



## MAKASSAR CULTURAL VALUES IN THE TEXTS OF SELAYAR BATTIKS FOLK SONGS

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### ABSTRACT

*One of the oral traditions that has developed to date in the Selayar Islands Regency is battiki- battik. Battik-battik belongs to the categories of folk songs. Battik-battik comes from the word ambatti which means to squeeze. The musical instrument used is the harp, therefore it is called battik- battik. Battik-battik is sung by men and women alternately on stage without using text, meaning this song is sung spontaneously. In the batti-batti folk song, there are cultural values sung by the singer, namely the culture of tabe, sipakatu and si usingnga'. So that in this study the authors used multi-disciplines, namely anthropolinguistics with the aim of exploring these cultures hidden in the text or song lyrics that are sung. Anthropolinguistics is a study that discuss the relationship or connection between culture and language. in anthropolinguistics studies examiners more how languages is used US a tools for social action. This research methoduses qualitative research methods to explain a phenomenon in depth and is carried out by collecting data as deeply as possible.*

*Keywords: batiks, tabe, sipakatau, sipakaingak, anthropolinguistics.*

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## Introduction

Language occupies a special place in a culture. Apart from being one element culture, Language Also works as means most importantly in inheritance, development And delivery or dissemination culture, then culture is results from human roots and overview (Widyosiswoyo, 2004). According to Koentjaraningrat (2005) defines culture as the totality of human thought that originates from instinct, And only Can generated after man do process Study. The relationship between language and culture is like two sides of a coin that are interrelated. Language reflects culture and language is influenced and shaped by culture. Without culture language will die, without language culture will have no form. Language used For look after and uncover culture as well as cultural ties.

A combination of sciences that pay attention or are very concerned about the placement of language in the wider socio-cultural context, and its role in maintaining practices culture and social structure is called anthropolinguistics. Anthropolinguistics is a studies that discuss the relationship or interrelationship between culture and language. in Anthropolinguistic studies examine how language is used as a tool for action social. Linguistic anthropology is a branch of linguistics that examines the relationships between language and culture, especially to observe how the language is used every day as a tool in social action. (Lauder, 2005:231) Anthropology is also usually called Ethnolinguistics examines language not only from its structure but also from its function and its use in the context of socio-cultural situations. Intermediate linguistic anthropology studies other examine structure And connection kinship through term kinship, draft color, parenting patterns, or examining how community members communicate with each other in certain situations such as at adat ceremonies, then connecting it with the concept its culture.

As a country that has ethnic and linguistic diversity, Indonesia is a unique country with its own characteristics. Every region in Indonesia has many diversity both in terms of customs, dialects, religion, traditions (oral and written) and others etc. Likewise with the province of South Sulawesi which consists of 4 tribes, namely Bugis, Makassar, Mandar and Toraja. At the southern tip of the island of South Sulawesi, there is one The district is the district of the Selayar Islands whose population is predominantly Makassarese. The Selayar Islands district with the capital city of Benteng also has traditions and customs which is different from other districts in South Sulawesi even though the ethnic groups are

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The same. There is a proverb that says that 'another field is another weed, another is another deep.' fish' means that each region has different customs. It's very possible This proverb describes the diversity of a region even though it is in one country.

Wrong One tradition Which There is in Regency Island Selayar, ie tradition oral Which know We known as the folk song of the Selayar people called batti-batti. Batti-batti is activity reply pantun or song between man And Woman Which inThe performance is a sung dialogue accompanied by strumming of the harp. Battik-batiik sung in a way spontaneous, It means singer No memorize or hold text. Can We imagine how many vocabulary the singer has. Besides as a means of entertainment, batti-batti is also a form of implied communication message Good That about issue social, culture, political, economy even problem romance.

On the basis of the statement above, the author tries to reveal and analyze values culture in lyrics song people batti-batti use perspective anthropolinguistics Duranti to oral tradition.

## Method Study

The research method used is a qualitative research method which aims to explain something phenomenon in a way deep And done with gather data deeply. According to Dr. Endang S Sedyanungsih Mahamit (2006) stages study qualitative includes:

- Determine problem
- Do studies literature
- Determination location
- Studies introduction
- Determination method collection data, observation, interview, document, discussion directed
- Analysis data during study
- Analysis data after; validation And reliability
- Results; story, personal, description thick, narrative, can helped table frequency

In frame interest collection data, Technique Which used writer is interviews and literature review. Interview is a data collection technique using do dialog direct with source data, And done in a way No structured where respondents get the freedom and opportunity to

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express their thoughts, natural views and feelings. Meanwhile, literature study is done by reading And Look for journals related to anthropolinguistic studies.

## Discussion

### a) Draft And parameter anthropolinguistics

In studying language, culture and other aspects of human life, the center The main attention of anthropolinguistics (Duranti, 1997:14) is emphasized on three important topics, namely performance, indexicality, and participation. Through the concept of performance, language understood in process activity, Action, And show communicative Which requires creativity. Language as a lingual element that stores resources Culture cannot be understood separately from performances and language activities the. The concept of indexicality was proposed by the American philosopher Charles Sanders Pierce What distinguishes signs into 3 types, namely index, symbol and icon. Participation concept views language as a social activity involving speakers and listeners as a social actor. According to this concept, the study of social activities is more important in study text That Alone. while in study use Language ,

anthropolinguists hold and apply three parameters, namely 1) connectedness, 2) worth, and 3) sustainability.

### b) Approach anthropolinguistics For study tradition oral

The study of oral traditions is divided into 3 important parts, namely the study of 1) form oral tradition which concerns text, context and co-text, 2) the content of oral tradition regarding with meaning And function, mark And norm And wisdom local And 3) revitalization And preservation tradition oral Which regarding with activation or protection, management and development, as well inheritance and utilization.

### c) Analysis

Batti-batti itself is taken from the word ambatti which means to pick. Batti-batti is art traditional Which shaped song people Which use Language Selayar, sung by men and women in response or as if reciprocating The rhymes are spontaneous and accompanied by Selayar's typical tambourine and harp. Sentence or lyrics in inside contain proverb or sentence wise Which contain message-message moral, culture, spiritual And Also sometimes connection story romance as well as humor Which sung by the singer. Initially this art was in the form of poetry without any tools the music that accompanies it like now. There are many

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old verses in the Selayar language using personification, now it's simpler even though it doesn't lose its original character. Lyrics batti-batti folk song:

**L:**

*Ari's tabe'kang riolo  
eraRia'rakangta  
la'biritta )  
Ngera tabe'kang riolo ri'arakang  
la'birittaTappadongko' kamaseba  
Latakellaimi kelong  
AriBulaeng  
ria'rakamba Narie's  
goods  
Kelong nutakarannuang*

**P:**

*Ngura gele latabali  
DaengNaporo too long  
Namanna kelong  
Ngura gele latabali  
DeangNaporo is gone  
too Namanna kelong  
Passitulung ngase' anyway*

**L:**

*Ampa mainingmi butterfly  
Aringku Your game is kusuro  
kana Kupattundra-tundraang  
My AringAmmaliang simata  
needle*

**P:**

*Teteng Jarrepi japputta My  
DaengAmpa your game ripau  
Rikatutui. Rikatutui  
DaengkuAtorang  
Kabakkangta*

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Following This will served analysis with use theory anthropolinguistics AlessandroDuranti:

- ✚ Performance: language is understood in the process of activities, actions and performances communicative which requires creativity.

*Ari's tabe'kang riolo era* in the sense of freedom we ask permission first my little brother. The word 'tabe' in this sentence means permission or excuse me. In Bugis-Makassar culture is included in the Selayar as part of the tribe Makassar, interpret 'tab' as symbol from effort value And honor anybody Which There is in front of We or called ethics in Act. *Kupattundra-tundraang Aringku* in the meaning of freedom is I swear, O my little brother. Say 'tundra' in lyrics song batti-batti is activity swear Which deepest meaning. The word 'tundra' is synonymous with the word 'tojekia'. In public Selayar say 'tundra' very minimized the mention in everyday life, because it is believed that it is something familiar Which in Language Selayar known with term 'Kapalli. Can just anytime We will get reinforcements when evaporated the word 'tundra'.

*Teteng Jarrepi japputta Daengku* in a free sense and refers to context is hold hold on tight your words, my older brother. Say 'teteng' in lyrics song this activity hold, but teteng in here No apprentice object but keep promises.

*Rikatutui. Rikatutui Daengku* in the meaning of free means take care, take care, O my older brother. We know together that Wrong One matter Which attached on maneven though they are gone, they are names and words. In these lyrics, no directly teaches how to act, especially in speech. Rikatutui (take care), which is maintained according to the context in the lyrics of the Batti-batti song is promise.

- ✚ Indexicality

*Ammaliang simata needle* in meaning free abstinence turn away to Which other. Which become sign ask in lyrics in on is Why needle (needle). Needle is object small And ended pointed. Very suitable if needle This used in lyrics song the, because if turn away to other heart, so will difficult get something Which The same. Needle if fall or on purpose dumped will difficult For found. And If found Return Can just needle will stab finger. So needle Can likened a Woman, with the shape Which small He will difficult For found in matter

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This characteristic Andhis personality, but very dumped or on purpose removed flavor SickHearts or grudges may reappear so that they are capable of causing harm. *Bulaeng ria'rakamba* in meaning free public in front we. Publicreported as 'bulaeng' or gold. Bulaeng or gold is object Whichvery valuable because color gold symbolizes majesty. So text theconsider public is something Which great in in A performance,because No other And No No Which become connoisseur art ispublic That Alone, Which make art is public And Which willcriticize and preserving art is society.

## 🌈 Participants

looking Language as activity social Which involve speaker Andlistener as perpetrator social. in accordance with understanding from participants speaker in produce form speech can accepted by member society withGood. In batti-batti performances usually after the singer has finished one The lyrics will make the audience laugh and scream as a sign that they are happy and entertained with chanting the lyrics of the batti-batti folk song.

## d) Values culture

As for values culture Which there is in text lyrics song battik-battik in on is:

- Tabek culture, tabek is a very beautiful culture inherited from ancestors, in the form of politeness, not only with words but also with hand movements. Tabek Also Can done with method give smile to interlocutor and accompanied body slightly bent with the movement of the right hand down and the left hand is in back of the body. Local wisdom is part of a community's culture that is not can be separated from the language of the community itself. Local wisdom (local wisdom) usually passed down from generation to generation through stories mouth to mouth. Wisdom local as something knowledge Which in find by public local certain through gathering experience in try And integratewith understanding of culture and natural conditions a place.

- Culture sipakatau

Sipakatau or mutual respect is a culture that positions humans as God's noble creatures, so it must be implemented properly. This is in line with Islamic religious teachings.

- Culture Who are you?

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Sipakaingak or each other remind fellow man. matter This No regardless from human shortcomings themselves that sometimes forget. Therefore, we deserve and need to For each other remind so that No as well as- immediately take action And dosewing-arbitrary.

## Closing

Battik-battik is art traditional Which shaped song people Which use Selayar language, sung by men and women in unison or like responding to rhymes spontaneously and accompanied by a typical tambourine and harp Selayar. Duranti's anthropolinguistic theory divides into three classifications part ie participants, indexicality And participants. With theory anthropolinguistics

found 3 values culture in lyrics song people batti-batti namely, culture tabek, sipakatau and sipakaingak.

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