

THE DEFINITION OF PADDUPPA DANCE SYMBOLS IN BUGIS ETHNIC GROUP IN SIDRAP REGENCY

Nur Ainun Hamka

nurainunhamkajs@gmail.com

Sastra Inggris, Universitas Muslim Indonesia

Andi Mulyani Kone

koneandimulyani@gmail.com

Sastra Inggris, Universitas Muslim Indonesia

Abdollah

ullahlv66@gmail.com

Sastra Inggris, Universitas Muslim Indonesia

Abstrak

Dalam penelitian ini, peneliti memfokuskan pada Bagaimana Makna Lambang Tari Paduppa Dalam Adat Bugis di Kabupaten Sidrap. Tujuan penelitian ini adalah "Untuk mengetahui Bagaimana Makna Lambang Tari Paduppa Dalam Adat Bugis di Kabupaten Sidrap". Untuk menjaga fokus penelitian ini secara menyeluruh dan mendalam, penelitian ini menggunakan metode penelitian kualitatif. Hasil penelitian ini menemukan bahwa tari padduppa merupakan tarian yang dibawakan untuk menyambut tamu sebagai tanda penghormatan terhadap tamu karena memiliki gerakan menabur beras menggunakan bosara sebagai tanda penghormatan.

Kata Kunci: *Budaya Suku Bugis, Makna Tari Padduppa*

Abstract

In this study, researchers focused on How are the Meaning of Symbol of the Paduppa Dance in Bugis Customs in Sidrap Regency. The purpose of this study was "To find out How are the Meaning of Symbol of the Paduppa Dance in Bugis Customs in Sidrap Regency". To keep the focus of this research thoroughly and in-depth, this research uses qualitative research methods. The results of this study found that padduppa dance is a dance performed to welcome guests as a sign of respect for guests because it has a movement of sowing rice using bosara as a sign of respect.

Keywords: *Bugis tribal culture, meaning of padduppa dance*

INTRODUCTION

Indonesia is a cultured nation and has a diversity of ethnic types, languages, races, tribes, and religions as well as various forms of life varieties that have their own style. In line with that, Muhajir, (2018) argues that Indonesia is blessed with various types of unique cultures and becomes the pride of each community owner. Diverse cultures are the priceless wealth of the people who own them. In addition to cultural diversity consisting of various tribes, cultures, races, regions. Culture is the result of human thought based on life that is very closely related to aspects of life because it cannot be separated from each other. Culture means everything related to reason or mind that is the result of human effort. The need for personal or group art values will

result in different art forms that are influenced by socio-cultural values. A way of life developed and shared by a group of people passed down from generation to generation. Culture consists of complex elements, including religious systems, politics, languages, customs, and works of art. Culture is such an inseparable part of humans that many people tend to assume it is genetically inherited. When someone tries to communicate with people from different cultures and adjust their differences, it proves that that culture is learned.

In preserving culture must be done so that the culture owned by the Indonesian nation is not claimed by the culture of other countries. In addition, in the current era of globalization the Indonesian nation can slowly abandon its characteristics as a developing nation, ranging from traditional societies, industrialized communities to become more advanced societies. Events like this can certainly affect the development of culture itself, because the culture can move even can run by a certain guidance. In order for better development, culture must not be separated from the role of the nation's children, especially as history students or historians must take part in preserving culture and introducing culture to other cultures. Rijal, S., Syamsidar, Badollahi, Muh Zainuddin (2020) explained that in an effort to spread the existing culture, there needs to be special attention from the community and the government because Indonesia, which actually consists of thousands of islands and ethnic groups with various cultures, has a number of islands reaching 17,508 and based on Population Census data conducted by the Central Board. Statistics (BPS) of the Republic of Indonesia, it is known that the number of ethnic groups in Indonesia that has been recorded is 1,128 tribes. Judging from the language of each tribe, there are 746 regional languages. One of them is the Bugis regional language which is one of the languages of the Indonesian language family. The number of Bugis speakers is the largest of several regional languages used in South Sulawesi Province. The location of the Bugis language includes bone, wajo, soppeng, sidenreng rappang, pinrang, pare-pare, barru, parts of Maros district, Pangkajenne islands, Sinjai, Bulukumba, part of Polewali-Mandar district, and parts of Palopo City, Makassar City and Luwu Regency. Bugis people who live in the area have a culture as a basis in regulating the way of life, for example culture in the process of marriage bugis people, often someone conveys a message in the form of traditional expressions of bugis people who have cultural values that are beneficial to the community. The cleverness of the Bugis community in knitting and stringing together phrases such as pantun and poetry which is a daily expression that is of great value among the community.

Bugis language in some districts or cities is basically the same (Muhajir, Anuar, Mohd Bin Abdul Rahman., 2013). The difference in language can be seen in the expression of each kind of customary event. For example, in the implementation of wedding ceremonies from one region to another there are several variations in the language expressed. The expression is often spoken from one society to another then the cultural meaning has undergone adjustments and changes. It is generally unknown who coined the phrases because they were expressed covertly or otherwise depending on the situation at hand and who the listener was. In short, it can be said that the meaning revealed can provide useful information about all aspects of people's lives, such as good and bad moral values of society. Therefore, the public must know the meaning of each expression spoken. In Sidrap regency, especially the Sidrap bugis tribe there is a traditional dance art called paduppa dance where this dance has been a bugis tribal custom since long ago. Paduppa dance is a dance that is usually staged at a guest welcome event, by providing a dish called bosara that contains two kasera cakes. The word Bosara itself is a typical plate of the Bugis tribe in South Sulawesi. Bosara itself is made of iron and is equipped with a distinctive

cover such as a large kobokan, which is wrapped in light-colored fabrics such as red, blue, green, yellow that are given golden flower ornaments around it. The music used is certainly typical of South Sulawesi with drum music instruments. Clothing used in Paduppa Dance is Bodo Clothes (Bugis traditional clothing), silk sarongs, complete with accessories (flower bando, earrings, bracelets and necklaces).

Syarifuddin, S., Hasyim, I., & Firmansyah (2022) explains that the movements in the show certainly have meanings and symbols. Since childhood, an individual has been infused with the cultural values of his society, so that these concepts have been rooted in his mentality and then replaced by others in a short time. In the context of artifacts as a form of culture, it contains cultural values, including the value of functions, meanings and symbols. Seen today, there are still many people who do not know what exactly the meaning contained of the symbols used in the Paduppa dance custom that was held at the time of art events or weddings, especially in the Sidrap area, especially children today because most who know the meaning and meaning of symbols in paduppa dance is the culture of people in ancient times that is our ancestors so they only follow the habits for generations. With that obsession so that the author raised this title, so that traditional dance, especially paduppa dance is not just a name that we know and know, but we can also know what paduppa dance looks like and what its function is. So that not only sidrap society that we introduce paduppa dance, to foreigners we can also introduce (Yunus, M., Rahmawati, S., Muliadi., 2022). Our duty as a Sidrap community, especially young people, is obliged to preserve all the relics of our ancestors, ranging from dance, buildings, statues, clothing, and others, in order to continue to survive so that our grandchildren can see and know the relics of our ancestors.

METHOD

The type of research used is qualitative descriptive, qualitative research where the role of the writer is as a key instrument in collecting data, and interpreting data. Data collection tools usually use direct observation, interviews, document studies. is type of research that provides an overview of "Analysis of the Meaning and Symbols of Paduppa Dance in the Bugis Tribe in Sidrap Regency". This type of research is descriptive and supported by qualitative data where the researcher seeks to reveal a reality regarding the Analysis of the Meaning and Symbols of Paduppa Dance in the Bugis Tribe in Sidrap Regency.

FINDINGS

In this section, all the research results obtained by the researcher from the informant would be discussed, where the informant is the Head of the Studio, dancers, and the public who know a little about the meaning of the padduppa dance symbol in Sidrap. This research focuses on The Meaning of Symbol of The Padduppa Dance In The Bugis Ethnic Group In Sidrap Regency. After conducting research, researchers have obtained data, as follows:

1. Padduppa Dance Accessories Costume
 - a. Bodo clothes are typical clothes of the Makassar bugis tribe which is a characteristic of paddupa dance. This bodo shirt is one of the oldest clothes in the world. The bodo clothes that used to be very different from the bodo clothes that are now.
 - b. The silk sarong or lipa' sabbe is a subordinate of the bodo shirt in terms of color created depending on the color of the bodo shirt worn at that time. This silk scabbard is tied to the

left waist of the dancer by folding it rather wide. But now it's different because people sew the lipa' sabbe into a skirt created very beautifully and modernly.

- c. Simatayya is a binder in the sleeve made of cloth, given a rope on both ends and covered with hard cloth and attached a little bead to beautify the dancer's arm.
- d. Necklaces, earring bracelets, Headband(cende-cende), and bun flowers are dancer accessories to beautify the heads of the dancers

2. Properties of Padduppa Dance

- a. Bosara is a typical plate of the bugis tribe that is held by the dancers as a container for rice and addupang.
- b. Addupang as a container filled with embers to burn incense and made of clay. This addupang is shaped like a bowl but has legs and edges with holes.

DISCUSSION

Accessoris padduppa, namely bodo clothes is a traditional bugis makassar clothing which is known as one of the oldest clothing in the world. It consists of various colors of bodo clothes worn by women mainly in traditional occasions such as bridal events and other traditional occasions. It turns out that in the past, women who wore bodo clothes did not just choose colors. According to Bugis custom, every color of bodo clothes worn by Bugis Makassar women shows the age or dignity of the wearer. Such as, orange color, worn by women aged 10 years, Orange and red color used by women aged 10-14 years, Red color for 17-25 years. White color is used by hosts and shamans. The purple color is worn by widows. But now, it's different people don't look at the color anymore and over time, Bodo clothes are often worn to brides as a beautiful fence for the bride and groom and are replaced by modern kebayas (modern bodo clothes), evening dresses that are said to be fashionable, or clothes that are simpler and follow trends. Lipa' sabbe is a typical scabbard of the Bugis tribe, especially the Bone, Wajo, Soppeng areas. The production center of this scabbard is in Sengkang City, Wajo Regency, South Sulawesi. Lipa Sabbe comes from the bugis language which means Silk scabbard. Lipa' Sabbe is made of silk fabric. It is usually used as a subordinate by both men and women. For men it is combined with a close suit and songkok recca and for women it is combined with a bodo shirt. Usually, this sarong is used at traditional occasions, wedding events such as mappacci as a wedding gift and also used in dancing.

To beautify stupid clothes dancers usually tie simatayya in their arms where the simatayya which is now not rectangular only because of the many ideas from the head of the studio to beautify their clothes, wearing a necklace used by sipenari made of brass. This long necklace in the bugis tribe of Makassar is known as geno ma'bule. A long bracelet is an accessory worn by the dancer on the left right hand made of brass, the same as a necklace. This long bracelet is used as a complement to the paddupa dance costume. Where this bracelet is now no longer in a long shape because there have been many creations of people who make iru bracelets different from the bracelets in the past. Earrings made also of brass. These earrings have a long model down with decorated beads. Similarly, necklaces, bracelets, earrings also have various shapes. Bando is an accessory called cende-cende. This bando is made of brass material which is unique to its model. Bando is also a wedding decoration or female dancer that resembles a crown, which is placed on top of the head. From the meaning of the word, it can be understood that this decoration also has a special function, namely as a hairpin that has been neatly combed but now people have worn a headscarf. Besides its function as a tool of aesthetic value. The decoration is

made of gold, sometimes light gold (bulaeng lolo) or white silver. The beautiful shape can be seen in the curved lines decorated with flakes that are also made of gold or silver with spiral-shaped spiraling spiraling motifs and creeping plants, interspersed with beautiful blooming flowers and gems sprinkled between the strands of the flower The meaning captured from the crown is a bright life form in which flowers and vegetation are stranded on each other on a flat but sturdy golden base like, is like the basis of life itself. Bun flowers or called simpolong flowers which are accessories on the head are precisely stored near the bun which serves to beautify the appearance of the bun used or beautify the hijab worn to make it look more beautiful. The profession used when dancing is bosara, where Bosara is in the form of a plate that has legs and is made of aluminum or now we can find one made of plastic. It used to be used as a place for traditional cakes at important events, not only used in paddupa dance which is used as a container for rice and addupang. Bosara has been worn by many brides as a cake container to make it more respectable. Now, the addupang used at the time of the Paddupa dance is now reduced to those who use it. Now in the paddupa dance only rice and bosara are used. Rice is interpreted as a source of community life. The meaning of rice sown during the Paddupa dance so that our sustenance is like wasted rice or sipakioro” sipakatuju. Apart from rice which is the source of people's lives, rice that is wasted has a meaning so that sustenance is abundant and can be shared with each other. Above, the researcher explained about the costumes and properties worn during padduppa dance. Researchers also got profiles of informants (the head of the studio, 2 dancers, and the public who knew about padduppa dance). Here will be completed a detailed discussion or information according to what was obtained from the informant who was in Sidrap.

The first informant, kak Miftahul Jannah, S. Sn., M.Pd. is the head of the Pajoge studio, a graduate of S1 from Makassar State University and a graduate of S2 Art Education, University of Semarang. Kak Miftah said the motivation for the formation of the pajoge studio was "the existence of a place given to young children so that they are not affected by K-Pop culture, because back around 2014-2015 it was the boom of K-Pop where my own nephew liked K-Pop. Well, that's why instead of young children preferring/falling into K-pop I taught them traditional dance first from padduppa dance and others well finally there are more and more enthusiasts so we formed this studio in 2014. Well so we also created dance creations like Pajo-Pajo, Manuk Gagak, Sumange'na Anida, Kebbengna Pallanroe etc. For the studios, keep their spirits up and keep working. explained that padduppa dance is a dance that depicts the bugis people coming to guests or can be said to be a welcome dance from the bugis tribe. This dance uses bodo clothes with complete decorations such as headband(cende-cende), necklaces, earrings, bracelets and bun flowers. This dance uses bosara which contains rice and addupang which contains coconut belts and incense but now people only use bosara and rice, with the movement of sowing rice(mengampoo) as a sign of respect for guests.

The second informant is Rezky Ramadani, 21 years old, Mappadendang studio dancer, khy art studio, etc. Apart from dancing from studio to studio, he also has other activities, namely studying at Muhammadiyah Sidrap University majoring in Public Administration. He has danced since he was in middle school until now. As dancer Rezky Ramadani said, “padduppa dance is a dance that depicts that the Bugis people have guests or it can be said as a welcome dance from the Bugis. The Bugis people always serve bosara as a sign of honor when guests arrive and this dance has the movement of sowing rice as a sign of honor. Padduppa dance now has many dance creations that have been created by some Bugis people. Paduppa dance uses bodo traditional clothing where this bodo shirt is one of the oldest clothing in the world, which has short sleeves

above the elbows, with complete decorations such as flower motifs, bracelets, hair ornaments or headbands, earrings, and fringe. very glamorous wrist sleeve. This dance is danced by beautiful girls, has typical South Sulawesi music with musical instruments, flute, drum, lute and pui-pui. but as time goes by now people are dancing not using live music like that but they are using only recorded padduppa dance music.”

The third informant is Sutriani Wardani, 22 years old, a dancer from the Khy art studio. She majored in nursing. He's been a dancer since he was in kindergarten until now, dancing has become his own hobby. She accepts dance jobs in her spare time only. As for the opinion of the third informant of the dancer Sutriani Wardani said that "Padduppa dance is a dance performed by beautiful girls with the movement of sowing rice as a sign of honor to guests as a welcome greeting who uses bosara containing rice and addupang containing embers and incense.but as time goes by people have not used addupang anymore when dancing but they only use bosara and rice. This dance is performed by women in stupid clothes equipped with accessories such as necklaces, kolara, headband(cende-cende), earrings, and bun flowers, this dance is danced at bridal events and other important events. There is another opinion that is slightly different, from the sidrap community who is also one of the students majoring in dance and at the same time often performs this dance, namely Nursafitri who said that Paduppa Dance is a dance that describes that the bugis if guests come, always serve bosara, as a sign of joy and honor for the guests who come, in the past this padduppa dance was danced to the kings in a traditional feast and wedding event. But as it develops, Paduppa dance can be performed at any event and is free to be danced by anyone (woman). Paduppa dance is accompanied by distinctive music, performed by women in bodo, as well as the movement of sowing rice in the sense of respect for guests. This dance used to be danced by women in real bodo clothes and used lipa' sabbe, but over time now dancers have used modern bodo clothes that are created as beautifully as possible and use beautifully designed skirts that match the color of the clothes. In the past, dancers also used dancing buns and bun flowers but some dancers have used a lot of headscarves and have gold bun flowers and some are silver because they have been made as creative as possible. This dance was created in 1961 by Andi Siti Nurhani Sapada's.

CONCLUSION

Based on the results of data analysis and discussion of research problems in the previous chapter, the author can draw conclusions in this study, namely padduppa dance is a dance that used to be made to pick up nobles or very important guests who used bosara containing rice and addupang containing embers and incense which had a movement of sowing rice 3 times as a sign of honor (welcome) to the guests. This dance uses bodo and lipa' sabbe clothes that are folded on the left with beautiful accessories such as, necklaces, bracelets, earrings, bando (cende-cende), and bun flowers. But over time the dancers, namely beautiful girls, now wear a lot of modern bodo clothes and skirts that are sewn as beautifully as possible, modern accessories such as necklaces, bracelets, earrings, bando (cende-cende), and bun flowers and also this dance now only uses bosara filled with rice at the bridal event as a pick-up of the bride and groom's guests. The art studio is also now creative because at the bridal event they do not perform padduppa dance alone as a sign of honor they also perform creation dance as entertainment for the invited guests.

Where the clothes and accessories have a meaning starting from bodo clothes are the traditional clothes of Bugis Makassar which is known as one of the oldest clothing in the world.

It consists of various colors of bodo clothes worn by women mainly in traditional occasions such as bridal events and other traditional occasions. It turns out that in the past, women who wore bodo clothes did not just choose colors. It has a meaning as described in the discussion above. But now, it's different people don't look at the color anymore and over time, bodo clothes have been sering worn to the bride and groom as a fence ayu bride and replaced by modern kebaya, evening dresses that are said to be fashionable, or clothes that are simpler and follow the trend. As for Lipa' sabbe, it is used as a subordinate by both men and women. For men it is combined with a close suit and songkok recca and for women it is combined with a bodo shirt. Usually this sarong is used at traditional occasions, wedding events such as mappacci as a wedding gift and also used in dancing. Simatayya is a binder in the sleeve made of cloth, given a rope on both ends and covered with hard cloth and attached a little bead to beautify the dancer's arm. Dancer accessories, namely necklaces, earring bracelets, bandos, and bun flowers, are dancer accessories to beautify the heads of the dancers. Where bracelets, earrings, necklaces and bandos are made of brass which now has a unique and beautiful shape because it is created as beautifully as possible.

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