

**LITERARY PHENOMENOLOGICAL STUDIES
(SIPAKATAU BOOK BY MUHAMMAD HUZAIN)**

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Abstrak

Sipakatau merupakan perwujudan dari nilai-nilai budaya lokal suku Bugis. Budaya lokalitas yang meliputi pengertian tentang norma dan aturan adat yang meliputi segala aktivitas kehidupan manusia, tingkah laku, dan mengatur sarana prasarana kehidupan berupa peralatan material dan non material. Penelitian ini bertujuan untuk mendeskripsikan kajian fenomenologi perkembangan kesadaran diri orang Bugis dan mendeskripsikan kajian fenomenologi perkembangan pengendalian diri pada masyarakat Bugis. Objek penelitian adalah budaya Bugis dalam buku Sipakatau karya Muhammad Huzain dkk. Metode penelitian yang digunakan adalah metode deskriptif kualitatif. Data dari penelitian ini berupa kalimat dan paragraf yang berkaitan dengan fenomenologi. Teknik pengumpulan data yang digunakan adalah teknik purposive sampling yaitu peneliti hanya mengambil data yang berkaitan dengan fenomenologi sastra. Hasil penelitian menunjukkan tentang Bentuk Pengendalian Diri masyarakat Bugis dalam buku Sipakatau, Pride. Salah satu hal yang menjadi bagian terpenting dari budaya sikap yaitu harga diri, prinsip hidup tanpa prinsip hidup manusia dianggap tidak memiliki arah dan tujuan. Kejujuran (getteng) juga merupakan bagian dari pengendalian diri orang Bugis. Kejujuran merupakan dasar dalam perbuatan baik yang keberadaannya tidak dapat diubah.

Kata kunci: *fenomenologi, budaya Bugis, dan Sipakatau*

Abstract

Sipakatau is manifestation of the local cultural values of the Bugis tribe. Locality culture which includes the understanding of norms and customary rules and regulations which cover all activities of human life, behavior, and regulate the infrastructure of life in the form of material and non-material equipment. This study aims at describing the phenomenological study of the development of Bugis self-awareness and to describe the phenomenological study of the development of self-control in the Bugis community. The research object is Bugis culture in the book *Sipakatau* by Muhammad Huzain et al. The research method used was a qualitative descriptive method. The data from this study were sentences and paragraphs related to phenomenology. The data collection technique was a purposive sampling technique, namely the researcher only took data related to literary phenomenology. The research results show about Self-control Form of the Bugis

community in the *Sipakatau* book, Pride. One of the things that is the most important part of the culture of attitude, namely self-esteem, the principle of life without the principle of human life is considered to have no direction and purpose. Honesty (*getteng*) is also part of the Bugis self-control. Honesty is a basis in good deeds whose existence cannot be changed.

Keywords: phenomenology, Bugis culture, *Sipakatau*

INTRODUCTION

Phenomenology is a scientific discipline that pays attention to the study of phenomena, acquisition of experience, and awareness. Phenomenology in short is the study of experience and how that experience is formed. The experience in question is subjective experience and its intentionality (Muhajir, 2018). This study then leads to an analysis of possible conditions of intentionality, social practice background, and language analysis. Literary phenomenology is the perspective of understanding literature by paying attention, observing, witnessing, working on, processing, and creating phenomena. This phenomenon gave rise to texts and literary contexts. Phenomenology is a means for literary creators to understand an event (Rijal, S., Syamsidar, Badollahi., Zainuddin, M., 2020). Meanwhile, for connoisseurs of literature, it is an effort to understand literary works which are then linked to an event, or vice versa to understand an event to understand literature. The study of attitude and cultural ethics is an issue that will be hot and important to be developed in scientific studies because history shows that the flow of world globalization has penetrated all aspects of the nation, including in Indonesian culture nationally. The application of the cultural ethics of *sipakatau* in this book is a method and learning tool and can also be used as a discourse in understanding the reality of South Sulawesi social culture in general, and Bugis Bone in particular (Muhammad Huzain et al, 2016).

In sociohistorical terms, the Bugis tribe, Bone *sipakatau*, is the highest culture in its culture. Some researchers, including Mattulada, mentioned the term *siri'* in his study. Although in its meaning and interpretation there is still debate among Bone historians because they have not yet received the book with certainty according to locality, even in Lontara as a source of historical information Bone can only describe the history of the initial process of events that occurred in the territory of the Bone community (Syarifuddin, S., Hasyim, I., & Firmansyah, 2022). The improvisation of this book will further deepen the internal object of the cultural substance of *sipakatau* in the field in order to be more objective considering that the culture referred to above is one part of the diversity that belongs to the Indonesian nation, especially South Sulawesi to organize the sides of the Indonesian nation's cultural treasures. So it is interesting to study in more depth (Muhammad Huzain et al, 2016). Describing the cultural values of attitude or based on ethical foundations substantially describes the context of cultural values of attitude and the current era in shaping the morals of the people of South Sulawesi in particular and for the nation and state in general (Muhammad Huzain et al, 2016).

Based on references and theories from various sources regarding literary phenomenology, the writer is interested in studying *Sipakatau's* book by Muhammad Huzain et al based on a study of literary phenomenology. The *sipakatau* culture for the Bugis people is still being maintained until the modern era, of course, through many processes. Therefore, this research will examine more deeply the culture of Sipak or based on the data contained in the book Sipak or by Muhammad Huzain et al.

METHOD

Types of Research

The research method used in this study was the content analysis method or content study. Content Analysis or content review is a research methodology that utilizes a set of procedures to draw valid conclusions from a book or document. This Content Analysis method is used to analyze the phenomenology in the book *Sipakatau* works by Muhammad Huzain, Huudara Rajab, and Ismail Wekke. The following procedures were carried out in the study how is the ethical conception in attitude culture and cultural values in the book *Sipakatau* by Muhammad Huzain, et al. This study used the theory of phenomenology by Endaswara with a step by step formulation technique: reading books *Sipakatau* the works of Muhammad Huzain, Huudara Rajab, and Ismail Wekke, then mark those included in eidetic phenomenology, then prove and conclude.

Data Sources

The data in this study were sentences and paragraphs related to phenomenology. The data source is part of the data that is used as the object of direct research, which represents or is considered to represent the population as a whole. So, the data source in this study was the book of *Sipakatau* by Muhammad Huzain, Hadarah Rajab, and Ismail Wekke.

Data Collection Techniques

The data collection technique used in this study was a purposive sampling technique, namely the researcher only took data related to the literary phenomenology in the book *Sipakatau* by Muhammad Huzain, Huudara Rajab, and Ismail Wekke.

Data Analysis Techniques

Data analysis in this study is a qualitative technique. In this case the researcher first reads and describes (explain or describes in words clearly and in detail) *Sipakatau* book by Muhammad Huzain, Hadarah Rajab, and Ismail Wekke then analyze the text of the novel which contains persona deixis and aesthetic value. The steps that must be taken to analyze the data are as follows: read the existing books over and over again, mark sentences or utterances related to the study of phenomenological attitudes, record sentences or utterances related to the study of phenomenological attitudes, and analyzing the sections related to the study of attitude phenomenology.

RESULTS

Form Self-Awareness of the Bugis Community in the Book Sipakatau

(1) Responsibilities in the family. The form of self-awareness in Bugis society also applies to the family so it can be seen that each member in the family has their respective roles. Especially if the child is already married and has an income. The responsibility for fulfilling these needs then becomes the task for the child. (2) Manners and politeness. Manners and politeness are also a form of self-control in Bugis society. Ethics in opening a conversation must be in accordance with the principle of attitude or that is the one who is more mature should start the conversation. Because if the younger one opens the conversation then it is considered less ethical. (3) The habit of gratitude. Based on the description of the previous data, it can be seen that in Bugis society, especially the Bugis Bone community, it is very important to show joy through kind words when given something. Because if you only express words of gratitude then it is considered a loan word

or you are required to give that person as a form of return for what is given. (4) Mutual respect. Mutual respect or *assipakakatuang* in the life of the Bugis community is something that is highly valued. Humans who commit arbitrariness towards fellow human beings are considered to violate the rules in the attitude culture. Therefore, the community is very taboo in terms of arbitrariness. (5) Maintain ethics. One form of self-control in *sipakatau* culture for the Bugis Bone community is maintaining ethics towards fellow human beings. Every deed and behavior has been taught to the Bugis community from an early age so that later when they grow up they can keep up the *sipakatau* culture.

Form Bugis Self-Control in the Book Sipakatau

(1) Pride. One of the things that is the most important part of a culture of attitude is self-esteem. Self-respect is something that the people of Bugis Bone really strive for and uphold. Without self-esteem, a person is taken for granted by fellow human beings. Therefore, self-esteem then becomes a form of self-control for the Bugis community. (2) Principles of life. Every human being must have a principle of life, including the Bugis community. In the *Sipakatau* culture, without principles human life is considered to have no direction and purpose. Then every behavior must be controlled so as not to miss what is the goal in the future. (3) Honesty. Honesty or what is commonly referred to as *getteng* is also part of the self-control of the Bugis community based on the *sipakatau* culture. Honesty is a basis in good deeds whose existence cannot be changed. Therefore, is expected to be able to apply the teachings of honesty in living life.

DISCUSSION

Formself-Aawareness of the Bugis Community in the Book Sipakatau

The results of the research above show that the self-awareness forms of the Bugis community are as follows: (1) Responsibilities in the family. As already cited in data 1 in the data description, it can be seen that the form of self-awareness in Bugis society also applies to the family. So it can be seen that each member in the family has their respective roles. Especially if the child is already married and has an income. The responsibility for fulfilling these needs then becomes the task for the child. (2) Manners and politeness. From data 2 above it is known that manners and politeness are also a form of self-control in Bugis society. Ethics in opening a conversation must be in accordance with the principle of attitude or that is the one who is more mature should start the conversation. Because if the younger one opens the conversation then it is considered less ethical. (3) Thank you statement. Based on the description of the previous data, it can be seen that in Bugis society, especially the Bugis Bone community, it is very important to show joy through kind words when given something. Because if you only express words of gratitude then it is considered a loan word or you are required to give that person as a form of return for what is given. (4) Mutual respect. Mutual respect or *assipakakatuang* in the life of the Bugis community is something that is highly valued. Humans who commit arbitrariness towards fellow human beings are considered to violate the rules in the attitude culture. Therefore, the community is very taboo in terms of arbitrariness. (5) Maintain ethics. One form of self-control in *sipakatau* culture for the Bugis Bone community is maintaining ethics towards fellow human beings. Every deed and behavior has been taught to the Bugis community from an early age so that later when they grow up they can hold fast to the *sipakatau* culture.

In other words, humans here cannot be described as closed, but open in everything. So that attitude will always be directed to other things outside of himself. Thus attitude culture will

certainly distinguish humans who are consistent with their existence from other humans. As with animals, attitudes or behavior are not expected to be realized by the community because animals are not spiritual or spiritual beings that exist in the outside world.

Form of Bugis Self-Control in the Book Sipakatau

Based on data analysis, it can be seen that the form of self-control in the Bugis Bone community is as follows: (1) Pride. One of the things that is the most important part of a culture of attitude is self-esteem. Self-respect is something that the people of Bugis Bone really strive for and uphold. Without self-esteem, a person is taken for granted by fellow human beings. Therefore, self-esteem then becomes a form of self-control for the Bugis community. (2) Principles of life. Every human being must have a principle of life, including the Bugis community. In the *Sipakatau* culture, without principles human life is considered to have no direction and purpose. Then every behavior must be controlled so as not to miss what is the goal in the future. (3) Honesty. Honesty or what is commonly referred to as *getteng* is also part of the self-control of the Bugis community based on the *sipakatau* culture. Honesty is a basis in good deeds whose existence cannot be changed. Therefore, every Bugis community is expected to be able to apply the teachings of honesty in living life. It can be said that the core internal value of Bugis culture is carrying the main elements, namely morals and law of justice, peace and tranquility, and the happiness of life, and can only be created if the people in that world can make *adat* a guide in life to be obeyed and obeyed. Customs can guide people from misguided or disgraceful actions that are forbidden by God who created the universe. Besides that, *adat* also guides rulers to act wisely and *adat* also guides humans to maintain their dignity and self-respect as well as with other human beings.

CONCLUSION

Some of the information about Bugis culture contained in the *Sipakatau* book consists of responsibility, manners, habits of gratitude, mutual respect, and maintaining ethics. Form of self-control of the Bugis community in the *Sipakatau* book pride. One of the things that is the most important part of the culture of attitude, namely self-esteem, the principle of life without the principle of human life is considered to have no direction and purpose. Then every behavior must be controlled so as not to miss what is the goal in the future. Honesty (*getteng*) is also part of the Bugis self-control. Honesty is a basis in good deeds whose existence cannot be changed. Therefore, every Bugis community is expected to be able to apply the teachings of honesty in living life.

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