

EXPLICIT AND IMPLICIT MEANINGS IN ELONG 'BUANG TASSANRA MUA'

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Abstract

This writing aims to transfer Buginese Elong 'song' into English and to reveal the meanings that contained in buginese traditional song entitles Buang Tassanra Mua "Fall down but Safe" This song is very interesting to be analyzed and to reveal deeply either its explicit or implicit meanings because it has many meanings that must be known not only buginese but also the other ethnics in Indonesia and abroad, even also all generations outside or at schools and university. By revealing the meanings explicitly or implicitly of the song, a person could aware that the ancestor's advices me very important to implement in his/her daily life. All generations should know, keep, and put them in their mind in order to become a guidance to do good things and to avoid to do bad actions such as breaking the huginese ade customs, bicara 'laws' rapang 'ruls' and wari' 'etics'. The objective of Elong song is as not only a medium of entertainment solely but it could also be a medium of conveying some advices and it could be a medium of ten hing language and lingua frama as well as teaching literature Lectures anul teachers have a must to transfer the buginese songs into English with the goal the foreigners could read and know the braginese local language and literature, especially buginese *pappaseng* 'local wisdom' that contained in this song-buginese language and literature.
Keywords: Buginese Elong, language, and literature

INTRODUCTION

Three years ago, exactly in 2012. I did a research about Kecapi Songs 'lute songs in Sidrap Regency, South Sulawesi, Indonesia. This regency is situated near Danau Sidenreng and Danau Tempe Lake of Sidenreng and Lake of Tempe approximately 200 kilometers away from Makassar and 50 kilometers away from the municipality of Pare-pare. This regency is the regency where kecapi and the kecapi- songs were born between 1930s and 1940s (Harun, 2012). At the early period, the song is a traditional one using 'Galigo-pattern' or 'None-galigo Galigo Period is VII and X Century (Huzain, 2009:22) In the location of the research, I found *Pute Sassa* 'Pure White' using galigo pattern that has eight, seven, and six syllables for each verse while Buang Tassanra Mua 'Fall down but Safe using non-gulige like a traditional poetry pattern uses pun in each

verse Pun is the humorous use of words that are formed or sounded alike.

Buang Tassanra Mua is a product of culture. Putra (2001: 24) emphasizes that there are three relationships between language and culture and summarized as follows: language that is used by a community is the reflection of the culture of the community, language is part of the culture; and language is the condition of the culture. Christomy (2003 ix) formulates that language is a system of arbitrary vocal symbols by which members of a social group cooperate and interact.

Buang Tussanra Mua consists of *Elong Pappaseng* in Buginese literature. This song does not apply Galigo pattern but it applies non-galigo pattern. Among the poetic/traditional Buginese songs, this song has five "pappaseng", the deepest ones. The explicit local wisdoms of the song are (1) *aja*'

nacaccaki ade' aja' to natunaiki' bicara; (2) *aja' naujaki' rapang aja' to nicawaiki' wari'* (3) *alitutui warie pannenugeng toi rapangnge; warte rupangsge* (4) *ulawengngi mammekoe salakai metter, and* (5) *mette' kki' nasitinaja, tongeppi naripuada* (the translation see the next page!). If these “*pappaseng*” are implemented in the daily life of someone Metaphorically, it means that although someone got or fallen into an accident he/she will be safe. For the complete meanings, look at the next lyrics of the song and the translation.

The theme of this song is advice. Therefore, this traditional song functions not only to entertain but also imply five local wisdoms as mentioned above. This song has four stanzas. Each stanza has certain significance, it can be seen through the song lyrics and translation

FINDINGS

Buang Tassanra Mua

Fall Down but Safe

Hasan Pulu

1. tabe taengkalingai

#tabe + ta + engkalinga + I # excuse plpl listen imp

excuse me and listen to

2. adanna toriolota

#ada + na + to + riolo + ta # utterance p3pl person past plpl pos

our ancestor's message

3. *aia' nacaccaki ade' # aja' + na + cacca + ki + ade' #*

Neg pref dislikecp1p1 hon customs

the customs dislike you

4. natunaiki' bicara

#natunai + ki + bicara # degrade plpl hon laws

the laws degrade you

5. aja' naujaki rapang

#aja' + na + uja + ki + rapang # neg pref ridicule plpl hon rule

The rule does not ridicule you

6. nicawaiki' wari'

#ni + cawai + ki + wari # pref laugh plpl hon ethic

the ethic laughs you

7. wari' riyalitutui

#wari + ri + yalitutu + i# ethic prep kept well imp

The ethic must be kept well

8. rapangge ripannenugeng

#rapang + e + ri + panennugeng # rule pref pref obeyed constantly

The rule must be obeyed constantly

9. ulawengngi mammekoe

#ulaweng + I + ma + mekko + e#

Gold dem pref silent def

be silent is the best

10. salakai mette' e

#salaka + i + mette + e# silver dem talk def

to talk is better

11. mettekki' nasitinaja

#mette + ki + na + sitinaja # talk p2pl hon pref properly

talk only properly!

12. tongeppi naripuada

#tongeng + i + naripu + ada # true dem pref say

Say only the true!

13. rekkua taengkalingai

#rekkua + ta + Engkalinga + i# if p1p1 listen to def

If you listen to

14. paseng toriolota

#paseng + to + riolo + ta# advice person past p1p1 hon

Our ancestor's advice

15. buang tassanra mua

Fall down stumble over still

Although you are fallen down, you are still safe

16. mau mali rappe mua

When wash away wash ashore still

When you wash away, you are eventually safe

DISCUSSION

Buang Tassanra Mua is an advice song. It refers to a local wisdom of Buginese that warns the audiences to implement those five messages or local wisdoms. This song consists of "Elong maliung bettuanna" the song that has deep meanings. This song is talking about ancestor's messages. Among of them are customs, laws, rules, and ethica. This traditional song instructs the audiences to say only the right utterance.

The title of this traditional song is Buang Tassara Mua 'Fall Down but Safe'. This title is a symbol and metaphor. A symbol refers to a convention that means although someone gets a problem, of course, there will be a solution or there will be safety. This is a metaphor of in theme, namely: a metaphor of safety.

Lyrics (1) (2) (3), and (4) have two cultural symbols. They are "ade" and "bicara". Lyrics (1) and (2) warn the audiences to listen carefully to the ancestor's message. Lyrics (3) and (4) advise the audience, using polite sentence or honorific utterance, by saying "aja" nacaccaki ade' natunaiki bicara". "ade" is a symbol of rule of life, customs and traditions. "Bicara" is a symbol of laws, laws of life. Buginese must understand and obey them.

Lyrics (5), (6), (7), and (8) have two cultural symbols. They are "rapang" and "wari". Lyrics (5) and (6) are advice that addressed to the audience, the utterance is "aja naujaki rapang nicawaiki wari". It means, the rule ridicules you and the ethic laughs you. Lyric (7) and (8) are symbols, because the word "wari" in lyric (7) conventionally means "ethic" and the word "rapang" in lyric (8) conventionally means "rule". Therefore, these lyrics also advise us that the ethic must be kept well and the rule must be obeyed constantly.

Lyrics (9), (10), (11), and (12) have two cultural symbols. They are "ulaweng"

and "salaka". Let us elaborate one by one based upon the message or advice of the ancestor. In lyric (9) "ulaweng" is a cultural symbol that conventionally symbolizes the best attitude or behavior of someone. The phrase "ulawengngi mammekko" is a symbol that means be silent is the best. Gold is adornment goods that have the best quality, everyone likes it. Therefore, the morpheme "mammekko" is associated with the quality of gold in lyric (10) "Salaka" is a cultural symbol that conventionally symbolizes the better attitude or behavior of someone. The phrase "salakai mette'e" is also a symbol that means talking is also better if what we will convey is true. This is a metaphor because the word "salakai" means silver. Silver quality is one level under gold quality. Both of them are adornment goods, which have different quality. So the morpheme "mette'e" is also associated with the quality of silver. In lyric (11) "metteki nasitinaja" and in lyric (12) "tongepi naripuada" are both local wisdom that mean talking only needed and tell only the right. Both lyrics are symbols because lyrics (11) and (12) are advice addressed to audiences by using honorific utterance saying "metteki nasitinaja tongepi naripuada" It means do not tell lies.

In lyrics (13), (14), (15), and (16) have two cultural symbols. They are "tassanra" and "rappe". These lyrics contain Buginese ancestral message. The repetition of word "mua" in this last stanza clearly suggests the audiences to listen or to implement the ancestor's pappaseng. If you obey it, you will be safe.

Euphemism is used to imply the message politely as "ulawengngi mammekko" means be silent is the best. The impolite utterance is "aja' mu kapau- pau" means do not talk too much in false utterance (lying).

The next is also euphemism is used to imply the message politely like "Metteki nasitinaja tongepi naripuada" means

talking only needed, tell only the right. The impolite utterance is "*aja' mabbelle*" in Buginese means do not tell a lie!

Buang Tassanra Mua is Buginese traditional song. This song is full of significance meanings, which are symbolized by conventional symbols. Symbols that found in this song are "ulaweng"-gold and "salaka" -silver. These symbols are not only become the symbols at all but also the cultural symbols of Buginese that have profuse meanings.

The local wisdom in "*Buang Tassanra Mua*" is in the context of advice for the audiences of a ceremony in order that they are safe in undertaking his/her daily works or position in the office. The explicit local wisdom "pappaseng" that contained in this song are: (1) *aja' nacaccaki ade' aja'to natunaiki bicara*; (2) *aja naujaki rapang aja to nicawaiki' wari'*; (3) *alitud warle pannennungeng toi rapangnge* (4) *ulawengngi mammekkoe salakai mette'e*; and (5) *mettekki nasitinaja tongeppi naripuada*, if these "pappaseng" are implemented in the daily life of someone, Insyah Allah-God willing, "*Buang tassanra mua Mau mati rappe mua*" Metaphorically. it means that although someone gets or falls into an accident he/she will be safe.

Furthermore, "*pappaseng*" that contained in this song is euphemism with the aim to emphasize the meaning of song politely to the audiences: (1) "*aja' nacaccaki ade' aja'to natunaiki bicara*" stated in symbol that means "don't violate the rule and ethic!"; (2) "*aja' naujaki' rapang aja'to nicawaiki wari'*" stated in symbol that means "don't violate the customs and the laws!"; (3) "*alitud warie pannennungeng toi rapangng*" stated in symbol that means the ethic must be kept well and the rule must be obeyed constantly; (4) "*ulawengngi mammekkoe salakai mette'e*" stated in symbol that means "be silent is the best!", if we don't know the problem or what we will say is not true, "*salakai mette'e*"

means talking is better if we know well the problem or what we will say is true. Moreover, (5) *mettekki" nasitinaja tongeppi naripuada* stated in symbol that means "talking only needed and telling only the right!" The author quotes these local wisdoms from Lontara Pappaseng (Pulu in Berbagai Kumpulan lagu Bugis, 2009: 40).

Besides explicit pappaseng in this song, it also has implicit pappaseng Those are "don't ever act against bicara-adat-law, rapang-rule, and wari-ethic. Obey the rule, adar-law, and ethic constantly! Say the right is right, false is false! If you obeyed them, whatever happened to you, you will be safe." That is Buginese's ancestral local wisdom. It can be an obstacle and eradication all negative actions by the implementation of rule, adat-law, and ethic. There is no exception. All people are equal before the Laws.

Ironically, in Buginese regions, Buginese has "*pappareng*" but it is ignored. It is proved, graft and falsehood still occurred everywhere and some of the actors are Buginese. Let us build our nation and country by the virtue of local wisdom. Let us create a civilized, prosperous, safe, and peaceful society; South Sulawesi in particular and Indonesia in general. Let us obey *ade'* 'custom', opposing it the risk is *epalumpangi tanah* 'thrown out' of the country by *Ade'* Holders.

METAFORICAL SYMBOLS FOUND

"*Ulaweng*" is a cultural symbol of Sidrap Buginese that has a significant meaning of life of Buginese in conveying the true utterance. "*Ulaweng*" is a sign. Its ground of idea or concept is a metaphor of "*ulawengngi mammekkoe*"-be silent is the best. It is based on the value of gold. Gold is finery or thing that has high quality in the life of people, so, "*mammekkoe*" is an analogy of "*ulaweng*". The ground functions refer to the

object, which creates the best attitude and the character building of Buginese as a powerful life principle and philosophy of life of Buginese. He/she is a true-person if he/she is "malempu or jujur". Its icon (similarity) is "kebenaran"- rightness. "Kebenaran" is something that has high value and quality in society. Its index (causal) is "jujur"-honest. "Kejujuran" is caused by the rightness and reflected by the true remarks and deeds of someone. Its symbol (convention or rule of agreement) is "kejujuran"-honesty. Therefore, "ulaweng" as Buginese cultural symbol, is a metaphor or symbol of "kejujuran"-honesty. In philosophy of life of Buginese, if someone does not know the rightness of something, it is better to be quiet "ulawengngi mamekkoe" as the object, the concept, and idea of poetic song (symbol). "true is true" and "false is false".

"Salaka" is a cultural symbol of Sidrap Buginese that has a significant meaning of life of Buginese in conveying the true utterance. "Salaka" is a sign. Its ground of idea or concept is a metaphor of "salakai mette'e"-talk only properly and say only the truth. It is based on the value of silver, Silver is finery or thing that has higher quality than others do in the life of people, so, "mette'e" is an analogy of "salaka". The ground functions refer to the object, which creates better attitude than others and the character building of Buginese as a powerful life principle and philosophy of life of Buginese. He/she is a true-person if he/she said "the true is true and the false is false.. Its icon (similarity) is "kebenaran"-rightness. "Kebenaran" is something that has higher value and quality than others do in society. Its index (causal) is "jujur demi kebenaran"- conveying the rightness. "Kejujuran" in caused by the rightness and reflected by the true remarks and deeds of someone. Its symbol (convention or rule of agreement) is "kejujuran"-honesty. Therefore, "salakai mette'e"-to talk is better if we know the true

of something, "salaka" as Buginese cultural symbol is a metaphor or symbol of "ada-tongeng"-true utterance. In philosophy of life of Buginese, if someone does not know the rightness of something, it is better to be quiet, as a poetical and aesthetical concept of, "ulawengngi mamekkoe salakai mette'e" as the object and the concept of poetical song (symbol), "conveying the true is true".

MESSAGES

Based on the results of findings and discussion, Elong Buang Tassanra Mua has two messages. They are: (1) it is better to avoid bad-action, like tell a lie, steal, damage, deceive, lazy, do not do his/her duty well, do graft or corruption; and (2) it is better to do good-action, like be honest, diligent for working, charity, and so on. If someone does these messages and does not ignore them of course the customs, ade', rules, and ethics do not punish him/her. In buginese, if someone breaks the customs and culture the communities and Ade'-holders will punish him/her.

CONCLUSION

1. Buang Tassanra Mua consists of Elong Pappaseng in Buginese literature. This song does not apply Galigo pattern but it applies non-galigo pattern.
2. This traditional Elong 'Song' has five "pappaseng", "local wisdom".
3. The explicit and implicit meanings of the song become "pappaseng" are.
 - a. aja nacaccaki ade' aja to natunaiki
 - b. aja' naujaki rapang aja to nicawaiki wari',
 - c. alitutui warie pannennungeng toi rapangnge.
 - d. ulawengngi mamekkoe salakai mettee, and
 - e. mette 'kki' nasitinaja, tongeppi

4. if these "Pappaseng" are implemented in the daily life of someone "buang tassarua mua, mau mali rappe mua".
Metaphorically, it means that although someone got or fallen into an accident he/she will be safe.
5. In philosophy of life of Buginese, if someone does not know the rightness of something, it is better to be quiet "ulawengngi mamekkoe" as the object, the concept, and idea of poetic song (symbol), "true is true" and "false is false".
6. In philosophy of life of Buginese, if someone does not know the rightness of something, it is better to be quiet, as a poetical and aesthetical concept of, "ulawengngi mamekkoe salakai mette'e" as the object and the concept of poetical song (symbol), "conveying the true is true"
7. The message of this Elong is: do good-actions and don't do (avoid) bad-actions.

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