

Behavior Setting and Social Interaction of Individuals in Buginese Based on *Pangadereng* Values

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Abstract: This study aimed at obtaining deeper information about behavior setting and social interaction of individuals at Buginese society in Soppeng District based on *Pangadereng* values. The research type was a qualitative using constructivism approach, that is comprehending the process of meaning and effect of the observed object. The researchers collected data through observation, documentation, and acted as the instruments as well. The data concerned about behavior setting and social interaction of the society which were obtained through two sources, documentation and informants. The technique of data collection were carried through in-depth interview. Further analyzed using interactive analysis technique which was intended to observe the process, meaning, and effect resulted by the object. The findings showed that the behavior setting and social interaction of individuals was obviously based on *pangadereng* values. It can be seen through its relation in behavior setting of the society, its function in the social interaction, and its role as a symbol of cultural wisdom in the society. Those were related with each action in the society which also based on customary institution. It functioned as an ethical system, a moral system, and the main value that became a reference in various aspects of life in the society. Moreover, its role as a symbolic element to define which behavior should be decently implemented and avoided.

Keywords: behavior setting, social interaction, and *pangadereng* values

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I. INTRODUCTION

The relation between *pangadereng* and the behavior setting of Buginese society in Soppeng District are strong. This can be seen in their customary actions. For example, they are planning a marriage. First to be done is gathering all the family members with local leaders and then discuss it. This is the local cultural wisdom that grows and develops in social life until the present day. The same is true in the previous research by Abidin, Zainal, 1969. "A Review in *Elong Ugi* as "One of the Personality Mirroring of Buginese in Wajo District". The results revealed: (1) the forms of social interaction of *elong* users in Bugis society (Wajo); (2) *elong* as tenacious tool between individuals and among society groups; and (3) *elong* as the most effective communication tool in a social life. In the same way, Enre A, Fachruddin, 1992 in "Buginese Oral Literature" revealed the results that oral literature is a part of a culture that grows and develops in the midst of society and passed down verbally to generations as a common property. The variety not only serves as a means of entertainment and channeling feelings for speakers and listeners, but the most important as a reflection of attitudes, views of life, educational tools, instruments of legalization, and maintenance of society norms. Further explanation by Rusli Muhammad, 2012 in "Reinterpretation of Sidrap-Buginese Marriage Tradition at South Sulawesi" revealed the results that the customs in the Buginese marriage have experienced a value shifting as the time passed and the influence of the globalization era. Also, tilted response is inevitable. Yet, it should be addressed in a wise and prudent manner. Therefore, it is necessary to reinterpret the meaning of the true Buginese marriage, take positive values in every procession of customary marriage, and add new values in accordance with the spirit and principles of Buginese customs.

Generally, it can be described that Indonesian people has a cultural value system which is a conception that lives in their most mind involving things that are considered valuable in life. The cultural value serves as the ultimate guide to human behavior. The system seems to be beyond and above the individuals who are the people. It is a series of abstract concepts that live in the society. What is considered important, unimportant, valuable, and worthless thing in life. It also serves as a guide and a driver of human behavior in interacting with other humans. This system including norms and attitudes in the abstract form is reflected in the way of thinking and its concrete form seen in the behavior patterns and the way one acts. With the values and norms, then social

interaction can take place well. But on the contrary, the social process itself cannot run as expected in the life of society.

Social interaction has become a distinct way to understand society in relation to customary functions. Various regions in Indonesia, such as the Minangkabau's called "*Baralek Gadang*", with the characteristic of glorious, luxurious, and festive nuances of gold and silver. The Buginese also has traditions and customs which they call "*Pancanorma*" or "*Pangadereng*", in which there are five points of norms that become the distinguishing elements of the others. Cultural values in the context of *pangadereng* are very useful to emphasize which behaviors are well implemented and which should be avoided. They are organized and make the mindset focused on conflict prevention such as family conflict, ethnic-religious and community groups conflict, inter-institutional conflict, inter-and-inner-party conflict in the implementation of government systems, even inter-nation conflicts that up to now have not found the right solution. It is also a cultural value system that lives in the minds of most societies that have been internalized in a good connection between an individual and another individual, an individual and groups, or groups and groups. Those are intertwined in the form of social interaction of individuals or groups who take action against others.

One example of the implementation of the behavior setting and social interaction of individuals based on *pangadereng* values can be seen from the interaction occurred between families at wedding ceremonies as a sacred activity. So, in planning an occasion, all family members and local community leaders are gathered to set and discuss. This is done to avoid contrary things to the customs.

From the social fact phenomenon above, the researchers do not discuss the core and object of the previous researches, but specifically examine *Behavior Setting and Social Interaction of Individuals at Buginese Society Based on Pangadereng Values, in Soppeng District, South Sulawesi, Indonesia*, as the title of this research. Thus, the research question is, *how do behavior setting and social interaction of individuals in Buginese society managed based on pangadereng values?*

II. RESEARCH METHOD

The type of this research is qualitative by using constructivism approach. The researchers collected data through print media and also act as instruments. The data collected concerning *behavior setting and social interaction of individuals at Bugis Society based on pangadereng values* through two sources, that is documentation and informants. The technique of data collection is done through in-depth interview method. Then the analysis used interactive technique to clearly observe the object under this study.

The selection of research location is based on the consideration that people in Soppeng Regency still adhere to their customs until now. Four informants were selected through purposive random sampling. While the primary data in the form of interviews with informants and the secondary data regarding the behavior setting and social interaction that occurred.

The stages of collecting and analyzing the data followed the cycle flow, interactive one, and lasted continuously until complete, so that the data became saturated. The concepts include data reduction, display data, and conclusion: drawing/verifying.

III. RESULT AND DISCUSSION

An expert of symbolic social interactionist theory, Blumer (in Paul Johnson, 1986), studied society according to the units of action. Instead, many tend to view it through structure, while the organization treats social action as an expression of such structure or organization. Thus, trust is given to social categories such as social systems, culture, norms, values, social stratification, status positions, social roles, and international organizations. The stress on this decisive structure factor ignores the interpretive process in which the individual actively constructs its actions and interaction processes. They adjust to the various actions by taking on the role and communication of symbols. In a nutshell, this theory regarded social organization emerges from the process of interaction. Some of the ideas that have been discussed earlier form the basis of the present include an organic interdependence between self-concept and social organization, a picture of the social reality arising from symbolic communication, the emphasis on the social origin of one's self-concept and attitudes, the idea that responses to environmental stimulus are highly varied and reflects the mutual subjective meaning, and widespread use of concepts such as taking a role in society. Furthermore, symbolic interactionism is the umbrella perspective of communication toward an implemented value between individuals and society (Johnson Paul, 1986).

In the context of the title of this study, community action is based on customs or traditions of *pangadereng*. Through it, the life of society can be strengthened especially for the interaction relationship, whether among individuals with individuals, individuals with groups, or groups with groups. In the order of life, there are elements of social as a symbols become the tool to influence the behavior of individuals or groups to perform or not perform an action in social interaction. Thus, the pattern of relationships between individuals and

their environment is strongly influenced by individual behavior. Therefore, the symbol is the smallest part of the ritual that holds any meaning from the behavior or activity in a typical ritual ceremony.

Spradley (in Suwardi, 1997: 121) regarded symbol as any object or event that points to something. It is a sign that tells something to a person who has obtained general agreement in ritual behavior. On the other hand, an actor thinks about how the impact corresponds to the action. The action resulting from the meaning of the symbol is a special characteristic of the social action itself and its socialization process. In symbolic interactionism, one gives information from the meaning of the symbol of his perspective to others and the recipient will have another perspective in interpreting the information of the first actor. That means the actors are involved in the process of mutually influencing a social action. Social interaction can be seen when individuals communicate with their communities and release new languages, customs, or symbols that are the object of cultural researchers. The interaction is seen in the communication of the community, because they have a renewal of attitudes that will be preserved, omitted, or renewed, and continuously attached to them. Symbolic interactions can also be interpretive tools for interpreting a problem or event (<https://www.google.com/teoriinteraksionisme>).

Buginese's behavioral patterns of association are based on the principle of *sipakatau*, an attitude of life that places human dignity as a noble creature and must mutually glorify as symbol meaning. The attitude is described in *pangadereng* as a system of norms that regulates the activities and social life of the community. The principle then manifests in the relationship between the leader and the people to protect each other and uphold the dignity of others, also being loyal. In addition, they place the principle of honesty and propriety as the orientation of his actions (Mattulada, 1975). This is an individual social interaction associated with *pangadereng* as one of the cultural values carried out in the behavioral setting of Buginese society.

Ralph Linton (1947) stated that culture is a learned behavioral configuration and behavioral outcome whose elements of formation are supported and forwarded by a particular society. C.Kluckhohn and W.H.Kelly (1945: 78-106) formulated the results of the questioning of experts; anthropology, law, psychology, psychiatry, economy, history, and philosophy, that culture is the lifestyle created in the explicit, implicit, rational, irrational, and non-rational history and also existed at all times as a potential guide to human behavior. Similarly, E.B Taylor (in Harsojo 1988: 92) regarded culture as a complex whole which contains science, belief, art, morals, law, customs, and other abilities and habits gained by human beings as members of society.

Some studies in these findings include interaction between families in planning the marriage, interaction between groups of people in holding meetings, interaction of a group of people while doing the work together, interaction of a group of people which pray together outside the mosque, and interaction of a family while receiving guests staying at home. Interaction between families when planning a marriage submitted by the informants showed that it was considered as a sacred activity that is carried out customarily. The purpose is that the process run according to custom procedures and the social interaction relationship of the bride and groom including the family remain harmonious as expected together.

Turner (in Suwardi 1982: 19) regarded that the symbol is the small unit of ritual which still retains the specific properties of ritual behavior. It is the ultimate unit of specific structure in a ritual context. Also, the ritual is an aggregation of symbols. Radcliffe-Brown (in Suwardi, 1979: 155-177) stated that if many ritual acts reveal symbols, the ritual analysis must also be directed at the ritual symbols. Based on these statements, it can be concluded that the symbol is the smallest part of the ritual that holds something meaningful of the behavior or activity in a typical ritual ceremony and becomes as a cultural value that needs to be preserved.

Another finding of a democratic character when discussing a problem, all members in a meeting are given a chance to argue. Then the leader will conclude and the decision will become mutual responsibility. If working together is based on a high sense of togetherness and solidarity, for instance, if one of them or relative passed away, the others immediately go to the funeral home and give some help. Based on these findings, it can be assumed that the actions of the society applied the customs in the tradition of *pangadereng* that have existed from the past until now. With customs and traditions, it can strengthen social interaction relationships, both among individuals with individuals, individuals with groups, or groups with groups.

Pangadereng as a symbol of local cultural wisdom has values that can bring a civilized survival. Owned wisdom is well documented in the literary works of classical *lontara* from generation to generation and has a strong position. Wisdom contained is still very relevant to the development of the times. So, it is necessary to build the existence of contemporary life. Its form is an acculturation of Islamic religious teachings such as innate kindness, good governance concept, democracy, law enforcement, motivation achievement, social solidarity, and propriety. Those are symbols of local cultural wisdom that highly affect the action in interacting and behaving.

Some studies on interactions include when students are about to leave classroom, firstly they will ask permission politely and do hand-kissing to their teacher. Also, when delivering invitations to family or relatives, the spokesperson with a polite attitude and an honorific language speech begins with an apology and a respectful salute from the one who invites. As with the occasion if visited by unknown guests, as the host, the guests will

be treated well. Similarly, when asked for help, they immediately respond as well as can. The attitude of the society is a custom application of *sipakatau* and *sipakalebbi* for generations.

According to Regulation of the Minister of Internal Affairs (*Permendagri*) No. 39 of 2007, article 1, it defines regional culture as "a value system adopted by certain communities or groups in a region, which is believed to meet the expectations of its citizens and in it there are values and society's behavior setting which is also believed to be able to meet the needs and life of its citizens".

Local cultural wisdom in the behavior setting and social interaction of society serves as an ethical, moral system, and the main value that became a reference in various aspects of life. Yet, the earth seems to have no insulation. Almost all the essential values become faded and experience degradation which is hard to avoid. The identification of the "essence" of the wisdom should be clearly visible in the concept of local cultural resilience to be preserved and become a permanent value to strengthen. That is why, here are several efforts: (a) to understand the essence of each value of local wisdom to be conserved based on the heritage of local cultural wisdom; (b) to understand the substance of each local wisdom value to be developed into the present time dimension and technological advancement in the future; (c) to maintain the identity and character of local ethnicity in the midst of modernization and universalization tendencies; and (d) the need to take account of the development of ethnic strategic change and the resilience of local ethnic cultures. Therefore, it requires the intervention of scholars in the field of anthropology, sociology, linguistics, psychology, and traditional architecture to adopt its knowledge to the concept of cultural endurance, so we can re-crown the glory of local ethnic culture to be manifested in the form of interaction between individuals and groups, whether internal or external in the present. From these definitions, we can understand that local wisdom is the knowledge developed by the ancestors in the surrounding environment. Next step is to consider that knowledge as part of the culture and introduce it and pass on from generation to generation. Some forms of traditional knowledge arise through folklore, legends, songs, rituals, and also local rules or laws. Local wisdom becomes important and useful as the soul or spirit that represents the local culture. From the description, it can be assumed that *pangadereng* serves as an element and has symbolic values that guide individuals in behaving and interacting.

The study related to the role of *pangadereng* as a symbol of cultural wisdom in social interaction as revealed by system of location and space arrangement and its process and things to be prepared in marriage, procession of rice seedling, planning of new house celebration, and *Aqiqah* (Islamic tradition of the sacrifice of an animal on the occasion of a child's birth). At wedding ceremony, it is arranged according to the custom. The process begins with *mappesek-pesek* and *mammanuk-manuk* activities, then *madduta* and *mappasiarekeng*. After that, the wedding will be conducted with all the series. The purpose is that in the future, both the bride and groom with their family will merge into one big harmonious and peaceful family. Another finding is before sowing rice seedlings in fields, first they will hold *maddojabine* ritual by farmers in honor of the rice goddess for later to grow and produce rice prosperously as farmers' hope. Similar to the procession of new house celebration, it is based on the tradition of hanging a hand of bananas on each pole of the house and composing coconuts under the house. While served as the traditional pastry ingredients to every guest who comes, it also contains public understanding that bananas and coconut are versatile fruits including its stem, leaves, fruit, banana bud, and banana bark.

With the local social and cultural wisdom, they demonstrate the identity and character clearly within the framework of local socio-cultural resilience which remains intact and becomes as a permanent value. In the direction of local socio-cultural resilience and the preservation of the essence for the development of universal cultural elements, it must be strived to understand the essence of each local wisdom based on the heritage of local cultural wisdom. It is a complete concept of civilization which acts as a beacon in every joint of life.

Koentjaraningrat (2006) confirmed that local wisdom has a strong social and cultural dimension, because it is born from the activity of human patterned behavior in society living. It can be embodied in various forms such as ideas, concept, values, norms, and rules in the realm of culture. Whereas in social life, it can be a religious system, organization, community, knowledge, livelihood, and technology and equipment system.

Pursuing this further, Keraf (2006) stated that local wisdom is all forms of knowledge, belief, understanding, insight and custom, or ethics that guide human behavior in the life of the community and become part of the ethics and morality that help people to answer what moral questions to do and how to act particularly in the area of environmental and resource management. It arises through a long evolutionary process and is attached to society as a potential source of energy from collective knowledge system to live together dynamically and peacefully. It is also capable of making dynamic a life which is full of civilization. Substantially, it is the values that are believed to be true and become the reference of daily behavior.

The socio-cultural reality is an obvious occasion which can be seen in real terms in the living conditions of the so-called human group of people or society. They relate to one another that lead into social relations which create a common life rule. Then it becomes as a social agreement that contains rules or allowed, encouraged, and prohibited behavior. This is the guide to human behavior in the social group in which they are.

The behavior setting which is the result of interpersonal relationships within the social group is then adhered to and becomes a habit of behaving in a manner called social culture (Setiadi and Kolip, 2011: 31).

Adam Smith, David Ricardo, John Stuart Mill (in Zamroni, 1992) developed assumptions about behavior in social theory that is: (1) man basically does not seek maximum profit, but always wants to benefit from his interaction with other human beings; (2) man does not act in full rationality, but in every relationship with other human beings, they consider about profit and loss; (3) man has no all information about things to develop alternatives, but at least has limited information to account for profit and loss; (4) man is always in limitations, but still competes to gain profit in his transactions; (5) although man always tries to make a profit from their interaction results, but they are limited by available sources; and (6) man seeks to obtain material outcomes, but also involves and produces non-material things, such as emotions, feelings, sentiments, and so on.

Weber (in Soekanto, 2010) stated that the most important form of social behavior is reciprocal. The symptoms are then reflected in the sense of social relationships that become the central theme of sociology. Relationships exist when individuals mutually base their behavior to be expected by others. Some important types of social relations are struggle, communalism, aggregation, and corporate groups. The struggle is a form of social relations involving individual behavior, so that one party imposes its will on the opposition of another. Communalism is a social relationship based on emotional or traditional subjective feelings or both. While aggregation is a social relationship based on the harmony of rational motivation or the balance of interests. All the three types may be open or closed, depending on the basis of their participation, such as volunteerism or coercion. Thereupon, the existence of socio-cultural values in *pangadereng* survives and becomes as Buginese life orientation which is caused by two factors: (1) for those who have fully accepted the custom in their social life, being consistent or believe that only by adhering to custom, peace and happiness are guaranteed; (2) the implementation based on the custom that becomes the pattern of behavior and life orientation in society.

Bourdieu (1989: 18) clarified the concept of habitus as the "mental or cognitive structure" that actors use to cope with social life. They are equipped with a series of internalized schemes or patterns that they use to feel, understand, realize, and value the social world. Through these patterns, they produce their actions and judge them. Dialectically, the habitus is the "product of internalization of the structure" in social world. Bourdieu (in Harker, and Chris Wilkes, 1990: 13) regarded that habitus is a durable, transposable disposition system that serves as a generative base and practices that are structured and integrated objectively. In line with that, social action emphasizes a subjective orientation that controls individual choices and is normatively regulated or controlled by common values or normative standards (Johnson, 1986: 113). In this case, *pangadereng* as a local wisdom has values that brings a civilized survival. All of that are documented and embodied in classical literary works passed down to generations and has a strong position in the society's culture. The wisdom contained is very relevant to the development of the times. Thus, it is indispensable to establish the existence of society to this day. Its form becomes as the acculturation of Islam with local culture as stated in *lontara'* that is: innate kindness, good governance, democracy, law enforcement, motivation achievement, social solidarity, and propriety, which highly affect the behavior of society living.

Local wisdom existed in various regions in the archipelago should be appointed and used as one reference value and norm in overcoming various problems. With such sociocultural wisdom, it can create the potential energy of the collective knowledge system of society to live under the values that lead to a civilized survival. It concerns living peacefully and harmoniously with a moral base, apology, understanding, full tolerancy, mutual loving, education, and caring, harmony with the environment, and living with the values orientation that brings enlightenment. Such wisdom grows from within the very hearts of the people themselves.

IV. CONCLUSION

Behavior setting and social interaction of individuals in Buginese society is obviously based on *pangadereng* values. This can be seen in the relationship of *pangadereng* with the behavior setting of the society, the function of *pangadereng* in society's social interaction, and the role of *pangadereng* as symbol of cultural wisdom. Its relationship with the behavior setting is that every action of society based on the custom. Its function in social interaction as an ethical and moral system and a primary value as well becomes a reference in various aspects of life. Leadership with the application of the value of cultural wisdom and work ethic always provides a high spirit in the act, such as mutual agreement, mutual help, mutual empowerment, and need for unity. Its role is a symbolic element in social interaction to affirm which behavior should be implemented and avoided. Thus, cultural values should serve as the ultimate guidance in social behavior of the society.

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