



TRADISI *MASSUREQ* DI LAMURU, BONE, SULAWESI SELATAN: PELANTUNAN DAN MAKNA

ABSTRAK

Kajian terhadap tradisi *massureq* dalam ritual *maddoja biné* dilandasi oleh sebuah asumsi dasar bahwa sebuah teks tidak pernah hadir dalam kekosongan makna. Tiga permasalahan utama yang dibahas, yaitu (1) bagaimana isi dan pola pelantunan *sureq*; (2) apa makna teks dan kaitannya dengan pola pelantunan; dan (3) mengapa tradisi *massureq* dihadirkan dalam ritual *maddoja biné*. Perspektif yang dijadikan landasan dalam melakukan interpretasi adalah Hermeneutik dengan mengacu pada teori teks, metafora, dan simbol sebagaimana diwacanakan oleh Paul Ricoeur. Selain itu, digunakan pula teori bantu, seperti teori pelantunan menurut Richard Bauman, untuk melengkapi pemahaman terhadap makna teks *sureq*. Data yang dianalisis adalah *sureq* “Méong Mpalo Karellaé (MMK)” yang diperoleh secara lisan menggunakan teknik perekaman. Data lisan tersebut lalu ditranskripsikan kemudian diterjemahkan. Adapun teks tulis, untuk keperluan pengidentifikasian persamaan dan perbedaannya dengan teks lisan, ditransliterasikan. Hasil penelitian menunjukkan bahwa (1) teks *sureq* “MMK” berisi kisah pengembaraan Sangiang Serriq bersama kucing pengawalnya, Méong Mpalo Karellaé, mencari permukiman yang layak dihuni. Pelantunan *sureq* ini memiliki pola yang khas mulai dari pola awal, tengah, dan akhir. Terdapat dua langgam yang biasanya digunakan dalam pelantunan, yaitu langgam pelan dan lengking, namun langgam pelanlah yang paling sering digunakan karena tingkat kesulitannya tidak serumit langgam lengking. (2) Makna teks *sureq* “MMK” berdasarkan pembacaan metafora merepresentasikan harapan, baik harapan Datu Sangiang Serriq maupun harapan pada manusia itu sendiri. Adapun makna pada tataran pembacaan simbol mengimplikasikan ideologi tentang stratifikasi sosial orang Bugis dalam rangka melegitimasi kekuasaan bangsawan. Pemaknaan tersebut didukung oleh pola pelantunan teks dengan adanya perulangan kata-kata tertentu yang berfungsi sebagai penegas makna, yaitu kata *Méong Mpalo Karellaé* sebagai representasi pelapisan sosial orang Bugis. (3) Tradisi *Massureq* dalam ritual *maddoja biné* dihadirkan dalam rangka melegitimasi kekuasaan bangsawan melalui penegasan atas stratifikasi sosial orang Bugis.

Kata-kata kunci: *massureq*, hermeneutik Ricoeur, stratifikasi sosial, legitimasi kekuasaan

MASSUREQ TRADITION IN LAMURU, BONE, SOUTH SULAWESI: CHANTING AND MEANING

ABSTRACT

The study of the *massureq* tradition in the *maddoja biné* ritual was carried out based on a basic assumption that a text never exists in a void of meaning. There were three main problems discussed in this study, namely (1) the content and the pattern of *sureq* chanting; (2) meaning of the text and its correlation to the chanting pattern; and (3) the reasons why the *massureq* tradition was presented in the *maddoja biné* ritual. The basic perspective used in interpreting was Hermeneutics, which focused on the theory of texts, metaphors, and symbols as proposed by Paul Ricoeur. In addition, chanting theory by Richard bauman was also used to support main theories in order to be able to comprehend the meaning of *sureq* text. The data analyzed was the *sureq* “MéongMpaloKarellaé (MMK)”, which was obtained orally using a recording technique. The data was then transcribed and translated. While, to identify the similarities and differences with the spoken text, the written text was then transliterated. The results showed that (1) *sureq* text of “MMK” contained the story of Sangiang Serriq’s journey with his cat, looking for a fine place to stay. This *sureq* chanting had a special pattern starting from the beginning, middle, and end patterns. There were two common styles used in chanting. They were slow and shrill styles. However, the slow style was most often used since its difficulty level was not as complicated as the shrill style. (2) The meaning of *sureq* text “MMK” based on metaphoranalysis, represented a hope, both hope of DatuSangiangSerriq and hope of humans themselves. Meaning of symbols analysis implied the ideology about the social stratification of Bugis people in order to legitimize the power of the nobility. This meaning was supported by the pattern of text chanting with the repetition of certain words that had a function to strength the meaning, namely *Méong Mpalo Karellaé* as the representative of social stratification of Bugis people. (3) *Massureq* tradition in *maddoja biné* ritual was presented to legitimize the power of nobility through the strength of the social stratification of Bugis people.

Keywords: *massureq*, Ricoeur’s hermeneutics, social stratification, power legitimacy