

The Topekkong Agreement as the Cultural Identity of the Sinjai Regency Community

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Abstract:- This study aims to reveal one form of folklore which is the cultural identity of the Sinjai community which is wrapped in history. The folklore approach is part of the oral tradition. The oral tradition on the Topekkong Agreement site is in the form of folklore because the story is a collective culture of the Sinjai community which is inherited and spread from generation to generation through word of mouth, is anonymous, and also has benefits in collective life. The oral tradition of the history of the Topekkong Agreement is not only as evidence of oral history but also as a means and moral order that is passed on to the surrounding community to create a better life. Second, the Topekkong agreement also provides noble values and moral values for the community because with this agreement we can see the value of education, unity, peace and leadership. Third, the fact that must be observed is that the oral tradition has been observed by many researchers so that many have examined the oral tradition.

Keywords:- Topekkong Agreement, Identity, Culture, Sinjai.

I. INTRODUCTION

Oral tradition is something that strengthens identity, meaning that when there is a process of ownership of the tradition, at that time the tradition also creates and strengthens a sense of collective identity. At this time, the Indonesian people are affected by the effects of globalization so that they are in a position of 'sightedness' in their original identity, not preserving the moral values that existed in the past like humans who have lost their memories because they ignore history. Therefore, oral tradition is seen as very important in remembering, growing, and re-maintaining original ethnic values (Sibarani, 2015).

Oral tradition, as explained by Pudentia (2015) is everything related to literature, language, Topekkong history, biography, and various other knowledge that is passed on by word of mouth. In line with the above definition, Duija (2005) also argues that oral traditions are all discourses that are conveyed orally, following ways or customs that have been patterned in a society.

Sinjai Regency is one of the areas in South-Sulawesi that has many oral traditions that are beneficial to the community. Sinjai in its development has a long history, where the history is contained in many oral traditions, one of which is the oral tradition in the history of the Topekkong

Agreement. The oral tradition in the history of the Topekkong Agreement is one of the historical sources that explain the beginning of the formation of a government system in the Sinjai Regency area.

The Topekkong Agreement contains an understanding between the kingdoms that are members of the Tellu Limpoe and Pitu Limpoe Federations not to take sides or be involved in the war that occurred between the Kingdoms of Gowa and Bone. So the kings tried to bring together representatives of the two kingdoms to discuss peace between the kingdoms of Gowa and Bone.

It was to bring the two kingdoms together, then in February in 1564, representatives of the Tellu Limpoe federation namely King Bulo-Bulo VI (La Mappasoko Lao Manoe Tanru'na) brought together I Mangerai Daeng Mamme'ta representatives of the Kingdom of Gowa and La Tenri Rawe Bongkange of the Bone Kingdom. The meeting was witnessed by the Kings of the Tellu Limpoe and Pitu Limpoe federations. The result of these negotiations was a peace agreement known as the Topekkong Agreement or Lamung Patue Ri Topekkong.

The Topekkong Agreement is a peace procession marked by the holding of a stone planting ceremony. One side of the stone is buried in the ground, it is intended as a symbol of the burial of a strong attitude that can harm all parties, while on the other side the stone is left to rise as a sign of unity that is not easily shaken.

The moral values contained in the contents of the agreement are very interesting because moral values are important to be applied in everyday life, considering the current situation in many cases in society that have the potential to cause conflict. In addition, the author hopes that with this writing, the oral tradition becomes a reference that represents the history of the Topekkong Agreement, where the site exists but there is no written history so it must be investigated because it is the source of the birth of the Sinjai district as well as an important momentum for the development of human resources in Sinjai Regency, especially in the young generation.

Hopefully, the Sinjai people as heirs can preserve the oral tradition of the Topekkong Agreement which from time to time has begun to be forgotten as a source of history even though the oral tradition is considered very important because it will become a cultural identity for the people of Sinjai Regency according to its symbol 'United Sinjai'.

In this study, the author uses a folklore approach because the theory of folklore is part of the oral tradition. The oral tradition on the Topekkong Agreement site is in the form of folklore because the story is a collective culture of the Sinjai people which is inherited and spread from generation to generation through word of mouth, is anonymous, and also has benefits in collective life.

II. THEORETICAL BASIS

Oral tradition according to Sibarani (2012) is a traditional cultural activity of a society that is passed down from generation to generation orally from one generation to the next, whether the tradition is in the form of oral (verbal) words and other non-verbal (non-verbal) traditions. verbally). Agung et al (2019), oral tradition is a tradition that develops during society that is passed down from generation to generation that is told by word of mouth. Oral traditions have mostly become the philosophy of the region so that they are used as beliefs, oral traditions also contain many moral values that are passed down to the next generation. Oral traditions that exist in an area can be in the form of fairy tales, legends, myths, customs or habits that are believed by the surrounding community.

Oral tradition is also closely related to anthropology which is closely related to the society and culture that exists in an area because it is inseparable from history. Oral tradition is an oral tradition or history that is passed down from generation to generation. Oral traditions are unique in local stories in several places in Indonesia. The uniqueness of the oral tradition can be placed on scientific studies without exception. Sibrani (2015) details three characteristics of tradition, namely:

- a. Tradition is a habit as well as a process of activities owned by a community (sustainability), materials, customs and verbal expressions as common property which are passed on to be practised in that community group.
- b. Tradition is something that creates and strengthens identity. That is, when there is a process of ownership of tradition, at that time tradition creates and strengthens a sense of collective identity.
- c. Tradition is something that is known and recognized by a group of people who claim the tradition belongs to and participate in the tradition, as long as they share the values and beliefs they profess.

III. RESEARCH METHODS

This study examines the oral tradition in the History of the Topekkong Agreement by using a descriptive qualitative type of research (Mustary et al., 2019; Kurniawan et al., 2019). According to I Made Winartha (2006), the descriptive qualitative analysis method is analyzing, describing, and summarizing various conditions, situations from various data collected in the form of interviews or observations about the problems studied and occurring in the field.

The purpose of this research is to reveal events or facts, circumstances, phenomena, variables and circumstances that occurred during the research by presenting what happened. The purpose of doing this research is not only to thoroughly explain the problem to be researched and observed, but it will be a guide for us when doing research.

Methods used in this study, namely the method of observing (Hasyim et al., 2021; Saleh et al., 2021). The listening method is a method used to obtain data by listening to the use of language. It is called the listening method because the method used to obtain data is by listening to the use of language. This method is used to obtain oral data, namely data in the form of expressions contained in the oral tradition of the history of the Topekkong Agreement.

Data collection is done by listening at the time of the interview to informants who include humanists, historians, and the surrounding community who know the oral tradition of the Topekkong Agreement. The technique used in this research is the recording and note-taking technique.

IV. DISCUSSION

One area that is influential in the historical framework of South-Sulawesi is the Sinjai Regency area. This is because the Sinjai region in the past was the limit of influence between the Kingdom of Gowa and Bone. The two kingdoms in the past often experienced political upheaval, therefore the kingdoms in the Sinjai region were influenced to neutralize this situation. Observing the condition of the development of the movement of the two kingdoms, namely Gowa and Bone, the kingdoms in the Sinjai region declared themselves as a kingdom with a federation status which was formed into two forces that could not be separated in stemming the influence of the two great kingdoms. The first settlement was located in Wawo Bulu, Manipi area and the first king in Sinjai was Manurung Tandalili. Then he had a child named La Patoangi, which was then called Timpae Tana or To Pasaja. This descendant of Manurung Tandalili later founded several kingdoms in Sinjai.

The kingdoms that are members of the Tellu Limpoe federation include Bulo-Bulo, Tondong, and Lamatti. These kingdoms inhabited watersheds and coastal areas. Next are the kingdoms that are members of the Pitu Limpoe federation, including Turungeng, Manimpahoi, Terasa, Pao, Manipi, Suka, and Balasuka. These kingdoms inhabited the highlands. Even though the kingdoms were incorporated in an alliance, the implementation of the government remained on the autonomy of their respective regions without any conflict between the kingdoms.

When traced the relationship between the kingdoms that existed in Sinjai Regency in the past, it is clear that these kingdoms are closely intertwined by kinship ties or in Bugis language called "Sijai" which means the same stitches. This is clarified by the idea of Lamassajeng Raja Lamatti X to strengthen the union between the kingdoms of

Bulo-bulo and Lamatti with the phrase "Pasiyai Singkerunna Lamati Bulo-bulo" which means to unite Lamatti's beliefs with Bulo-bulo, so that after King Lamatti X died he was held with Puanta Matinroe Ri Sijaina.

The character and character of the community are reflected in the democratic government system and the people's sovereignty. Political communication between the kingdoms was built based on the Sipakatau politeness order, namely mutual respect and upholding the values of "Sirui Menre' Tessirui No" which is helping each other in goodness and not bringing down each other, "Mallilu Sikapale" which means if you make a mistake reminding each other.

The form of existence of the kingdoms in the Sinjai region in the past was getting stronger with the construction of a fort in 1557 AD. The fort was later known as Fort Balangnipa or Fort Tellulimpoe. At the beginning of the construction of the fort was made of mountain stone and then glued with mud. The position of the fort is very strategic because to the north there is a flow of the Tangka river which empties into the Gulf of Bone. The fort was not only used as a means of defence but also functioned as the administrative centre of the Tellu Limpoe Kingdom.

The kingdom of Bulo-Bulo received many visits from two kingdoms that were at war with each other for influence in South-Sulawesi, namely the Kingdom of Gowa and Bone. This is inseparable from the geographical location of the Sinjai region which at that time was a cross-border between the two kingdoms. The kingdoms that are members of the Tellu Limpoe and Pitu Limpoe Federations try not to take sides or get involved in the war that took place between the Kingdoms of Gowa and Bone.

Based on the understanding between the kingdoms who are members of the Tellu Limpoe and Pitu Limpoe Federations not to take sides or be involved in the war that occurred between the Kingdoms of Gowa and Bone. So the kings tried to bring together 19 representatives of the two kingdoms to discuss peace between the Kingdoms of Gowa and Bone. To bring the two kingdoms together, then in February in 1564, representatives of the Tellu Limpoe federation namely King Bulo-Bulo VI (La Mappasoko Lao Manoe Tanru'na) brought together I Mangerai Daeng Mamme'ta representatives of the Kingdom of Gowa and La Tenri Rawe Bongkangge of the Bone Kingdom. The meeting was witnessed by the Kings of the Tellu Limpoe and Pitu Limpoe federations.

The agreement was called Lamung Patue Ri Topekkong because during the peace procession a stone planting ceremony was held. One side of the stone is buried in the ground, it is intended as a symbol of the burial of a strong attitude that can harm all parties, while on the other side the stone is left to rise as a sign of unity that is not easily shaken.

The location of the Topekkong Agreement is in the Taipa neighbourhood, Biringere Village, North Sinjai District, Sinjai Regency. Located at the coordinates of 05° 8'

47.1" South Latitude and 120° 13.'68" East Longitude. The topographical conditions in the area are sloping plains with an elevation of 41 meters above sea level. The vegetation around the Topekkong Agreement is in the form of rice fields, teak gardens and shrubs. Inside the location of the Topekkong Agreement, three stone structures are believed by the community to be a symbol of the fusion of hostility between the Bone Kingdom and the Gowa Kingdom.

The anniversary of Sinjai Regency has been determined in Regional Regulation Number 9 of 1996 series D concerning the determination of Sinjai's Birthday every February 27. The year that is used as the historical basis for the birth of the Sinjai Regency is based on the year the Topekkong Agreement was implemented, namely 1564 AD. Every year when the anniversary of the Sinjai Regency is celebrated, a brief history is always read out in the commemoration ceremony.

Oral traditions have many functions in society. The function that emerges is strongly influenced by who the performer is, for whom the tradition is performed, and how much involved the participants or interpreters are in the show. This means that a traditional performance allows several functions to emerge at once, namely to 1) strengthen and attack political authority, 2) confirm or oppose tradition, 3) to satirize, 4) propaganda, 5) fulfil the necessities of life, 6) pride, 7) expression of beauty and love, 8) complaining, 9) expressing problems that should not be expressed, 10) getting out of the harsh realities of life, 11) discovery of identity or identity, 12) entertaining, 13) uniting and separating people, 14) guidance religious (Finnegan, 1992).

The oral tradition of the history of the Topekkong Agreement is a tradition in Sinjai Regency which has a high identity for the surrounding community. The oral tradition of the history of the Topekkong Agreement is not only as evidence of oral history but also as a means and moral order that is passed on to the surrounding community to create a better life. Second, the Topekkong agreement also provides noble values and moral values for the community because with this agreement we can see the value of education, unity, peace and leadership. Third, the fact that must be observed is that the oral tradition has been observed by many researchers so that many have examined the oral tradition.

The Topekkong agreement site is located in the paddy field area, and the surface structure around the site is quite flat, so it is not difficult to enter. You can take a two-wheeled or four-wheeled vehicle to reach this station. The Topekkong Agreement website is well maintained. This can be seen in the very clean environmental conditions, whether it is leaves or weeds. An inscription containing the Topekkong agreement was found on this website. In the content of the agreement, the agreement is divided into three parts, each part has a different language and script, namely English and Roman script, Bugis language and Roman script, Bugis language and Lontal script.

There are 3 (three) andesites of different sizes and colours on the Topekkong site. The stones and stones used by the local community are the seats of each king from the representatives of Tellulimpoe Kingdom, Bone Kingdom and the Gowa Kingdom. The position/position of this stone forms an equilateral triangle pattern. The first stone is in the west, black, 75 cm long and 85 cm wide. The second stone faces south and is brown, 86 cm long and 71 cm wide. The third stone is on the east side, 82 cm long and 76 cm wide. On the west side of the fence of the Topekkong Agreement site, there is a boulder-like stone. If it is related to the history of the Topekkong Agreement, this stone is still related to the discovery of the Topekkong Agreement site area.

The contents of the Topekkong Agreement are: "Madumme To Sipalalo, Mabelle To Sipasoro, Seddi Pabbanua Pada Riappunnai, Lempa Asefa Mappanessa, Musunna Gowa Musunna To Bone Na Tellulimpoe, Makkutopi Assibalirena. Sisappareng Deceng Teng Sisappareng Ja. Sirui Menre Teng Sirui No, Malilu Sipakinge Mali Siparappe. It means "allowing each other in finding shelter. Give each other a chance to catch fish. One person belongs to all of us. Where the rice is taken is what determines (which kingdom he chooses). The enemy of the Kingdom of Gowa is also the enemy of the Kingdom of Bone and Tellulimpoe. Vice versa. Give each other good, not evil. Help each other not hurt each other. Those who forget themselves are reminded, those who drift away are saved.

The Sinjai region occupies a strategic position geographically because it is located along the coast and mountainous areas, and is the border between the kingdoms of Gowa and Bone. The Gowa Kingdom and the Bone Kingdom have been fighting for influence over neighbouring countries so that the Sinjai area has become the target area of the two kingdoms. To defend the coastline, in 1557, the kings of the Trulimpo kingdoms (Lamatti, Tondong, Bulu-Bulo) agreed to build a fort in Balangnipa and named it Benteng Tellu Limpoe or Fort Balangnipa. The development of the movement of the two kingdoms (Gowa and Bone), and then the small kingdom in Sinjai declared itself as a kingdom with federal status, forming two inseparable forces to contain the influence of the two kingdoms. Because the kings in the Sinjai region felt as a source of descent, the two powers (Tellu Limpo and Pitu Limpoe) took a wise path by being neutral against the two kingdoms.

V. CONCLUSION

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Tondong, Bulu-Bulo) agreed to build a fort in Balangnipa and named it Benteng Tellu Limpoe or Fort Balangnipa.

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