

THE IDENTITY OF MAKASSAR TRIBE REFLECTED IN *SINRILIK* OF KAPPALAK *TALLUMBATU*

No. Abstract: ABS-ICOLLITE-24192

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INTRODUCTION

1. Makassar is often disputed with Buginese tribe
2. *Sinrilik* is a Makassarese epic song accompanied by *kesok-kesok* or spike fiddle, *Kappalak Tallumbatua* is the recorded *sinrilik* recognizing the war between a father and his son
3. The identity could be conducted through history, culture, and oral narratives preserving civilization in the past
4. Previous study of *sinrilik*:
The Narrative of War in Makassar: Its Ambiguities and Contradictions
Nature of War and Peace among the Bugis-Makassar People
5. The writing of identity problem embedding in *sinrilik* as a cultural product of Makassar society and as a manifestation of Makassar ethnic identity has not been discussed yet

LITERATURE REVIEW

According to Hall (1990), identity and culture can be viewed from at least two perspectives. There are two main aspects of identity: cultural identity, which refers to one's sense of being, and identity as a process of personal growth and development. From an initial perspective, identity is perceived as a shared entity that embodies an authentic or fundamental nature and is present in individuals with commonalities in their historical and ancestral backgrounds. Identity and culture are interconnected, as culture manifests shared characteristics, historical background, and cultural norms. These elements unite a group of individuals, even if they appear distinct from others.

Cultural identity is an inherent attribute displayed by individuals due to their affiliation with a specific ethnic community. The study encompasses acquiring knowledge and embracing customs, hereditary characteristics, linguistic practices, religious beliefs, and cultural lineage (Liliweri, 2004).

METHOD

Data: *sinrilik* of *Kappalak Tallumbatua*, published by Yayasan Obor Indonesia (Arief & Hakim, 1993) composite of 330 pages

Technique of analysis:

- a. reading *sinrilik* of *Kappalak Tallumbatua* very thoroughly,
- b. classifying the Makassarese identity reflected by the characters in *sinrilik* of *Kappalak Tallumbatua*,
- c. figuring on the pertinence between the character and Makassar tribe identity by considering previous studies about Makassar's tribe

FINDING AND DISCUSSION

- **Social Stratification**

Social stratification in the *sinrilik* of *Kappalak Tallumbatua* is ascriptive. It is inherited through birth and could be identified through the titular system. There are two social stratifications of Makassar's tribe, namely noblemen and ordinary people.

- **The Belief System**

Lontarak Bilang, *Pitika Tau-Tau*, and *Pitika Masuaraya* are the three almanac books depicting that even Gowa's Kingdom converts to Islam, they still believe in almanac books



FINDING AND DISCUSSION

- **Tradition**

- ❖ *Raga* is the traditional game known in South Sulawesi, either in Makassar or Bugis tribe, using the rattan ball and its acrobatic movement.

- ❖ Eating and drinking banquets in Gowa's kingdom

- **Abstraction of Behavior**

- ❖ Siri or self-esteem/pride

- ❖ Pacce or compassion/solidarity

- ❖ democratic



CONCLUSION

The depiction of Makassar society's previous life in *sinrilik* constitutes how the Makassar tribe identity is constructed and formed through the story. *Sinrilik* implies the illumination of Makassar's social life in the past relating to social stratification, the system of belief, tradition, and abstraction of behavior. The construction of the Makassar tribe identity in *sinrilik* could be a reference when Makassar society changes authenticity values as Makassar tribe

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