

Representation of Aesthetic Value in Bugis and Makassar Classic Song

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Abstract

The purpose of this research is to describe or know and explain the aesthetic value contained in classical Bugis and Makassar songs. This research is qualitative. The data sources of this research are Bugis songs and classical Makassar songs. The research instrument consisted of a gadget or mobile phone, a youtube application, and writing instruments in the form of books and pens. The research method used is a type of qualitative research, which is a research procedure that uses data or descriptive methods in the form of written or spoken words that can be observed. Data were collected using interviews, observation, and documentation studies, where documents in the form of audio and audio-visual will be transcribed into a written form which will then be analyzed for the aesthetic meaning contained therein. The result showed that classical Bugis and Makassar songs have aesthetic values in the form of 1) the value of sacrifice, 2) the value of love/affection, 3) the value of morals/life, and 4) the value of culture. The value of sacrifice contained in Bugis and Makassar songs is a sacrifice made or given to people who are loved sincerely, then for the value of love/affection contained in Bugis and Makassar songs in the form of stories about problems of love or the beauty of that love itself, then for the moral/life values contained in the Bugis and Makassar songs, it gives a message about good behavior or ethics in living life, and for cultural values, it provides lessons about the importance of working together and maintaining tolerance among others.

Keywords: *Aesthetic Values, Regional Songs, Bugis, and Makassar Songs*

Introduction

Literature is closely related to humans, life, language, and beauty. There are five definitions for literature, namely: (1) literature is art, (2) literature is an expression of spontaneous and deep feelings, (3) literature is an expression of thoughts in language, moderate what is meant by thoughts are views, ideas, feelings, thoughts, and all human mental activities, (4) literature is the inspiration of life, (5) literature is all books that contain deep human feelings and moral strength with a touch of holiness, freedom, stunning views, and shapes (Singh & Thurman, 2019; Glawe & Wagner 2016; Alek et al., 2020a; Nelson, 2021; Senkus et al., 2021; Taherahmadi et al., 2021).

All of that is wrapped in aesthetic packaging through language media; literature is a personal human expression in the form of experiences, thoughts, feelings, ideas, enthusiasm, and beliefs in a form of concrete images that evoke fascination with language tools (Idrus, 2003; Jukes, 2019; Muliadi, 2020; Alek et al., 2020b). Meanwhile, even though a written work is fiction, it can still reflect reality. In addition, literature can record empirical-natural and non-empirical-supernatural experiences. Simply put, literature can be a witness and commentator on human life.

The youths of today's era are more inclined to like foreign cultures than their own culture, portraits such as these include a form of decline and backwardness in local culture to attract public sympathy so to overcome this there need to be 3 steps, namely: (1) awareness-raising, (2) dialogue on regional literature, (3) preservation and development, by involving various elements of society, ranging from schools, local governments, literary observers and activists as well as the community (Muliadi, 2020; Muhammadijah & Amin, 2020).

Furthermore, the selection of Bugis and Makassar literature that the author will adopt is about Bugis Makassar literatures which is truly classic, unique, attract attention, contains a moral message, and of course, contains elements of social interaction and life values. In connection with this, the writer then chose classic Bugis and Makassar songs. The hope is that through this research the author can participate in preserving ancient songs or classical songs so that they are not lost amid society, which nowadays is more inclined to pay attention to foreign cultures than their own culture while exploring values that can certainly inspire future millennial generations.

Hermeneutics is the ability to explain and interpret something that is limited to a theory or rule in interpreting texts and the workings of understanding in interpreting texts (Schmidt, 2016; Braaten, 2016; Warnke, 2016; Bleicher, 2017; Muhammadijah & Amin, 2020). It can be said that the hermeneutic study in line with the interpretation of the text, of course, requires involvement or participation, namely the self which is an instrument to be able to understand a text that is being interpreted. This is called interaction for the meaning of the text to be studied.

Representation is the act of representing an object or an implied meaning (Martin, 2016; Levine et al., 2018; Shpet, 2019). With representation, meaning will be formed or created which will later be exchanged between one party and another. So it can be said that representation is a way to create or produce meaning.

Value is understood as a measure given to something. For example in a work, value can be understood through the understanding described by experts in the field. Judging means weighing, namely a human activity to connect something with something else, and then proceeding with giving a decision. From this decision, it will be stated whether something is positive (useful, beautiful, and good).) or vice versa with a negative value,

this is related to the elements that exist in humans, namely physical, creative, taste, intention, and belief (Druce, 2016; Teng, 2016).

Aesthetics is the value of beauty whereas aesthetics is often considered the same as aesthetics even though both are things that need to be distinguished because aesthetics is a science that focuses on something that has to do with beauty and studies aspects of beauty, while the aesthetic is the value of beauty itself (Hayn-Leichsenring et al., 2017). It can be said that aesthetic value is a value of beauty that is contained or inherent in a work or object of art.

Song lyrics can be in the form of wordings that are selected and composed by a songwriter with a certain language style that will create a beautiful effect so that the song becomes interesting (Low, 2016; Bovair & Kieras, 2017; Sitorus, E., & Fukada, 2019, so we can say that song lyrics are a form of literary work.

The Bugis song is a type of Bugis oral literature that contains short phrases about people's philosophy of life. Sometimes Bugis songs contain messages, advice, love, flattery, criticism, hate, and longing, as well as stories and others (Teng, 2016; Asra & Karmila, 2017; Manggau & Jayadi, 2018; Karma & Muhlis, 2019; Muslimat, 2021). Bugis songs are widely known by the community of speakers from the past until now. As a medium for expressing the expression of the soul, Bugis songs are seen as having an important function and position in the community of speakers (Sutton, 2002; Druce, 2016; Sitorus & Miru, 2020; Asis et al., 2022). From generation to generation the habit of singing has been passed down from generation to generation by parents first to the next generation. However, it is unfortunate that this habit is slowly fading so that the function and position of the Bugis song are now shifting.

In South Sulawesi, several tribes have their language, one of the tribes is the Magkassar 'Makassar' tribe, and this tribe has a spirit and culture, as well as its language called Basa Mangkassar. Makassar language is used as a means of communication between fellow Makassar tribes in several areas, such as Pangkajene and the islands, Maros, Makassar, Gowa, Takalar, Jeneponto, Bantaeng, Bulukumba, and Selayar. Considering that the use of the Makassar language is quite extensive, the use of the Makassar language between one region and another has differences, and differences in speech are caused by geographic location which is called dialect. Turatea, Bantaeng, Konjo, and Selayar, and the dialect that is considered standard is the Lakiang dialect because it was used as an official means of communication during the Gowa kingdom. This study seeks to answer the question namely: What are the aesthetic values contained in classical Bugis and Makassar songs?

Method

The object of this research is classic Bugis and Makassar songs with aesthetic value as a reference for the analysis. This research is included in the type of qualitative research due to the characteristics of the data, data sources, data collection, and data analysis techniques that show qualitative characteristics. Data in qualitative research is data that has been confirmed. It is called definite because the data happened, not just seen, or spoken, but contains meaning behind what is seen and spoken.

In qualitative research, the researchers begin to think inductively, namely capturing various facts through field observations, then analyzing them, and then attempting to theorize based on what is observed (Hammarberg, 2016; Hennink et al., 2020; Silverman, 2020). The research method used in this research is a descriptive method that aims to present the results of the research based on the objectives, namely the representation and

aesthetic value in classical Bugis and Makassar songs. In analyzing the data, the researcher used a hermeneutic approach with the following stages:

1. the researcher reads and listens to classic Bugis and Makassar songs repeatedly in audio-visual (video) form
2. classic Bugis and Makassar songs will be transcribed and then translated into Indonesian
3. the researcher checks the relevance according to the research focus.
4. The transcripts of classic Bugis and Makassar songs were then analyzed based on the data in the classic Bugis and Makassar songs.
5. Researchers identify and interpret the aesthetic values contained in classical Bugis and Makassar songs.
6. Conclusions are obtained from the results of identifying and interpreting the data so that in the analysis process that has been completed, the findings are made in the form of sentences.

Results and Discussion

Based on the problems that have been formulated, the research results include:

Value of Sacrifice

Sacrifice is an act of sincere and sincere moral awareness or can also be interpreted as a person's willingness to do something that is usually directed at someone who has the purpose or meaning of his action, the sacrifice is submitted sincerely without any strings attached, without any agreement, without any transaction, whenever needed. People who make sacrifices are usually people who do it sincerely for the sake of God. And people who make sacrifices think that their sacrifices, whether small or large, will be very useful and meaningful to the person who accepts the sacrifice, even though sometimes he has to sacrifice his body and soul, the sacrifice itself consists of several kinds, such as the sacrifice of property, sacrifice of mind, sacrifice feelings, and energy sacrifices.

The results of the analysis of the value of sacrifice can be seen from the Bugis and Makassar songs and their quotes are as follows.

Data 1

Laleng benni engkaki tabbajo

Ri nippiku engkaki macawa

Eso wenni tuli uringerang

Aleta rimataku

Translation:

in the night you come imagined

In my dream you came smiling

Day and night I always remember

You are in my eyes

Bugis Song fragment "Engkalingai Daekku"

The poetic quote in data 1 above has the meaning of a picture of someone who is longing for his lover who is far away from him, where every night he always imagines his lover, it can be seen in the lyrics "laleng benni engkaki tabbajo" until he is carried away into a dream "ri nippiku engkaki macawa" Even in the lyrics it is stated that in the dream he saw his lover laughing, and even day and night he always misses his lover, it can be seen in the lyrics of "esso wenni tuli uringerang". Here we can see that the Bugis song

"Engkalingai Daekku" describes the sacrifice of someone who misses his lover, where he sacrifices his thoughts, and feelings away from his lover, where he always remembers, imagines, and even gets carried away in the dreams of his longing for his beloved.

Data 2

Kaddena kuasseng memang pangngainu
Langngerang pamma'risi ri nyawaku
Ku alle tonji kalengku bella ri kau
Ianku empo ritangngana salasayya

Translation:

if I knew your feelings for me
bring pain to my heart
I admit myself and want to be away from you
let me feel this pain
Makassar Song fragment "Salasaku"

Data 2 describes a regret due to loving someone that causes him to expect too much from someone to finally sacrifice his feelings after he was finally abandoned by his lover, the picture of regret can be seen in the lyrics "Kaddena kuasseng memang pangngainu, langngerang pamma'risi ri nyawaku" which in the lyric means that if he knows the true feelings of his lover which in the end brings pain or wound in his heart. And if he had known from the start, he would have gone earlier than he would have felt the pain he is now.

Value of Love/Affection

Love is an emotion of strong affection and personal attraction. Love can also be interpreted as a feeling in a person due to the forming factors. In the context of the philosophy of love is a good trait that inherits all goodness, feelings of compassion, and compassion. Another opinion is that love is an active action/activity carried out by humans towards other objects, in the form of empathy, attention, following, obeying, helping, obeying words, and being willing to do whatever the object wants.

The results of the analysis of the value of love/affection can be seen in the Bugis and Makassar songs and their quotes are as follows.

Data 3

Kuripancaji rilino
Engka riwata kalemu
Nulle purani totoku
To sippa dua siruntu u

Translation:

I was created in the world
present in you
maybe it's my destiny
we both meet
Bugis Song fragment "Alosi Ripolo Dua"

Data 3 explains or reveals two people a woman and a man who is destined to be matched, where the lyrics explain that he seems to be present in his lover which seems to reveal that he was created only to love his lover and he admits that it is a The fate that

predestined them both was a mate, we can see it in the lyrics "kuripancaji rilino, engka riwata kalemu, nulle purani totoku, to sippa dua siruntu"

Data 4

Keremi kana janjinnu

Eroka sikaamemang

Tena kuminra

Nanu la'leang kalennu

Translation:

where is your oath

who want to always be together

I will never change

you go away from me

Makassar Song fragment "Pammarisinu"

Data 4 explains a promise to be together which is being questioned which means that he is abandoned by his lover, but even so, he reaffirms that he will never change to love his lover to prove that he loves his lover even though he has left her, a feeling of love that is very big and sincere, we can see in the lyrics of "keremi kana janjinnu, eroka sikaamemang, tena kuminra, nanu la'leang kalennu"

Moral Values/Life

Moral value or life is a teaching about the good or bad behavior of a person, be it for young people or the elderly. In addition, morality is an aspect that contains morals, ethics, and character which of course becomes a guide in living life, so that they can always change their behavior or behave properly and be a good example for children. The results of the analysis on the moral aspect can be seen in the Bugis and Makassar song and its quote as follows.

Data 5

Ininnawa sabbarakko, ininnawa

Sabbarakko

Howling gare deceng

Alla to sabbara' ede

Translation:

O heart, be patient, O heart

be patient

he said make good

for people who are patient

Bugis Song fragment "Ininawa Sabbara'e"

Data 5 explains the meaning of patience, that patience will produce goodness, where the higher a person's patience indicates the higher the faith he has, and of course, those who are patient will get glory with God, and will get a good reward. better than what he got before, this is described in the lyrics "ininnawa sabbarakko, ininnawa, sabbarakko, lolongeng gare deceng, alla to sabbara' ede", besides that data 1 gives a message that with sincerity, patience, and fortitude we will obtain goodness, every word that begins with intention, is carried out with sincerity and sincerity. In this way, a person who is always steadfast in the face of tests will undoubtedly reap good results

Data 6

Sia-sia ma inakke

Kupela kalengku

Barang kummotere

Naku paempoki te'ne

Translation:

no more hope

wander in the village of people

I'll be back later

I make my parents happy

Makassar Song fragment "Ammaku my father"

Data 6 gives a message that we must always love our two people, and don't forget to make them happy as they have cared for and taken care of us since childhood, because when they are gone before we repay all their kindness, then there is no hope for us to repay everything, and Of course, guilt and regret will come, we can see it in the lyrics "sia-sia ma inakke, kupela kalengku, barang kummotere, naku paempoki te'ne "

Culture value

In every literary work, cultural values are always embedded as the foundation pillars in people's lives. Cultural values also consist of conceptions that live in the mind and become guidelines for behavior because they are the most abstract level of adat, live, and are rooted in people's minds. The results of the analysis of cultural values on classic Bugis and Makassar songs can be seen in the following description.

Data 7

Aidi sa..yang alla rambang

Paka bajiki borrita dale

Bayang-bayangeng alla rambang

Kimassing assama turu' dalle

Translation:

come on baby let's take together

fix our hometown

the shadow of togetherness

we are together

Data 7a

Rajale alla naki' rambangang

Naki' rambangang

Le rambangle dear

Ansombali mate'nea rikodong

Translation:

O all, let's be together

we are together

let's be together

go through happiness

Makassar Song fragment "Rambang-rambang

Data 7 gives a message about the importance of the culture of gotong royong, where gotong royong itself is a form of community group cooperation to achieve positive results without thinking about and prioritizing the interests of only one individual or group, whereas data 1 provides messages and directions to be together -together or work together to improve the hometown. We can see this in the lyrics "aidi sa..yang alla rambang, paka bajiki borrita dale, shadowy alla rambang, kimassing assama turu' dale"

Data 7a gives a message to establish togetherness to achieve mutual happiness, where we know that an area can be occupied by various ethnicities, tribes, or different cultures, considering the culture in Indonesia itself is very much, so with that diversity, we must be able to live in harmony, peaceful and side by side and uphold tolerance so that we can create peace and happiness together as one Indonesia, and build progress in our country or village even though we are different but we must unite. This can be seen in the lyrics of "aidi sa..yang alla rambang, paka bajiki borrita dale, bayang-bayangeng alla rambang, kimassing assama turu' dale."

Conclusion

Classical Bugis and Makassar songs contain aesthetic values, such as (1) the value of sacrifice, (2) the value of love/affection, (3) moral values, and (4) cultural values. The values of sacrifice that we encounter in Bugis or Makassar songs; are sacrificial in the form of sacrifices for feelings, energy, thoughts, and time. The sacrifices were made or given to people who are loved sincerely, whether the sacrifices will be reciprocated or not and we cannot deny that sacrifice is a consequence of love itself, it is not uncommon for us to meet or be met with the wrong person in our life. Our lives which sometimes only stop to hurt, things like that are often described in classic Bugis and Makassar songs. Then for the value of love and affection itself, we can also see in the classic Bugis and Makassar songs, which tell about the problems of love or the beauty of love itself, because we don't always meet the wrong person, one day we will find the end of the world. The struggle of our search for love, where we can find the right person who loves us for who we are. Moral values are also very much found in classic Bugis or Makassar songs, which give messages about good behavior or ethics in living life, because life does not always run as smoothly as expected, sometimes we will be faced with various tests and trials of life, and how can we face and be patient with all of that. Furthermore, the last one regarding cultural values which are also found in classic Bugis and Makassar songs, provides lessons about how important it is to maintain mutual tolerance even though we are a country that has very many cultural identities in it but together or work together to achieve common goals and prosperity can be achieved.

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