Abstract—This article discusses the results of research on a ritual performed routinely by one of the community groups in South Sulawesi i.e the Tenro community in the Selayar Islands Regency. The ceremony or ritual ceremony is held in every tenth of Muharram month commonly called Asyura. For the Tenro community, this ritual is called by the ritual name songka bala or in the Indonesian language is called tolak bala. The ritual is a manifestation of society to reconcile with nature that is believed to have magic power. With these rituals, the people of Tenro hope to be spared from various problems, disasters, angry danger, disease outbreaks and all forms of evil. This research aims to reveal the value of local wisdom contained in songka bala ritual. The method used for primary data collection is field research using several techniques. Observation, recording, interview, and transcription techniques are the main techniques used in primary data collection. The result of this research shows that the ritual procession of songka bala involves all layers of Tenro community. The offerings which are prepared very simply consists of onde-onde, kalasa, and drinking water. The ritual is led directly by a custom leader, accompanied by three members. The core of this ritual is the request of prayer to the Almighty that the citizens of Tenro as a whole are always in His protection. There is no place to plead and ask except to the Almighty. In addition, the value of simplicity, togetherness, obedience, respect for the Patriarch, and Sincerest Attitude to the Almighty is an important point in the songka bala ritual. All of which can be integrated to become local wisdom. Local wisdom not only owned by the Tenro community, but will belong to this nation.

Keywords: ritual, songkabala, local wisdom

I. INTRODUCTION

As it is known that humans in life and life are often faced with various problems, both individually and in groups or communities. In solving the problem, the various ways it does, including their belief in the supernatural powers that surround it. One of them is at peace with nature through a series of rituals or ceremonies. For those rituals or ceremonies that are performed aim to achieve a peaceful, safe, peaceful and prosperous life (Hashbullah et al, 2017).

Before Islam had become a role model for the Indonesian community already had beliefs or religions inherited by their ancestors. Trust or religion is held tightly by them as the inheritors of ancestors. Beliefs or religions that they profess differ in every region or ethnic. That also happens to the community of South Sulawesi. South Sulawesi is known to embrace Islam in the 17th century around 1605 AD (Sewang, 2003). Before the period, the community was known to embrace the beliefs or religions of their ancestors.

Trust or religion passed down from hereditary is of course inherent in various aspects of life. Even when Islam has become their religion, that belief or religion is totally rotted can be eliminated. So it is not surprising that some groups of people who unconsciously adapt between them, namely religion and tradition.

One of the rituals that is related to religion and still implemented by most of society in South Sulawesi is tenth of Muharram tradition. The society of South Sulawesi, especially Bugis and Makassar people celebrate the 10th anniversary of Muharram in various ways. In general, in South Sulawesi, especially in one of the sub-villages of Tenro, Bontolempangan village, Buki Sub-district, Selayar Islands Regency, there is still a tradition associated with religion that is Muharram tradition more precisely the tenth of Muharram tradition. The society of South Sulawesi in welcoming tenth of Muharram or known as
Songka Bala Ritual Implementation Process

Songka bala ritual is a ritual known by the society of Makassar that aims to reject bala. Songka bala is reinforced in the Indonesian language with the word rejection or salvation to God Almighty (Rismawati, 2014). Furthermore, Rismawati (2014) mentions that the tradition of songka bala is a tradition of society born from the activities of society a few centuries ago that exist coloring human culture. The timing of songka ritual performance in Makassar society is different based on the beliefs and habits inherited from his ancestors. Selayar Islands, Songka bala ritual is held every tenth of Muharram month.

As elsewhere with different communities, the execution of a ritual is always accompanied by submission of offerings. Because according to Sutikno (2017) offerings are basically the actualization of the mind, desire, and feelings of the perpetrator to get closer to God. In songka bala rituals in Tenro making offerings are individual, only representatives of each household.

The ritual activity begins with the preparation of offerings at each home. Each household prepares the material in the form of ketupat (Selayar kalasa language), and onde-onde. Making kalasa begins the day before the ritual because it takes a long time to cook it. While onde-onde creation done at night. Basic materials made onde-onde in general shredded cassava and then given the contents and then fried. The content language is made from grated coconut cooked with palm sugar/red.

Submission of offerings made on the morning of the exact date of 10th Muharram around 06.00 am. The offerings (individuals) are then handed over to custom figures who have been waiting under a banyan tree. Under the tree is also a grave believed to be the grave of one of their ancestors. Outside the banyan tree, fence Tenro community stretched mats as where they sit doing ritual.
The offerings brought by each household are *onde-onde* (made from cassava and also from glutinous rice flour), *kalasa* (*ketupat* in the form of an octagon and water).

*Onde-onde* and *kalasa* are then each collected in a larger container (basin), as shown in figure 6.
After all residents are expected, the ritual leaders, in this case the Judge (as a custom figure as well as former-priest of Tenro sub-district) began to greet the residents by asking whether all was present, and affirmed by the residents. Then the ritual leader took a position facing the tree and was accompanied by three other indigenous figures. The four sat cross-legged and in front of him each had a tray containing incense, betel leaves, and *banno* (popcorn) and a *bengki* (jug from clay).
The peak of the ritual is started by the ritual leader by first casting water on the jade in front of him. The same is done by his three companions. After water heating, proceed with the reading of several prayers as follows:

("Allah alone is our place to be, as best as the protector and as best of our helper.")

The above prayer is pronounced seventy times by the ritual leaders. While the second prayer as below is quoted 7 times.

("Blessed be Allah who makes praise and sends knowledge and giver to those who come and who does not come, from God, there is no god but Allah. All holy God, health except perfectly, I crave with Your gracious Mercy Merciful. And there are no power and power except with God Almighty and Supreme. Suffice God to be our place of self, as best as a protector and as best as our helper. ")
The ritual procession ends with re-spelling the water that is inside the bengki while blowing it as well as entering the betel leaf and some banno grains. Water spelling is done repeatedly and then taken a little water to sprinkle to residents to the front, back, left side, and right side. After the series of prayer and water readings have been completed, then the offerings are divided to the people present and eaten together at the venue. While eating and drinking, usually community leaders either head of the hamlet, hamlet priests, or village chiefs convey information that is considered important to the community. Because ritual procession songka bala is a ritual that still has continued, but a different name and time, then on this occasion also used to puncture the next ritual plan.

Local Wisdom Contained in the Songka Bala Ritual

As previously mentioned, the songka bala ritual performed in Tenro sub-village is a very simple ritual. But behind its intelligence it contains a value called local wisdom. Here is exposure to some local wisdom found in songka bala ritual.

Simplicity

One of the local wisdom found in songka bala rituals is simplicity. It is reflected in the menus (offerings) prepared by them. What they bring is a picture of their daily lives. Cassava and rice are to eat their staple and that is what is given as an offering.

Togetherness

There seems to be a high level of togetherness in this songka bala ritual. The society with their own consciousness without being sent an invitation or message together to attend the ritual. This attitude is based on the thought that the rituals they are doing are a common property so there is no need to invite and invite.

In addition, for a togetherness they are willing to leave all their activities respectively. At the time of the ritual there is no important matter besides attending the songka bala ritual. That is, the Tenro society still maintain the attitude of putting the common interest above personal interests.

As it is known that tenth of Muharram does not always fall on holidays, but sometimes falls on a working day. When it falls on a working day, the citizens of Tenro first ask permission to to attend songka bala event. Likewise farmers and traders all delayed his activities to attend their rituals.

Obedience

The Tenro community is a society that adheres to its culture and traditions. Onde-onde, kalasa, and water are menu offerings inherited from their ancestors, and until now still well preserved. No one tried to make any updates in preparing the
offerings. Bringing onde-onde, kalasa, and water does not mean they cannot prepare sponge cakes, syrup or warm tea, but they keep their ancestral heritage.

The form of obedience can also be seen in their attitudes while following the ritual. When the division of the onde-onde and kalasa and water does not occur the commotion and does not happen to fight each other. Younger mothers try to serve the aged as well as the men. And if still society who have not enjoyed the dishes prepared quickly their share.

The Tenro community also includes residents who adhere to the mandate of custom leaders and community leaders with the government. The rules of both the custom and the government are used as guidance in running the wheel of their lives.

This attitude needs to be disseminated to be a frame to the national level. One of the factors that can create peace and tranquility in the society is obedience. If the government together with the community collectively comply with what has become the norm or rule there will be no misuse of authority. All will run on their respective rails without any diversion. This is certainly needed in the life of the state and the nation especially in Indonesia.

Respect to Head of the Ancestors

For the Tenro community, their ancestors were the cause of their presence on earth, especially in Tenro. Without ancestors, they would never be named Tenro citizens. By it, in every breath and in every behavior they never forget their ancestors. The performance of the songka bala ritual under the banyan tree and on the grave side of one of their ancestors (the founder of Tenro's village) is an implementation of their honor to the ancestors. A belief that even though their ancestors were gone, but there was an unseen force served as a source of strength by them.

Based on the above, the captured message that appreciates the merits of others is a commendable attitude. No matter how small the services of good people to others or to the nation should be appreciated.

Surrender to God Almighty

The Tenro community also believes that there is no other place to hide and ask except for God Almighty. To Him man surrenders. This can be seen in the prayers pronounced during the ritual.

Songka bala/reject bala which is an attempt to prevent any angry danger, disaster and calamity impossible can be realized without the permission of the Almighty. Man is limited to prayer media and all decisions and certainty is in God.

IV. CONCLUSION

The songka bala ritual represses an effort of Tenro society to make peace with nature in order to be able to conquer the supernatural powers that exist. The songka bala ritual is manifested in the form of offerings and supplication of prayers to the Almighty that is neatly combined. In the pronunciation of prayers led by their custom leaders is a picture of the belief that there is no place to ask and ask except to Allah alone. In addition, only to Allah also all power and protection is obtained.

Simplicity becomes an important point that colors the ritual of songka bala. The simplicity that is understated and full of familiarity and a sense of kinship. Togetherness ties them firmly in a family bond. Togetherness between them is able to eliminate all kinds of differences both in terms of material or social stratification. Obedience to customary rules and norms gives birth to mutual respect among people. They will know the boundaries between rights and duties. Likewise honors to the ancestors gave birth to the attitude of appreciation to each other in everyday life. And as a man of God's creation is deservedly surrendered to the Almighty. This attitude will give birth to a humble nature and away from pride and arrogance.

The values that begin to become local wisdom as described above are expected not only to color the life and life of the Tenro community. But it can be a color in building the life of the nation and the state.

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