

Bangngi Korongtigi: Girlfriend's Night Ritual in the Wedding Tradition of the Sayyid Community in Cikoang

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ABSTRAK

This study aims to determine the background of the implementation of the Bangngi Korongtigi tradition in Cikoang Village, Manggarabombang District, Takalar Regency, the dynamics of the Bangngi Korongtigi Tradition, and the impact of the Bangngi Korongtigi Tradition on local communities. This research is a historical research method using four stages of work, namely heuristics, criticism, interpretation, and historiography. Data collection used observation, interview, and documentation techniques. The results showed that the Bangngi Korongtigi tradition in the marriage of the sayye community in Cikoang village has not changed significantly. Although the Bangngi Korongtigi ceremony in Cikoang has entered the age of modernization, the implementation of Bangngi Korongtigi of course changes that occur during the second phase cannot be avoided. The impetus for change comes not only from internal factors, but also from external factors. Nevertheless, the development of the Bangngi Korongtigi tradition continues to look forward. This study concludes that the Bangngi Korongtigi tradition has not changed in the implementation process. Changes only occur in the use of materials, namely grain, cotton trees, and offerings

INTRODUCTION

Indonesia is famous for its cultural diversity rich in traditional values, thus attracting the attention of many researchers from various levels, both local, national, and international. One of the regional cultures in South Sulawesi (Caldwell, 1992) that continues to be preserved is the ancestral heritage that is passed down from generation to generation. This preservation is carried out as a form of respect for the ancestors. This heritage generally includes traditions, customs, and habits. Traditions usually center on aspects of beliefs and rituals that develop and are strongly applied in people's lives, thus forming a distinctive cultural identity (Sarhini, 2019).

The Makassar ethnic group in South Sulawesi is one of the ethnic groups that is still very thick with its culture and customs (Ahmadin, 2019). The Makassar ethnic group has many traditions that are passed down from generation to generation, such as traditional ceremonies, language, traditional clothing, and social value systems. Some of the famous traditions include *Bangngi Korongtigi* which is carried out by the Sayyid community in Cikoang.

People of Sayye Descendants Most of the Arab-Hadramaut communities tend to maintain their identity as descendants of Hadramaut, especially among the Sayyids or Alawiyyin. In Hadramaut, the Sayyid group occupies the highest social position because they have a direct lineage from the Prophet Muhammad SAW. One of the traditions they hold is to adhere to the marriage of women from their group with non-Sayyid men, because they consider their lineage (*kafa'ah nasab*) to be higher than other lines (Ilham, 2021). This tradition was brought to Indonesia and is still preserved to this day, with the belief that women from the Sayyid group are not allowed to marry outside their community (Febri, 2023). One of the cultural traditions carried out by the people in Cikoang Village involves the indigenous Sayyid community. In the tradition of Sayyid daughters' marriages, they still uphold the values of ancestral heritage. This community identifies themselves as direct descendants of the respected Sayye ancestors who are famous for This concept describes the severance of family ties that occurs if a daughter marries a man outside the Sayyid lineage. This is considered to lower the status of the family and degrade their dignity. However, unlike girls, Sayye boys are allowed to marry outside the Sayyid community without similar consequences (Ilham, 2021).

Cikoang is famous for its social stratification, namely the Sayye are believed to be descendants of the clerics who spread Islam in South Sulawesi, who are also descendants of the Prophet Muhammad Saw through Sayyid Jalaluddin Al-Aidid (Sila, 2014). They are considered to have advantages over other community groups, not only in religious aspects (Najamuddin & Ridha, 2018), but also in economics and politics, where they are more dominant. In Cikoang society, the social status of the Sayyid is very prominent, with clear differences in class and social strata, especially based on their lineage (Fitriani et al., 2023).

The Cikoang community, especially the Sayyid community, highly maintains the sanctity and existence of Sayyid descendants. This is clearly visible and reflected in their daily socio-cultural life. One real example is how the Sayyid community tries to maintain the pattern of marriage or selection of a partner that they have believed in since the time of their ancestors. This marriage pattern is greatly influenced by culture, social life, and especially beliefs which are the main basis for the existence of the Sayyid community (Ramadani & Ario Sumilih, 2022).

The Sayyid community in Cikoang (Hermin et al., n.d.) also has a tradition called *Bangngi Korongtigi* which has unique characteristics and distinguishes it from similar traditions carried out by non-Sayyid groups. This tradition is carried out for three consecutive nights, where in its implementation there are usually certain rituals and prayers that are carried out to commemorate or honor something that has an important meaning for the community. Before starting the *Bangngi Korongtigi* tradition, the Sayyid community in Cikoang begins it with *Ammuntuli Korongtigi*. *Ammuntuli Korongtigi* is a tradition of visiting the home of someone who is considered to have a good or respected life. When visiting, they bring a drum musical instrument, six types of cakes, and bring *simpa*, *poke*, and *pacing* leaves that have been ground and incensed. *Ammuntuli Korongtigi* is usually carried out in the afternoon before *Bangngi Korongtigi* is carried out. During the three nights of the *Korongtigi* tradition, they make a bonfire, known as *A'pepe-pepe* (Rukayah et al., 2018). This bonfire was surrounded by mothers and daughters wearing *lipa sa'be* sarongs and *bodo* clothes. They circled the bonfire nine times twice or the equivalent of eighteen rounds (Rahmullah Tuan Na'ba, Interview, 4 August 2024).

LITERATURE REVIEW

Tradition

In the dictionary of anthropology, tradition has a similar meaning to customs, namely habits that have a magical-religious nature in the life of an indigenous community group. This tradition includes cultural values, norms, laws, and rules that are interrelated, which then develop into a solid system or regulation. This system includes the entire cultural concept of a culture to regulate social actions (Putra & Herbody, 2018). Tradition can show how members of society act both in worldly life and in matters related to the supernatural or religion. The most basic aspect of tradition is the existence of information that is passed on from one generation to the next, both in writing and orally. Without this inheritance process, a tradition could become extinct (Wijayanti, 2018).

Marriage

Marriage is a moment where the relationship between a man and a woman that has been established can develop to a more serious stage by legalizing the bond. In the Big Indonesian Dictionary (Indonesian, KBBI), marriage is defined as a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and harmonious family (household) in accordance with applicable norms. defined as the process or act of getting

married. While marriage refers to the physical and spiritual bond between a man and a woman as husband and wife, with the aim of building a harmonious and lasting family, based on the values of the Almighty God (Herinta, 2019). Marriage in culture (Weisfeld & Weisfeld, 2002) is in line with the provisions of marriage in Islamic teachings (Khadduri, 2017). When getting married, the bride and groom follow the Sharia which is taught to emphasize the importance of fulfilling the pillars and requirements of marriage, namely the presence of the bride and groom, a guardian who carries out the contract with the groom, and two witnesses who are present to witness the marriage contract process (Lutfiyah, 2014).

Society

Society is a collection of individuals who are connected through the same system, traditions, norms, and laws, all of which support collective life together. Society can be understood as a social system that functions in an organized manner to support life together (Ridha & Suhaeb, 2021). In relation to the surrounding environment, society always tries to fulfill the basic needs of its members as best as possible. This effort reflects the collective desire to achieve common prosperity. As a system, society shows that each individual works together and unites in protecting common interests. This cooperation creates solidarity and strong connections among members of society. In addition, society also functions as an entity that continuously interacts with larger social systems outside itself, such as wider communities, institutions, or other external environments. This interaction helps society adapt, develop, and maintain its survival in various conditions (Budimansyah, 2017). The systems and laws in a society reflect individual behavior, because each individual is bound by the rules and systems that apply in that environment. Before the Cikoang area was officially opened, in the south, a village known as Laikang had grown, which had a unique history and local cultural wealth (Johnson & Fannin, 2019). Based on historical records, Laikang is estimated to have become a small sovereign kingdom during the transition period between the 16th and 17th centuries. This kingdom was led by the first king named Makkasaung ri Tonji, who played an important role in building the foundation of government and the social life of its people. The existence of Laikang as a center of social and economic activities became the forerunner to the development of the surrounding area. In the process of its development, the Cikoang Village, which was originally founded by Karaeng Cikoang, later became part of the Laikang area. This integration strengthened the social and economic relations between the two communities. After being united for a long time, Cikoang began to show significant growth, developing from a small village into a bustling and dynamic area (Hairani et al., 2018). The Sayyid community, who are descendants of the Prophet Muhammad Saw through his grandsons Hasan and Husain, usually uphold values rooted in Islamic teachings and family traditions. The values upheld by the Sayyid community are honor and dignity, marriage within the community, marriage and descendants.

METHODOLOGY

In scientific research, there are various ways used to compile the work, known as methods. This method has different research methodology, according to Kenneth D. Bailey, includes various techniques or tools used in the research process, including in historical studies (Bailey, 1990). This process consists of several main stages, such as heuristics (collecting sources), source criticism which includes analysis of external (material) and internal (content) aspects, as well as the stage of interpretation or interpretation of data and historiography, namely the preparation of historical narratives based on research findings (Kuntowijoyo, 2013). In historical research, work is used based on a methodology that includes the following 4 stages:

Heuristics

In the heuristic stage, researchers look for sources or data regarding the Bangngi Korongtigi tradition in Cikoang Village, Mangarabombang District, Takalar Regency. The sources or data in question are sources obtained from interviews with informants who are directly involved in the Bangngi Korongtigi tradition. Several questions were asked in the interview process, such as how the Bangngi Korongtigi procession in Cikoang Village was, of course to answer these questions, interviews and direct observations (Stuckey et al., 2014) to locations that support the opinions from the interview results are needed. Other primary sources are literature and archive studies (Buurma & Heffernan, 2020). Meanwhile, secondary sources obtained from various places are also utilized, such as books, journals, theses, and dissertations. This aims to complement primary sources.

Source Criticism

After the sources are collected, the next step is to verify or criticize sources in historical research methods (Argyres et al., 2020) consisting of two types, namely external criticism and internal criticism. Both types of criticism are carried out to evaluate the authenticity and credibility of historical sources (Kipping et al., 2014). External criticism focuses on the material aspects of the source, such as the origin, authenticity, and physical condition of the document, while internal criticism assesses the content aspects of the source, such as the truth, suitability, and consistency of the information contained therein. by researchers in writing this thesis. External criticism aims to check the authenticity of the source by examining its origin, time of creation, who made it, and the material and physical form. Researchers also check whether the source has been changed by certain parties or remains in its original state. Meanwhile, internal criticism is carried out to assess the credibility of the source content. Researchers analyze the contents of the sources obtained to determine whether the source is worthy of being used as a reference in research for writing this thesis.

Interpretation

After the criticism is complete, data related to the subject being studied is obtained and then an interpretation is made. Interpretation is an interpretation of the data obtained (Stern, 2002). In this stage, the researcher includes data and clear information from where the data was obtained. Researchers interpret the data obtained and then criticize it until they obtain historical facts (Oppong &

Quan-Baffour, 2014). This is certainly related to the Bangngi Korongtigi tradition in Cikoang Village.

Historiography

The final stage in historical research is historiography or historical research. Writing history is reconstructing what has happened in the form of a historical story as a whole according to the sequence of events (Ahmadin, 2022). According to Hexter, the process of collecting historical evidence, editing historical sources, using historical thinking and imagination, and so on is a process that cannot be separated from historiography (Helius, 2007). Using a descriptive analytical approach, namely a form of historical research using a social science approach, especially economics, sociology through analysis of what happened. So the process of revealing it through scientific work on the Bangngi Korongtigi Tradition in Sayye Community Marriage in Cikoang through historical methodology procedures, which lead to historical research. At this stage, the facts that have been obtained by researchers through the previous stages are compiled and poured out.

RESULT AND DISCUSSION

Background of the Implementation of the Bangngi Korontigi Tradition

The history of Mappacci was first carried out by the kings of Bone who were going to hold a wedding party to cleanse themselves and let go of their bachelorhood and has now become a custom for the people of Wajo. The Mappacci traditional ceremony is held at the Tudang Penni (girlfriend's night) event, which is before the implementation of the marriage contract / Ijab Kabul the next day. The term Mappacci in Makassar is called Amata Korontigi (Akkorontigi) (Dhenaya & Sm, 2022).

The Bangngi Korongtigi tradition in Cikoang Village has existed since ancient times and is believed to have been carried out since the early 16th century to the 17th century. Based on local people's accounts, this tradition existed even before the arrival of Sayyid Jalaluddin, an important figure known to have had a great influence on the spread of Islam in Cikoang. The existence of Bangngi Korongtigi shows that the Cikoang community at that time already had local wisdom that was manifested in the form of traditions that reflected the values of togetherness, spirituality, and respect. After the arrival of Sayyid Jalaluddin, this tradition then underwent an acculturation process with Islamic teachings, so that it remained relevant to the religious values adopted by the local community. This shows how strong the adaptability of the Cikoang community is in maintaining and combining ancestral traditions with the development of religious teachings that they believe in. Most Cikoang residents have the view that marriage is not only about binding two individuals in a husband and wife bond, but also as a ceremony that aims to connect extended families who already have previous ties to become closer. In the local language, this is called *katte tonji sialle sipamanakang*. Therefore, in the Cikoang community, marriages are generally held between families who already know each other, especially among the Sayyid Community. The Bangngi Korongtigi tradition in Cikoang emerged and became part of the culture that is inherent in society, but its origins cannot be clearly ascertained. The community only knows that the tradition has been

inherited and preserved by their ancestors, and continued by the next generation until now (Rajab Putri, 2016).

So it can be concluded that the Bangngi Korongtigi Tradition is one of the cultural heritages that has become an important part of the Bugis Makassar wedding procession, especially in the Cikoang area, Takalar Regency. Although the origin of this tradition is still unknown, much information obtained from the older generation states that Bangngi Korongtigi has been passed down from generation to generation from their ancestors, making it an inseparable custom in local wedding customs. This tradition not only has symbolic value, but also contains deep ritual meaning, so that it becomes one of the mandatory requirements in traditional wedding equipment.

However, with the entry of Islam into this area, the Bangngi Korongtigi tradition underwent a cultural transformation known as syncretism. This process illustrates how traditional elements of Korongtigi are combined with Islamic values to create a new harmony between local customs and religious teachings. This syncretism phenomenon shows the ability of society to adapt to changes without abandoning their cultural roots, so that the Bangngi Korongtigi tradition remains relevant in the socio-religious life of the Bugis Makassar community. This adaptation not only enriches the meaning of the Bangngi Korongtigi tradition itself, but also shows how local culture can develop and survive in the context of ongoing changes in the times.

Dynamics of the Bangngi Korongtigi Tradition

Bangngi Korongtigi of Sayye' people held in Binamu District, Jeneponto Regency is held for three consecutive nights. And every night the Korontigi community forms a circular line surrounded by a protruding fire, and each member of the community who forms the circle holds or carries a bamboo torch. And the third night in Korontigi is an extraordinary night. Because on this third night people will read the Qur'an in a shrill voice (Ramadani & Ario Sumilih, 2022). Along with the development of the times and modernization, the traditions carried out by the community have also experienced changes, both caused by internal and external factors. This change can cover many aspects, both form, nature of change, and mechanisms in its implementation. Cultural change can include cultural dynamics (both regressive and progressive); Development; and mechanisms (Hermianto, 2015). Until finally it cannot be denied that the traditions carried out by the community can remain intact according to the beginning of their implementation. This situation also applies in the implementation of the Bangngi Korongtigi tradition at Sayyid community weddings in Cikoang Village.

The Impact of the Bangngi Korongtigi Tradition on the Community

Impact on Religion

Religion is a system that is based on the belief in absolute truths, which is accompanied by all the devices integrated into it (Nurhalimah, 2018). Religion is a teaching that leads to goodness, which guides humans to return to their human nature. Being religious means an effort to learn and practice religious teachings in every aspect of life, in order to create a harmonious relationship between each other, the universe, and with God (Konghucu, 2021). Islam is the religion with

the largest number of followers in Indonesia. Islam has quite an influence on the Bangngi Korongtigi Tradition in Cikoang, which is a real example of the fusion of religion and local culture in Indonesia. This tradition shows how these two different elements can unite, forming a cultural practice that not only strengthens local identity, but also reflects the religious values adopted by the local community. A tradition passed down from generation to generation by the Cikoang community. The tradition carried out by the Sayyid community is a tradition that originates from the teachings of Sayyid Jalaluddin Al-Aidid, who taught Islamic teachings.

Social Impact

South Sulawesi is known to have a strong culture, passed down from generation to generation by its ancestors. One tradition that reflects this is Bangngi Korongtigi, which is carried out by the Cikoang community, Takalar Regency. This tradition has a significant influence on the social life of the local community, especially in building cooperation between them. This social interaction can be seen from the preparation stage to the implementation of the tradition, with a common goal of ensuring that the Bangngi Korongtigi celebration runs smoothly and successfully. The implications of the attitude of solidarity and cooperation between communities can be seen from the process of making Lasugi carried out by men. They usually gather and make lasugi together. Cooperation is also seen approaching the day of the Bangngi Korongtigi where women gather to process and make food (Interview, Mantasia October 10, 2024).

The values of solidarity and cooperation are clearly visible in the implementation of the Bangngi Korongtigi tradition in Cikoang. This can be seen in the activities of women working together to make traditional cakes to be brought during Ammuntuli Korongtigi and Bangngi Korongtigi. This cooperation is established on the basis of the same goals and beliefs between the people. In this way, close social relations will be created in the lives of the Cikoang people. The Bangngi Korongtigi tradition also functions as a moment to strengthen family relationships, especially for those who live far away. Many Cikoang people migrate outside Takalar, so the opportunity to gather is limited. This was expressed by Muhammad Arif Tuan Lolo in an interview with the author on October 10, 2024. He stated that "not a few of them, after getting married, spread out to Jeneponto, Bantaeng, even outside the city." This statement shows that not all family members remain domiciled in Takalar Regency. Through this tradition, social and emotional relations between the migrant community from Tanralili and their families in their hometowns can be maintained. The establishment of social interaction in the Bangngi Korongtigi tradition brings significant positive impacts. One of them is the formation of a spirit of mutual cooperation and strengthening of solidarity among the community. No less important, this tradition also plays a role in maintaining and strengthening relationships between individuals and groups.

CONCLUSION AND RECOMMENDATIONS

The background of the implementation of Bangngi Korongtigi in Cikoang Village, cannot be separated from the arrival of Sayyid Jalaluddin Al-Aidid, an ahlu bait from Aceh, in Cikoang in the early 17th century. The Bangngi Korongtigi tradition is one of the legacies of his teachings. This ritual then developed and eventually spread to Jenepono along with the migration carried out by the descendants and followers of Sayyid's teachings. The Bangngi Korongtigi tradition is one of the cultural heritages that has become an important part of the Bugis Makassar wedding procession especially in the Cikoang area, Takalar Regency. The Bangngi Korongtigi tradition in Cikoang Village, which is an integral part of the Sayyid community wedding procession, at the beginning of its implementation, especially in the 1980s, this tradition was carried out very simply. The contents of the Jajakang, for example, only consist of rice placed in a basket. This simplicity reflects the social and economic conditions of the community at that time, which emphasized the spiritual and symbolic aspects more than physical excitement. However, this tradition is still carried out with full respect and solemnity, showing how important ancestral values are in the lives of the community. The Bangngi Korongtigi tradition in Cikoang, South Sulawesi, reflects a harmonious blend of Islamic religious values and local cultural wisdom. This tradition is not only a form of respect for the teachings of Sayyid Jalaluddin Al-Aidid but also strengthens social interaction, solidarity, and cooperation among the local community. The implementation of this tradition shows real togetherness, both through the activities of men working together to make lasugi and women helping each other prepare traditional food. In addition, this tradition is an important moment to strengthen family relationships, including for family members who live far apart. By maintaining the sustainability of this tradition, the Cikoang community has succeeded in maintaining the values of togetherness and strengthening social relations amidst the challenges of modernization.

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FURTHER STUDY

This research still has limitations, so it is necessary to carry out further research related to the topic of Bangngi Korongtigi: Girlfriend's Night Ritual in the Wedding Tradition of the Sayyid Community in order to improve this research and add insight to readers.

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