession contains local wisdom values that function as teaching and learning in daily life. The oral tradition of the *Anrong Bunting* ritual speech inherited by these ancestors continues to be preserved for the next generation. The learning obtained from these values is applied in each procession as a form of education, which strengthens the cultural identity of the Jeneponto community. In each stage, important values are contained, namely the values of beauty, cleanliness, purity, protection, and unity. These values are reflected in every stage of the wedding procession, which makes it a means of in-depth cultural learning for the community.

The Value of Beauty in Local Wisdom of the *Akbakra Didi* Procession (Yellow Powder)

The value of beauty in the local wisdom of *akbakra didi* reflects the view of the people of Eastern Indonesia towards the wedding procession as a source of durability in life, both in front of couples, families, and other people. The value of beauty in this wedding procession is believed to bring goodness to those who practice the local wisdom of *Akbakra Didi*. The following beauty values in local wisdom consist of three types of values, namely traditional values, physical values, and natural values.

Traditional beauty values

The beauty possessed by a person goes beyond just physical appearance. A person who has traditional beauty, passed down from ancestors flows to the next generation. Traditional beauty is beauty from within the body in the form of ethics or manners as an inherent identity. *Bakra ri bulan*, *battu rimanttana alloa* means powder from the moon, and comes from the sun. Powder is a symbol of beauty because it is made from natural ingredients such as rice, turmeric, oil and water. The moon and sun are part of nature. The use of natural materials in the manufacture of yellow shoulders is not only to beautify oneself, but as a form of respect for the traditions inherited by the ancestors and their belief that beauty has a closeness to nature and a good attitude towards others.

abr

Text I *Akbakra Didi* (Yellow Powder)

I kuubr-br sa

La kubakra-bakra sai

La-ku-bakra-bakrak-sai

Want-I-powder- powder-that

I want to wear the powder

brn krea sktia

Bakrana *Karaeng* Sakatia

Bakrak–na–*Karaeng* Sakatia

Bedak–nya–*Karaeng* Sakatia

Bedak *Karaeng* Sakatia

br ri bul

Bakra ri bulang

Bakra–ri–bulang

Powder–of–moon

Powder from the moon

lsu ri mtn aloa

Lakssu ri matanna alloa

Laksu–ri–mata–nna–alloa

Lahir–dari–mata– nya–hari

lahir dari natahari

ku ll ri loloku

Ku lalang ri lolongku

Ku–lalang–ri–lolong–ku

I–in–of–easy–me

I will always be young

sikutu mt mjli Ges, a, ai, au, ea, ao

Sikuntu mata manjalling ngaseng, A, I, U, E, O

Sikuntu–mata–manjalling–ngaseng–A–I–U–E–O

Semua– mata– memandang semua–A–I–U–E–O

Semua mata memandang A, I, U, E, O

Physical beauty value

Physical beauty is a characteristic that is visually visible. Physical focuses on facial features and body shapes as examples of physical beauty. *La ni jalling nani tontong, la nipakmole-moleiki accini* or looking many times and often staring as physically beautiful is an expression of physical beauty because of visual attractiveness. Visually seeing someone who attracts attention because there is something attractive in the bride-to-be, not just glance at it but be lulled by what is seen that is alluring to continue to look. Therefore, the benefits of beauty bring good luck in daily life such as increasing confidence in getting along, easily getting a position in a job, and having attraction in a person's initial interaction in a new relationship.

abr

Teks II *Akbakrak didi* (Bedak Kuning)

I nibr-br kmki aen

La nibakrak-bakrak kammaki anne

La-ni- bakrak-bakrak-kamma-ki-anne

want-in-powder-powder-like-you-this

I want a powder like this?

brn ed sijli

Bakrana *Daeng* Sijalling

Bakra-na-*Daeng*. Sijalling

Powder-his-brother-seen

Daeng's brother's powder. Sijalling

I n ijli nni toto

La ni jalling nani tontong

La-ni-jalling-na-ni-tontong

Want-in-see-and-read-

Want to look at and store in memory

I nipmoel-moelki accini

La nipakmole-moleiki accini

La-ni-pakmole-molei- ki- accini

Want – in – often – you-see

Often staring

ait ku pritG kNit

Intang ku paritanga kannyinta

Intang-ku-panrita-ngga-kannying-ta

Diamond-my-smart-eyeb-me

Diamond with a talent for eyebrow making

krea, at, mmuji Ges ri giet

Karaeng, ata, mammuji ngaseng ri gitte

Karaeng-Anrong Bunting-mam-muji-ngaseng – ri – gitte

God-people-we-praise-all-in-us

Taunta, Karaeng praises you

Natural Beauty

Natural or natural beauty, beauty that comes from birth without having to be changed or modified in the face or parts of the body. Natural beauty is the authenticity contained in the body that displays who a person is for others. *Kammatongj month sampulo anggappa* means like the fourteenth month, it is an expression of a form of natural beauty because it is found on the full moon on the 14th of the Hijri calendar. The fourteenth month is the month like no other or the most perfect, in comparison with someone whose beauty is so prominent and it is very difficult to find a comparison with the beauty who is always in the center of attention, because she shines like the moon shining at night.

abr

Text III *Akbakrak didi* (Yellow Powder)

kauu br-brmi aien

Kau bakrak-barakmi inne

kau-akrak barak-mi-inne

I-powder-only-this

You use this powder

br sukr trGn aloa

bakrak sukarak taranganna alloa

bakrak-sukarak-taranga-nna-alloa

Powder-hard-light-sun-

powder is difficult to shine in the sun

siGrn bulG

singarakna bulanga

singarak-na–bulang – nga

the light of this moon

He explained this month

km toGi bul spulo aGp

kamma tongi bulang sampulo anggappa

kamma–tongi–bulang–sampulo anggappa

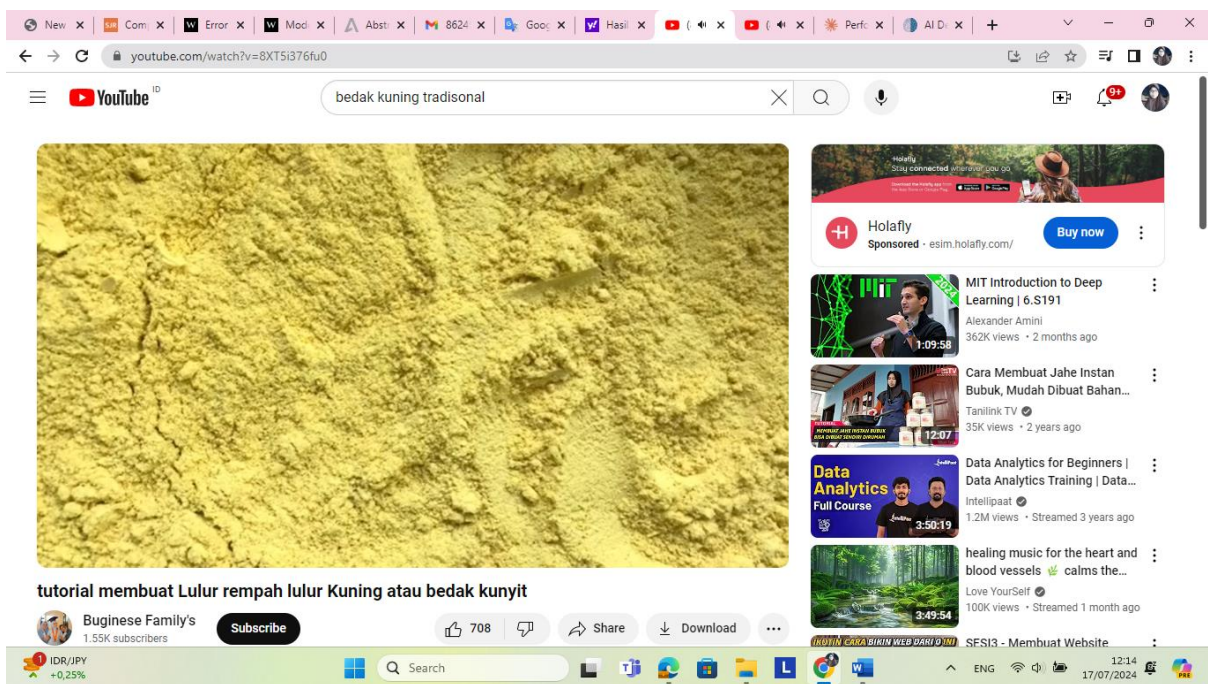
like–thing–month–fourteen

but its rays are the same as the fourteenth moon

Table 1.1. The value of beauty in Text I, II, III the local wisdom of *the akbakra procession (Yellow Powder)*

Beauty Value	Local Wisdom
1. Tradisional	<i>Bakra ri en la llana, battu rimanttana alloa</i> Powder from the moon born from the sun
2. Physical	<i>La ni jalling nani tontong, la nipak mole-moleiki accini</i> Looking at it many times and often getting drunk
3. Natural	<i>Kammatongi moon sampulo anggappa</i> As with the fourteenth month

Figure 1.1. *The process of Akbakrak didi Ritual (Yellow Powder)* <https://www.youtube.com/watch?v=8XT5i376fu0>



The Value of Cleanliness in Local Wisdom *Appasili Bunting (Bridal Bath)*

The value of cleanliness in the environment of *appasili pregnancy* or bridal bath when carrying out a ritual procession has several parts contained in the value of cleanliness, including: 1) the value of spiritual cleanliness, 2) the value of emotional cleanliness, and 3) the value of physical cleanliness. These three hygiene values are from the local *appasili of the pregnant community* in the Turatea community. The goal is that the prayers or speeches carried out by *Anrong Bunting*, can cleanse the body, avoid everything unwanted and the emotional bond between the bride-to-be, family and people around them will be better.

The Value of Spiritual Hygiene

Cleanliness in the ritual of local wisdom *appasili* or bridal bath involves things that are not visible. The value of cleanliness is a belief owned by the people of Jeneponto, that by doing *the appasili procession*, it is the same as cleaning the body both mentally and physically. Mentally, this ritual speech purifies oneself from everything that is negative, such as not caring about others, lying and instilling hatred.

Spiritual cleanliness is always used as a means of positive interaction with others. There is local wisdom about cleanliness contained in the expression *Jekne lolo pulunanu, jekne tamate tammatoanu*, meaning: Water is easy to see your aura. The water used at the time of *appasili* has a special purpose. This local karifan describes the aura contained in the mind will radiate through the sense of sight, with the belief that the usefulness of speech during *pregnancy* will be easier as we age.

apsili

Text I *Appasili Bunting (Bridal Bath)*

n niejen-ejen sai

Na nijekje-jeknesai

Na- ni jekje-jekne- sai

Want-in-madi-bathing- that

You want to be bathed

ejen lolo pulunanu

Jekne lolo pulunanu,

Jekne-lolo-pulu-na-nu

water-easy-your-your-

Water is easy to see your aura

ejen tmet tmtoanu

Jekne tammate tammatoanu

Jekne-tammate-tamma-toa-nu

Water- wood-china-plus-your-old

You're getting older

tm toa, tm lolo pulun nu

Tamma toa, tamma lolo pulunanu

Tamma-toa-tamma-lolo-pulu-na-nu

Add-old-add-easy-your-aurah

The older you get, the easier it is to see your aura

The Value of Emotional Hygiene

Emotions are able to regulate the balance between the heart and mind. The value of emotional hygiene builds healthy relationships within the scope of society that are able to bring mutual good in terms of decision-making. *Rupanna cahaya nurung Muhammad* or it can be interpreted that his face radiates down from Muhammad SAW. Emotional cleanliness in this local wisdom, there is goodness that comes from the Prophet Muhammad. Prophet Muhammad is known as a highly respected figure in daily life because he is known as a polite, humble and gentle person. So with the value of local wisdom, cleanliness is able to manage the heart and mind in speaking.

apsili buti

Text II *Appasili Bunting* (Bridal Bath)

I niejenmki aen ejenn akuaus

La nijeknemaki anne jenena alkausar

La-ni-jekne-ma-ki-anne-jekne-na-alkausar

I want to be bathed in you-this-the water of alkausar

We bathe you in water from alkausar

nu mey nmsiGr rupn dea sijli

Ki makcaya namaksingara rupanna *Daeng Sijalling*

Ki-mak-caya-namak-singara-rupa- nna

you-glow-ray-your-face

Your face is glowing and shining

rupn chyn nur mhm

Rupanna cahayana nurung Muhammad

Rupa-nna-cahaya-na-n.urung-Muhammad

His face-his light-descended-Muhammad

Apparently radiating down from Muhammad

sikm tumGai acinik

Sikamma tumangai anccinika

Si-kamma-tuma-ngai-cini-ka

Se-perti-people-like-see-me

Same When *Daeng* Jalling Soulmate Looks at Me

mgai mmuji Ges rigiet

Mangngai mammuji ngaseng rigitte

Manggai-mammuji-ngaseng-ri-giita

Like-praise-all-of-you

Compliment, love everything in you

Physical Hygiene Values

The value of physical hygiene in general, smooth skin, having a fair skin color, straight hair and healthy fitness. However, the value of cleanliness believed by the people of Eastern Indonesia is the value contained in *the appasili bunting* or bridal bath spoken by *Anrong Bunting* in the form of a ritual. *Kamma mami inne mae moon sampulo anggappa* means just like the fourteenth month. The fourteenth month in the Hijri calendar in Islam coincides with the 14th, usually falling on the month of Shaban. The month of Shaban is close to the month of Ramadan, people often clean houses, yards, and mosques. The value of hygiene is not only about the conditions in the house but also related to the cleanliness of the heart. Based on the value of cleanliness according to the community's view, cleanliness is part of faith.

apsili buti

Text II *Appasili Bunting* (Bridal Bath)

ejen btua ri mk

Jekne battua ri Makka

Jekne-battua-ri-Makka

Water-from-Mecca

Water comes from Mecca

ejen btua r imdin

Jekne battua ri Madina

Jekne-battu-a-ri-Madina

air-come-i-from-madina

Water comes from Madina

stu lbuti aejenmi

Sattu labunting, akjeknemi

Sattu–la–bunting–akjekne–mi

Sattu-want-marry-bathe-lah

Sattu who is about to get married, take a bath

km mmi mien mea bl spulo aGp

Kamma mami inne mae bulan sampulo anggappa

Kamma-mami-inne–mae-bulan-sampulo-anggappa

It's like-this–here-month–ten–four

Like the fourteenth moon

nni mps ri mtoan

lani mamppasang ri matoanna

la-ni-mamp-pasang-ri-matoan-na

will-be-message-from-his-in-law

Ordered by in-laws

sb alatal

Sabak alataala

Sabak–alataala

Cause-God knows

Table 2.1. The value of cleanliness in Texts I, II, and III of the local wisdom *of appasili bunting (Bridal bath)*

Hygiene Values	Local Wisdom
1. Spiritual	<i>Jekne Lolo Bulgaria, jekne terminator tammatoanu</i> Easy water will look your way
2. Emotional	<i>Rupanna cahaya nurung Muhammad</i> His glowing face descended from Muhammad (PBUH)
3. Physical	<i>Kamma mami inne mae moon sampulo anggappa</i> As with the fourteenth month

Figure 2.1. The Ritual Process of *Appasili Bunting* (Bridal Bath)

The Value of Purity in Local Wisdom of *Akchrontigi Bunting* (Bridal Girlfriend's Night)

The value of chastity refers to the value of honor in the context of a relationship. Honor is the ability to maintain oneself in interacting and getting along in the social and religious sphere. The social sphere is related to the wider community that maintains ethics or morals. The scope of religion is related to obedience to God.

In local wisdom, nilai, holiness in *accronology* means cleansing oneself from all evil. The value of purity includes spiritual, emotional, and moral values. The purpose of spiritual purity is as a form of self-cleansing from all moral imperfections that have been carried out, both in terms of honor and behavior. Furthermore, the goal of the value of emotional purity, being able to speak and maintain the heart in daily life. Finally, the value of moral purity protects oneself from uncommendable actions or maintains ethics.

The Value of Spiritual Purity

The value of spiritual purity is the guideline of the Turatea community in Jenepono Regency. By cleaning up all the problems related to bad behavior, the prospective bride or groom is taught to maintain a nobler attitude so that he can be an example for the next generation.

The expression you shine in the sky means that the bride-to-be is a brilliant light. In this case, the value of purity is taken from the word "sparkle" which indicates the presence of a brilliant light that will be obtained by the bride-to-be when her purity is ritualized at the *accrontigi*. Furthermore, the term "sky" implies degree, dignity and dignity. Placing the sky on the value of spiritual purity, means that the bride-to-be will always uphold the value of truth.

akorotigi buti

Text I *Accrontigi Pregnant* (Bridal Girlfriend Night)

kauumi atu akkGi kid – kidn btr

kaumi antu anggkangkangi kida-kidana batara,

Kau–mi–antu–angg–kangkang–ngi kida-kida-na-batara

You are–it–grasping–it's- the sparkle of the sky

You are the sparkle in the sky

tsiboly kaumi atu rnun

Tassibolaya kaumi antu rannuna,

Tas-sibolaya-kau–mi–antu–rannu-na

As a symbol – you are it-happy

As a symbol of happiness

kaumi atu ser-saern

Kaumi antu sare-sarena

Kau–mi–antu-sare-sere-na

You–are–it–give Him

You like to give

The Value of Emotional Purity

Holiness frees oneself from all forms of corruption that can pollute the heart and mind. The value of emotional purity protects oneself from all negative things, such as envy, and envy, and maintains a commitment to things that are positive. In the local wisdom of *acchronology*, the value of emotional purity maintains the moral values inherited by the ancestors in order to maintain harmony, and always instills honesty.

The value of the purity of *passi buntulangi dalle hallalana tau labuntinga* which means the meeting of halal sustenance for the person who is going to get married, refers to the cooperation between the Angel and the Prophet in providing halal sustenance to the bride-to-be. This means that this value of emotional purity gives hope that the bride-to-be will be blessed with a lot of sustenance in married life.

akorotigi buti

Text II *Accrontigi Bunting* (Bridal Girlfriend Night)

ukmN btu ri mk

Kamanyang battu ri makka,

Kamanyang–battu– ri- Makka

Incense-Come-from-Makka

Frankincense from Mecca

dup btu ri mdin

Dupa battu ri Madina,

Dupa–battu–ri–Madina,

Incense-come-from-Madina

Incense from Madina

ntunuki nbi nprirki mlaik

Natunuki Nakbi nparinraki Malaikak

Na-tunu–ki–Nakbi–na–parinra–ki–Malaikak,

Burned-you–the Prophet–and–ignited-us–the Angel

Burned by the Prophet and ignited by angels

mlaik ptpulo nauu Gesmki

Malaikak patampulo naung ngasengmaki

Malaikak–Patampulo–naung–ngaseng–maki-mae

Angel-forty-descended-all-with-together-

Angel forty descends all

psibuutuulGi del hlln tau lbutiG

Passi buntulangi dalle hallalana tau labuntinga.

Passi–buntulang–I–dalle–hallala-na-taula-buntinga.

Mutual Meeting-Si – His Fortune-Halal-Person-Married

Meet the halalal fortune of the person who is going to get married

The Value of Moral Purity

Moral purity is good behavior that already exists, is maintained, and is further enhanced to achieve better ethical strength. The value of moral purity is a reflection of the heart and mind to always do good and keep away from all evil. To maintain the value of moral purity in daily life, a person is encouraged to associate with people who have a better quality of faith, surrounded by those who have good character, speak softly, and are in the right environment.

Dalam Kearifan lokal nilai kesucian moral cerminan dalam prosesi *akkrontigi* dengan ungkapan *ku allei mapacing ri anu* artinya ambillah pembersih dari dia. Kesucian moral ini given by the bride, in the form of purity that comes from God through the intermediary of *Anrong Bunting* to be given to the bride-to-be.

akorotigi buti

Text III *Accrontigi Pregnancy* (Bride's Girlfriend Night)

pci btua ri mk

Paccing battua ri makka

Paccing–battu-a- ri–makka

Clean-come-i-from-Mecca

The cleanser comes from Mecca

nuru r ibw krea

Nurung ri bawa *Karaeng*,

Nurung–ri–bawa-*Karaeng*,

Fall-from-God's mouth

Drops from the mountain bring *Karaeng*

kuelai mpci r ianuu

Ku allei mapaccing ri anu

Ku–alle–ma-paccing–ri-anu

I-take-it-clean-from him

Take the cleaner away from him

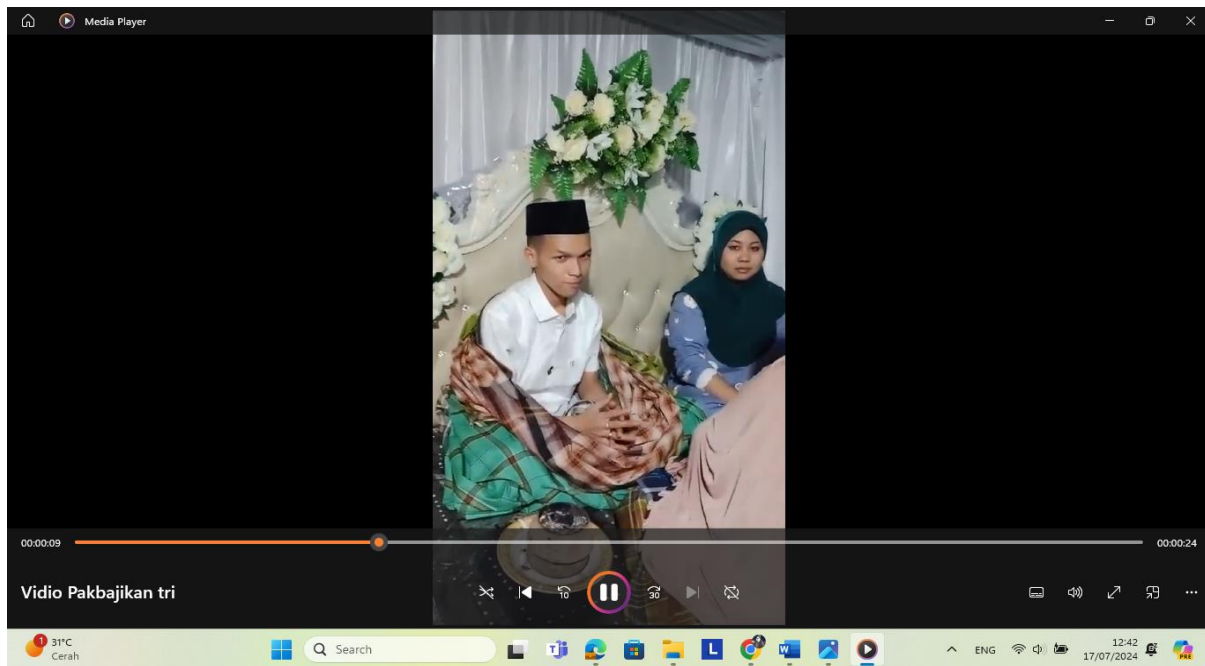
prlu krea al tal

Parallu *Karaeng* Alla taala.

Parallu-*Karaeng* Allatakala.

sb altal

For God is holy and exalted.

Figure 3.1. *Acronitigi Bunting* (Bridal Girlfriend Night)Table 3. 1. The value of purity in Terks I, II, and III of local wisdom *akkorontigi pregnancy* (Bridal Girlfriend's Night)

The Value of Purity	Local Wisdom
1. Spiritual	<i>You are the sparkle in the sky</i> kaumi antu anggkangkangi kida-kidana batara,
2. Emotional	<i>Passi buntulangi dalle ballalana tau labuntinga</i> which means: meet halal sustenance for people who are going to get married
3. Moral	to alley mapaxing ri anu Take the cleaner away from him

The Value of Protection in the Local Wisdom of *Appantama Baju Bunting*

Protection functions to protect oneself, the group, and the environment from everything that can endanger someone who is detrimental in nature. This protection value protects against all forms of threats, both visible and invisible. Visible threats of physical harm, such as vandalism, beatings, and murder. Meanwhile, invisible threats can be in the form of invisible shipments, such as witches who are criminalized through the medium of fire, drinks, and dolls. The value of protection in the local wisdom of *appantama clothes*, there are three types of protection values, namely the value of social protection, the value of cultural protection, and the value of self-protection. The purpose of these protection values is to maintain relationships in society, to promote cultural identity, and to make peace with oneself.

Social Protection Values

The value of social protection, protecting and maintaining solidarity in the community helps families, neighbors and people who need a helping hand or other assistance. The value of solidarity is *what the karaeng cikonng pregnancy shirt* has the meaning of including the *Karaeng Cikonng* shirt. In this context, *Anrong Bunting* included the bride-to-be's clothes as a preparation for the wedding. In addition, *Anrong Bunting* provided speech spices so that the bride-to-be did not just wear clothes, but the clothes used must make the person

who looked at her fascinated. The value of protection plays a very important role in daily life because it can maintain a harmonious relationship between others.

aptm bju buti

Text I Appantama Baju Bunting (Inserting the Wedding Dress

ku soso bjn krea cino

Ku sosok bajunna *Karaeng* Ciknong

Ku–sosok–baju–na *Karaeng.ciknong*

I–put in Karaeng's clothes. Ciknong

I wore Karaeng's clothes. Cinonng i

n mGai-mGai

Na mangai-manggaia

Na–mang–ngai–mang–ngai–a

Want-me-like-me–me

So that I am liked

n mmuji – mmujia

Na mammuji-mammujia

Na–mam–muji–mam–muji–a

Mau-Mi-Muji-Me-Muji-Saya

I was praised

isikutu mt mjli

Sikuntu mata manjalling

Sikuntu-mata-manjalling

All-eye–seeing

All eyes look

mmuji Ges ri nek

Mammuji ngaseng ri nakke

Mam-muji–ngaseng–ri–nakke

All praise me

Cultural Protection Values

The protection of cultural values functions to maintain identity so that it remains sustainable, with an active role inherited by ancestors. This cultural protection value provides a means to preserve the culture or tradition that has been carried out by the previous people, without the influence of foreign parties. The presence of foreigners, through electronic devices, can threaten the cultural preservation of a region. In order to protect and defend existing cultures, it is important to pass on specialized knowledge to future generations.

The value of protection on local wisdom *by asorok bajunna Daeng Bajik* means that I wear *Daeng Baji* clothes. Wearing wedding clothes is one of the traditions of the Eastern Indonesian community that is carried out in every wedding process. *Daeng Baji* is a cultural actor or bride-to-be who maintains the cultural identity of the Jeneponto community.

aptm bju buti

Text II Appantama Baju Bunting (Inserting the Wedding Dress

ku asoro bjun dea bji

Ku asorok bajunna *Daeng Bajik*

Ku-asorok–bju-nna-*Daeng Bajik*

I–the blanket–his clothes–*Daeng Baik*

I am covered in beautiful *Daeng Bajik* flowers

nia mcy ri kelt

Nia maccaya ri kalengnta

Nia– ccaya-ri–kaleng-nta

There is–light-from-your-body

There is light in your body

siGr ri bukuelt

Singarak ri bukkulengnta

Singarak-ri–bukkuleng-ta

Light-from-your-skin

Light in your body

mcini mmujiGes

Maccini mammujingaseng

Ma–cini-mammuji–ngaseng

See-see-praise-all

All see and praise

meG ri nek

Mange ri nakke

Mange-ri–nakke

Go–in–me

To me

The Value of Self-Protection

The value of self-protection is to maintain one's comfort from all things that have the potential to be dangerous, both spiritually and physically. This value also includes the preservation of the messages of the ancestors which are used as a guideline for protection in every situation. The local wisdom of the people of Eastern Indonesia *attallasako lalang ri pakmaikku*, is a form of self-protection, which reflects the protection of loved ones. This expression is a symbol of affection that is expressed orally as a form of self-protection, because the person addressed knows the true contents of the heart.

aptm bju buti

Text III Appantama Baju Bunting (Inserting the Wedding Dress)

buam t toro ati

Buak mata tokro ati

Buak-mata-tokro-ati

Gaze-eye-gaze-heart

Eye gaze, heart gaze

pun tsi toro mt

Punna tasi tokro mata

Punna–tasi–tokro–mata

When–eye–gaze

If you don't look at each other's eyes

pn tsi tro ati

Punna tasi tokro ati

Punna–tasi–tokro–ati

When–not–view–heart

If not sling the view by the heart

arinimi ri nek pemetGku

Anrinnimi ri nakke pammentenganku

Anrinni-mi-ri-nakke-pammentengang-ku

Here-is-from-me-the stand-up

This is where I stand

aptup prisinu

appatumpa pakrisiknu

Appatumpa-pakrisik-nu

Throwaway-sick-you

2 You shed the pain

aptup pGinuu

appatumpa panggainnu

appatumpa-panngai-nnu

Throwaway-like-you

you spill your supremacy

n aies ed pGaiku r ikau

Nuisseng *Daeng* panggaiku rikau

Nu-isseng-*Daeng*-panngai-ku-ri-kau

You-know-brother-love-me-from-you

Know that your brother loves you

atlsko ll ri pmeaku

Attallasako lalang ripakmaekku

Attallasa-ko-lalang-ri-pakmae-ku

3 Your life-in-the-sukma-me

4 You live in my life,

Table 4.1 The value of protection in Texts I, II, and III of the local wisdom *appantama baju bunting* (Inserting the Wedding Dress)

Protection Value	Local Wisdom
Social	Ku sosok bajunna <i>Karaeng Ciknong</i> I wore <i>Karaeng Ciknong i clothes</i>
Culture	<i>Daeng Bajik's bajunna returns to asorok</i> I am covered in beautiful <i>Daeng Bajik flowers</i>
Yourself	<i>Atlasako Lalang Ri Pakmaikku</i> 5 You live in my life,

Figure 4. 1. The process of *the Appabajikang bunting* ritual (bringing the bride together)

The value of uniting in the local wisdom of *Appabajikang bunting* (uniting the bride)

The value of unifying is a concept that binds two things to form a bond, such as society and culture, between the population and the country occupied, and between two people who love each other. This unifying value is reflected in the local wisdom of *appajikan bunting*, which is a wedding procession that combines religious and cultural aspects to create a *sakinah mawaddah warahma* household. Religious marriage means involving religious figures, while raising culturally involves married couples and *Anrong Bunting* as traditional parents who are trusted in handling the wedding procession.

In the *appabajikang bunting procession*, there are three types of values that unite the diandanya, social, spiritual and humanitarian:

Social Values

Uniting society connects with people's lives and helps each other to achieve a common vision and mission in progress. The value of social unity also plays a role in binding the relationship between husband and wife, to be able to create two harmonious families. Harmony can be seen in the expression *kutikdang pakekebu takmuri, kutempa rinring takrekek*, which means I open the door smiling, I pat the wall laughing. This expression reflects local wisdom which symbolizes the closeness between one party and the other, how friendly the situation is.

apbjik buti

Text I *Appabajikang bunting* (uniting the bride)

kutid pekbu t mur

Ku tikdang pakekbuk tak muri,

Ku-tikdang-pakekbuk-tak-muri

I–open–the door–ter–smile

I opened the door and smiled

ku etp riri terek

Ku tempa rinring takrekek,

Ku-tempa-rinring–tak-rekek,

I-patted-wall-laughing

I patted the wall laughing

asul autm tmuri-murimmi

Assulu antama takmuri-murimami.

As-sulu–tama–tak–muri–muri–mami

Out–in–in–ter–smile–smile–embarrassment

Going outside, coming in, smiling shyly

The Value of Unifying the Spiritual

The value of spiritual unification binds a person in a higher cultural form after a religious marriage. Spiritual values unite the minds of the groom and the bride so that they do not leave each other in any circumstances. This value is found in *ammempo lalang ri surugana, sikuntu mabaloka mammuji ngaseng* which means sitting in heaven, perna sitting the bride. This local wisdom illustrates that the relationship between husband and wife will never fade even if death is a problem. This local wisdom brings goodness to the bride and groom, so that they do not hurt each other.

apbjik buti

Text II *Appabajikang bunting* (uniting the bride)

chyn nbi yusupu

Cahayaana Nabi Yusupu

Cahaya–na-Nabi Yusupu

His Light-Prophet Joseph

The Light of the Prophet Joseph

aempo ai ll risurugn

Amempo i lalang risurugana

Amemp-i-lalang-ri-suruga-na

Sitting-in-the-Heaven

Sit in His heaven

ra bilG tuju pulo bGin

Rua bilangngang tuju pulo bangginna,

Two-hundred-seven-pulu-night

Two hundred and seventy nights

elb aempo buti chy aij ri mtnu

Lekba ammempo bunting cahaya innja ri matannu.

Lekba-ammempo-bunting-cahaya-innja-ri-mata-nnu

Have-sitting-light-bride-again-from-your-eyes

Once sat as a bride, the light still stays in your eyes

sikutu mhlok mmuji Ges

Sikuntu mahaloka mammuji ngaseng

Sikuntu-mahaloka-mammuji-ngaseng

All-Being-See- praise-all

All beings see and admire you

Human Values

Mutual respect, between each other to uphold human values, both mutual respect for individuals, groups and groups. Humane values, instilling an attitude of caring and caring for each other. The meaning of humanity can be seen in *kisareanga bajikna anebainea*, *Siagang iyaniaka ri batang kalena* means to give kindness to this woman, along with what is in her. This shows that the man respects the woman by asking for permission in advance to touch her body parts.

apbjik buti

Teks III *Appabajikang bunting* (menyatukan pengantin)

kiseraG bjln aenbaiena

Kisareanga bajikna anebainea

Ki-sarea-nga-bajik-na-anne-baine-a

Kita-beri-kan-kebaikan-nya-ini-perempu-an

Berikan kebaikan kepada perempuan ini

siag aiyaniak ri bt keln

Siagang iyaniaka ri bata kalena

Siagang-iyaniaka-ri-batang-kale-nna

With-is-of-the-body

With what is in his body

Table 5. The value of uniting local wisdom *appasili bunting*

Protection Value	Local Wisdom
Social	<i>kutikdak pakkebu takmuri, kutempa rinring takrekek.</i> I open the door smiling, I pat the wall laughing
Spiritual	<i>ammempo lilang ri surugana, sikuntu mahaloka mammuji ngaseng:</i> Sitting in His heaven, all beings see and admire you
Humanity	6 <i>Kisareanga bajikna anebainea, Siagang iyaniaka ri bata kalena</i> means to give kindness to this woman, along with what is in her

COVER

Based on the results of the research on the cultural value of *Anrong Bunting's ritual speech* in the wedding procession (*akbakra, appasili, appabajikang, appantama baju, and appabajikang bunting*), it can be concluded that the value contained in *Anrong Bunting's* speech consists of 5 local wisdom values, namely: 1) beauty values (traditional, physical, and natural). 2) Cleanliness (spiritual, emotional, physical), 3) purity (spiritual, emotional, moral). 4) The value of protection (social, cultural, self, 5) The value of uniting (social, ritual, and humanitarian). The existing local wisdom is based on Sibarani's theory (2015) regarding the value of prosperity or welfare, peace or goodness. The value of local wisdom obtained in the speech of the *Anrong Bunting ritual* is found in the form of the value of beauty, cleanliness, purity, protection, and the value of unifying.

Based on the results of research, regarding the values of beauty, cleanliness, purity, protection, and unity. Suggestions for further research can be relevant to the oral tradition and modern life today.

Conflict of interest

As the first author, I declare that I am responsible that all the authors contained in this article are interested in publishing the article in the Journal of Anthropological Linguistics.

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