



The *Mattompang Arajang* tradition in Bone regency: analyzing character education values

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ABSTRACT

Character education involves the assimilation of values in a manner that fosters the development of a positive individual personality. This is achieved by accumulating personal attributes, traits, and character. Traditions, on the other hand, emerge from habitual practices within community groups, forming an integral part of social interactions among them. The *mattompang arajang* tradition represents a yearly cleansing ritual of the ancestral possessions belonging to the kings of Bone. It takes place during the celebration of the Bone Regency's anniversary. This study explored the significance of character education within the context of the *mattompang arajang* tradition in Bone Regency. The study emphasized implementing the *mattompang arajang* tradition and the inherent values of character education associated with it. This study utilized qualitative research, employing pedagogic and cultural/ethnographic approaches. The study gathered primary data from cultural figures, educators, *bissue* communities, and *parewa bessi* enthusiasts. The methods used for data collection included observation, interviews, and documentation. On the other hand, the techniques employed for data analysis involved data reduction, data display, and drawing conclusions. The findings indicated that the implementation of the *mattompang arajang* tradition in Bone Regency can be divided into four stages: 1) *Mallekke arajang*, which refers to the process of relocating the *arajang* for cleaning purposes; 2) *Mappaota*, which involves seeking permission from the Regent to conduct the *mattompang arajang* procession promptly; 3) *Mattompang arajang*, which encompasses the cleaning process of the *arajang*, starting with rinsing (*dilangiri*), followed by charcoal cleansing with lime (*ditompang*), and ends with drying (*disossoro*); 4) *Mappatinro arajang*, which entails returning the *arajang* to its original location after it has been cleaned. The values of character education embedded within the *mattompang arajang* tradition in Bone Regency encompass honesty, tolerance, discipline, deep affection for the homeland, and social care.

Keywords: Character education; *Mattompang Arajang*

1. INTRODUCTION

Culture plays an inseparable role in the lives of Indonesian people due to diverse ethnicities, tribes, and beliefs that contribute to the richness of cultural variety. The people of South Sulawesi, in particular, maintain various traditions that persist within their society. Examples include the *Mappogau Hanua* tradition in Karampuang, Sinjai Regency, the funeral customs of *Rambu Solo* in Toraja, and the *Mattompang Arajang* ceremony in Bone Regency, which involves the cleansing of historical relics belonging to the kingdom of Bone.

The *Mattompang arajang* is a revered customary ritual that involves cleansing the historical relics from the kingdom of Bone.¹ The practice of *Mattaompang Arajang* was initially performed when the king had used his historical relics and his aides performed it.² *Arajang* serves as a revered symbol of magnificence within a kingdom and continues to be preserved in a distinctive and sacred manner.³ The mentioned historical relics consist of *Kelewang Alameng Tata Rapeng* (the weapon employed by *ade' pitue*), *Kelewang la Tea Riduni*, *Keris la Makkawa*, *Teddung Pulaweng* (a golden umbrella), *Sembangeng Pulaweng*, and *Spear la Salaga*.⁴

Mattompang Arajang activities encompass multiple implied significances, including camaraderie and solidarity, purification and cleansing, enchantment and spirituality, and the preservation of cultural heritage.⁵ Furthermore, it is anticipated that every procession of the *Mattompang Arajang* tradition will encompass character education values, apart from its other connotations. Character education holds great significance in the present age as it emerges through a gradual development of habits, human abilities, and knowledge that can be transmitted across successive generations.

Character education is a form of education that employs a methodical, all-encompassing, and intentional approach to instructing individuals in ethical principles and values.⁶ Furthermore, character education can be understood as a conscious endeavor to establish a transparent and impartial approach that guides the cultivation of positive human attributes within the context of personal and societal progress and well-

¹Indarwati, et al., *Ritual Mattompang Arajang Prosesi Penyucian Benda Pusaka Kabupaten Bone: Tinjauan Semiotik Budaya*, Jurnal Onoma: Pendidikan Bahasa dan Sastra PBSI FKIP Universitas Cokroaminoto Palopo, Vol. 6, No. 2, (2020), p. 657

²Indarwati, et al., *Ritual Para Bissu, Para Waria Sakti di Kabupaten Bone*, Jurnal IDIOMATIK, Jurnal Pendidikan Bahasa dan Sastra Indonesia, Vol. 1, No. 1, (2018), p. 21

³Muhammad Arif, et al., *Eksistensi Tradisi Mattoana Arajang di Desa Bonto Kecamatan Sinjai Tengah Kabupaten Sinjai (Perspektif Budaya)*, JURNAL ILMU BUDAYA, Vol. 10, No. 1, (2022), p. 203.

⁴Arga Maulana Pasanrangi, et al., *The Role of Bissu in Mattompang Arajang as Traditional Culture and Knowledge Preservation of Buginese in Bone*, Proceedings The 1st International Seminar on Local Languages, (2018), p. 108.

⁵Indarwati, et al., *Ritual Mattompang Arajang Prosesi Penyucian Benda Pusaka Kabupaten Bone: Tinjauan Semiotik Budaya*, p. 668

⁶Wohabie Birhan, et al., *Exploring the Context of Teaching Character Education to Children in Preprimary and Primary Schools*, Jurnal Elsevier, Social Sciences & Humanities Vol. 4, Issue 1, (2021), p. 1

being.⁷ Character education can be understood as a purposeful and forward-thinking endeavor undertaken by educational institutions, community organizations, and nations to impart the significance of moral principles in society. These principles include compassion, integrity, fairness, accountability, and regard for oneself and others.⁸ Character education refers to amalgamating one's character, disposition, and unique individual traits, ultimately shaping one's values and behaviors daily.

One of the primary issues prevalent in contemporary society, particularly among teenagers, is the lack of comprehension and application of character education. This problem is evidenced by the social phenomena of increased promiscuity and drug abuse among adolescents, as law enforcement agencies frequently uncover numerous cases related to these issues. Furthermore, existing literature highlights the need for more emphasis on culture-based character education, as indicated by prior research on character education within the curriculum. This study aims to investigate the advancement of a centralized curriculum and the progress of a decentralized curriculum in addressing this matter.⁹ Furthermore, other studies exclusively focused on the obstacles to implementing character education.¹⁰

Due to insufficient studies focusing on culture-based character education under these circumstances, it becomes crucial to conduct this study. Hence, the primary objective of this study was to address the issue of "Character Education Values in the *Mattompang Arajang* Tradition in Bone Regency" while also investigating the execution of the *mattompang arajang* tradition and identifying the character education values embedded within this tradition in Bone Regency.

2. METHODS

This study was a qualitative study involving a method that generates descriptive information through written or verbal expressions from the individuals or observed behaviors.¹¹ At the same time, this study was categorized as a descriptive qualitative study, which aimed to present a factual and systematic overview of situations and events. Its primary focus is accumulating fundamental knowledge about factors, characteristics, and relationships between phenomena.¹² This study investigated the occurrences within the *mattompang arajang* tradition and subsequently elucidated the principles of character education embedded in that particular tradition.

⁷Chatia Hastasari, et al., *Students' Communication Patterns of Islamic Boarding Schools: the Case of Students in Muallimin Muhammadiyah Yogyakarta*, Jurnal Heliyon, Celpress, Vol. 8, Issue 1, (2022), p. 2

⁸Balraj Singh, *Character Education in the 21st Century*, Jurnal Punjabi University Patiala, Punjab, India, Vol. 15. No. 1, (2019), p. 3

⁹Siti Julacha, *Problematika Kurikulum dan Pembelajaran Pendidikan Karakter*, Jurnal Penelitian Pendidikan Islam Vol. 7, No. 2, (2019), p. 163

¹⁰Aiman Faiz, dkk., *Tinjauan Analisis Kritis Terhadap Faktor Penghambat Pendidikan Karakter di Indonesia*, Jurnal Basicedu, Volume 5 Nomor 4 Tahun (2021), h. 1769

¹¹Sulaeman Saat, Sitti Mania, *Pengantar Metodologi Penelitian Panduan Bagi Peneliti Pemula*, (Sulawesi Selatan, Pusaka Alamida, 2020), p., 129

¹²Lexy J. Moleong, *Metode Penelitian Kualitatif* (Cet. VIII; Bandung: Remaja Rosdakarya, 2000), p. 6.

This study took place in Bone Regency, a province in South Sulawesi that spans 4,559 km². Bone Regency comprises 27 sub-districts, 44 urban villages, and 328 villages. The regency is situated 174 kilometers east of Makassar city. This location was selected based on various factors, including the annual *Mattompang Arajang* Tradition celebrated on the anniversary of Bone Regency. Additionally, the decision was influenced by the regency's commitment to preserving and practicing its ancestral culture.

The study employed the academic approach to elucidate teaching and learning methods. In simpler terms, academics is the field of study that establishes principles, guidelines, and objectives to mold students into competent, refined, and knowledgeable individuals.¹³ This study also employed the Cultural/ethnographic approach, which stands out due to its recognition that culture plays an integral role in every aspect of human existence, making it an inseparable component.¹⁴

The study utilized two types of data sources: primary and secondary. Primary data sources refer to genuine or original data obtained directly from the source.¹⁵ Primary data sources in this study consisted of educators, cultural figures, religious leaders, the community of *parewa bessy* enthusiasts, and *bissu*. On the other hand, secondary data refers to information acquired indirectly by researchers from external sources or data derived from the study findings managed by other parties involved in the study process.¹⁶ The secondary data utilized in this study was collected by conducting thorough searches across multiple references, such as books and other relevant sources, that pertain to the topic under discussion.

The methods used to gather data in this study included three approaches: observation, interviews, and documentation studies. Observation involved physically visiting the study sites and identifying the required data. Interviews were conducted with individuals with knowledge and expertise relevant to the study. Lastly, documentation studies involve analyzing written materials such as documents containing information, explanations, and contemporary thoughts on the studied phenomena. Data Processing and Analysis Techniques involve several steps, including data reduction, which involves summarizing and selecting the key elements, prioritizing important information, and identifying common themes. It also included data display, which entails presenting data in both inductive and deductive ways. The process further encompassed data verification and drawing conclusions, where researchers interpreted the displayed data, drawing on their knowledge and understanding. Validating the data involves ensuring its accuracy through triangulation, which entails using multiple sources, techniques, and periods to confirm the findings obtained in the field.

¹³Uyoh sadullah, et al., *Pedagogik (Ilmu Mendidik)*, (Cet. I, Jakarta: Alfa Beta, 2010), p. 7.

¹⁴Indra Tjahyadi et al., *Pengantar Teori dan Metode Penelitian Budaya*, (Cet. I, Lamongan, Agan Press, 2021), p. 81.

¹⁵Hadari Nawawi dan Mimi Martini, *Penelitian Terapan* (Yogyakarta: Gaja Mada University Press, 1996), p. 216.

¹⁶Burhan Bungin, *Metode Penelitian Kualitatif*, (Cet. VIII, Jakarta, Raja Grafindo, 2011), p. 155.

3. RESULTS AND DISCUSSION

Bone Regency, located in South Sulawesi, possesses distinctive qualities due to its central role in preserving the Bugis culture. Throughout history, Bone Regency has been recognized as a significant empire in the Indonesian archipelago. The establishment of the Kingdom of Bone dates back to 1330 AD, when the first King of Bone, *Manurunge ri Matajang*, laid its foundation. The kingdom reached its zenith of prosperity during the reign of *La Tenritatta Arung Palakka* in the mid-17th century. Furthermore, *La Ummasa*, the second king of Bone, significantly influences the lives of the people of Bone Regency. *La Ummasa* played a crucial role in introducing the technique of iron forging to the people of Bone. This technique enabled the community to create farming tools and relics belonging to the kings. *La Ummasa's* innovative contributions earned him the esteemed title of *Petta Panre Bessie*, which has left a lasting legacy. This legacy remains alive and has fostered a generation that profoundly appreciates and values the art of iron forging, known as *parewa bessie*.

Aside from processing iron, *La Ummasa* also imparts knowledge to the community about the proper care and maintenance of these processed products, particularly *parewa bessie*. This practice of caring for relics has been passed down through generations, aiming to preserve them and prevent damage. Recognizing the significance of this tradition, the Bone Regency government established a regulation known as Bone Regency Government Regulation Number 1 of 1990, dated March 22, 1990, Series C Number 1. This regulation mandates the observance of the *Mattompang Arajang* process, a series of activities held annually to commemorate Bone's anniversary. The stages involved in implementing the *Mattompang Arajang* tradition include *matteddu arajang*, *mappaota ritual*, *mattompang arajang*, and *mappatinro arajang*.

1. *Matteddu Arajang* (Collection of historical relics)

Matteddu arajang refers to the practice of relocating historical relics to clean them. The execution of *matteddu arajang* is undertaken by *bissu*, who follow a specific set of steps to carry out this process, which include the following activities:

- a. *Mappasawe* is a ceremonial practice carried out by *bissu* to purify themselves of any past errors or oversights they may have made.
- b. *Mattenga Benni* refers to surrendering oneself to the Divine Power (*dewata sewwae*), specifically the supreme God, by firmly holding onto the belief in the existence of a single deity.
- c. *Maddini Ari* represents a ritualistic practice involving meditation and reciting poems praising God (*memmang*), serving as a means of connecting with the divine.
- d. *D.D.Mattangasso* signifies the meditation performed by *bissu* during daylight hours, intended to seek the blessings of the gods and ensure the smooth progression of the *mattompang arajang* process.

- e. *Mallabu Kesso* denotes a ritual conducted from evening until sunset, aimed at overcoming obstacles that may impede the cleansing of ancestral possessions while still offering prayers and seeking assistance from the gods.

Following the aforementioned self-purification process performed by the *bissu*, the subsequent phase involves *malekke toja*, which entails collecting water from multiple wells, namely the *bubung parani*, *bubung bissu*, *bubung tello'*, and *bubung laccokkong*. This particular step is conducted several days prior to the *mattompang arajang* ceremony. During this process, individuals travel to the designated water collection sites while reciting prayers. Tools such as *ana bacing*, *kancing*, drums, and others are continuously played to ward off **evil** spirits that could disrupt the sacred water-gathering ritual.

2. Ritual Mappaota (Request for Permission)

The *Mappaota* ritual is conducted to obtain approval to proceed with the *Mattompang Arajang* ritual and to seek blessings for its successful execution shortly. The *Mappaota* ritual involves two specific addresses:

- a. The Regent: It is a formal process of seeking permission from the Regent of Bone to promptly carry out the *Mattompang Arajang* ritual. This application process ensures that the necessary authorization is obtained from the Regent.
- b. The *Dewata Seuwwae*: This aspect of the ritual involves seeking the blessings of the *Dewata Seuwwae*. By obtaining their blessings, it is believed that the *Mattompang Arajang* process will commence immediately, and the *arajang* will be taken from its designated place. The ultimate objective is to ensure that all stages of the *Mattompang Arajang* tradition align with the collective expectations.

Before implementing *mattompang arajang*, the community held strong beliefs regarding *mappaota* towards the Regent and the *dewata seuwwae*. These beliefs revolved around the notion that each *arajang* had its unique origins and possessed a sacred and secretive nature. These beliefs were often elucidated through mythological narratives, some crafted eloquently and poetically, connecting them with other significant events. According to the *Bissu*, these *arajang* are regarded as sacred historical relics, possessing extraordinary qualities due to their unconventional discovery methods and distinct shapes. The *Bissu* community upholds and safeguards these beliefs, leading to ongoing efforts to preserve and conserve the *arajang*.

3. Mattompang Arajang (Historical Relics Cleaning Process)

Mattompang arajang refers to the meticulous process of preserving and maintaining historical relics passed down from the Bone kingdom of the past. However, this process should be carried out appropriately; instead, it follows specific procedures integral to its associated traditions. When undertaking *arajang*, it is essential to consider certain procession guidelines, such as:

- a. *Dilangiri*, this sequence of actions involves utilizing water from multiple wells to cleanse the *arajang*, effectively eliminating any dirt or dust on the surface.
- b. *Ditompang*, this procedure entails using oranges to cleanse the charcoal and eliminate any rust that may be present on the *arajang*.
- c. *Disossoro*, after cleaning the charcoal, the next step involves drying it to prevent easy rusting before returning it to its designated storage location.

The execution of the *mattompang arajang* tradition is performed in two distinct phases, which are:

- a) The ritual of pre-*Mattompang Arajang* involves the cleaning of historical relics that the kings of Bone left behind in the *Arajang* building, located within the residential complex of the Bone Regent's office. This traditional ritual procession is not open to everyone but is limited to specific individuals. Pre-*Mattompang Arajang* is carried out to physically cleanse the historical relics from dirt and rust that may have accumulated on them. This necessary cleansing process occurs one day before the *mattompang arajang* activity.
- b) The *Mattompang Arajang* Procession is a public event in an open area, such as a field or the courtyard of the Regent's office. This procession serves as a ceremonial display to showcase how the cleaning of the historical relics left by the kings is conducted. It is important to note that the items brought out for cleaning during this procession have already undergone cleaning in the pre-*mattompang* ceremony.

The cleaned historical relics are the cherished possessions of the Bone and *Ade' Pitu* kings from their respective reigns. The specific *arajang* in question are:

1. *Sembangeng Pulaweng* (Golden sash).

It is an ancestral treasure belonging to the kingdom of Bone, dating back to the reign of the 15th King, La Tenri Tatta Arung Palakka. This valuable item was presented to the Bone kingdom's government as a tribute, acknowledging the successful cooperation between Bone and the king of Pariaman. This precious relic comprises a significant chain of 63 gold pieces, measuring 1.77 meters long and weighing 5 kg, adorned with two Dutch gold medals. Over time, this relic, known as *Sembangeng Pulaweng*, became an integral part of the kings of Bone's inauguration and coronation ceremonies.

2. *La Makkawa* (*Keris*).

Alameng, a traditional weapon, possesses a gold-plated head adorned with diamonds. It holds significant historical value as the cherished relic of the 15th King of Bone, La Tenri Tatta Arung Palakka. Arung Palakka wielded this weapon in every battle against the kingdom's adversaries during his reign. The weapon's unique attribute lies in

its sharpness and poisonous nature. Any individual wounded by *Alameng* would swiftly meet their demise—a phenomenon referred to as "*Makkawa*" in the Bugis language.

3. *La Tea Riduni (Kalewang)*.

A traditional weapon known as *Alameng* is adorned with gold plating and diamond embellishments on its sheath and hilt. This precious item holds great significance as it has been passed down as the 15th relic of the King of Bone, La Tenri Tatta Arung Palakka. Typically, this relic is interred alongside the king who possesses it, but it mysteriously reappears at the tomb, emanating a radiant glow. This extraordinary occurrence led to the name "*La Tea Riduni*" (meaning "not to be buried") being bestowed upon it. Subsequently, the relic was carefully preserved and maintained, becoming an official ceremonial item used during the coronation and appointment ceremonies of the kings of Bone.

4. *La Salaga (Spear)*.

This spear possesses an adorned gold handle, particularly near its spearhead. It serves as a representation of the King of Bone's authority. Referred to as *La Salaga*, this spear acquired its name due to its remarkable trait observed during battles where previous kings frequently employed it. The spear would autonomously seek out its intended target upon its owner's release, providing a significant advantage.

5. *Alameng Tatarapeng (Seven traditional weapons or Ade' Pitu)*.

This royal relic is a *kalewang* variant, featuring a gold-plated head and scabbard, symbolizing the prestigious *Ade' pitu* members. Additionally, it includes the equipment utilized by the *Bissu*, revered ancient Bugis religious leaders entrusted by kings to conduct religious rituals, honoring the divine creator.

6. *Teddung Pulaweng (Golden umbrella)*.

This precious relic represents the rich historical legacy of the Bone Kingdom, which dates back to the reign of King XV, La Tenri Tatta Arung Palakka (1645-1696). It serves as a cherished inheritance bestowed upon the Kingdom of Bone as a token of appreciation from the Pariaman Kingdom, symbolizing the close bond between these two realms. Following the reign of the fifteenth king of Bone, this relic gained official significance as a ceremonial instrument for the coronation and installation of successive kings, continuing its role until the reign of the final monarch.

Mattompang arajang is a cultural practice deeply rooted in tradition and *attauriolong*, aimed at safeguarding the ancestral treasures of the kings. Its execution relies heavily on the active involvement of the community, as they are entrusted with the responsibility of protecting these precious relics. *Bissu*, who receive *pammase* or blessings, play a significant role in this tradition. They transcend conventional gender norms and exhibit behaviors that are considered unconventional, such as forming

relationships with individuals of the same gender. To fulfill their duties, *bissu* perform various rituals, including a dance known as *sere bissu*.

4. *Mappatinro Arajang* (Historical Relics Storage Process)

The following ceremony conducted by the *bissu* is known as *Mapatinro Arajang*. During this ritual, the *bissu* recite specific mantras called *Mamemmang*. Once the *pattompang*, the customary leader or *ammatoa*, gives the signal, the *arajang*, a sacred object, is returned to its designated storage location. Storing these relics involves a ceremonial procedure accompanied by *memmang*, as it is believed that the relics possess mystical abilities, having belonged to the kings of bone and *ade' pitu*.

B. Character Education Values Contained in the *Mattompang Arajang* Tradition in Bone Regency

Education and culture are interconnected and inseparable, similar to the two sides of a coin. The content taught in the educational process represents culture, and education functions as a means of transmitting and assimilating culture. Culture plays a vital role in character education by incorporating values that can serve as lessons for the community, especially students. It is hoped that cultural processes will instill character education values, allowing individuals to develop compassion through exposure to diverse cultures. Similarly, the behavioral patterns inherent in culture are expected to serve as benchmarks for determining appropriate conduct.

The *mattompang arajang* tradition in the Bone Regency is a source of character education values among the local community. This tradition encompasses various values, including honesty, tolerance, discipline, patriotism, and social care. These values play a significant role in shaping the character of the individuals involved in this tradition.

1. Honest Values

Honest values can be observed within academic studies that give rise to theories and within the customs and traditions practiced in specific societies. One instance of this is evident in the *mattompang arajang* tradition in Bone Regency, where the stages of this tradition embody honest values as a part of character education. In particular, the *matteddu arajang* stage showcases honest values through the activities performed by *bissu*. During this stage, the *bissu* are encouraged to acknowledge their actions and seek forgiveness from the *dewata seuwweae*, thereby seeking absolution for any transgressions committed thus far.

2. Tolerance

Promoting the importance of tolerance within every cultural practice undertaken by the community is essential to prevent conflicts among different groups within society. This tolerance encompasses respecting and accepting differences in ethnicity, government, traditional performers, and the wider community involved in ensuring the

successful execution of these cultural practices. The *mattompang arajang* tradition, held annually in Bone Regency, is no exception. It requires the active involvement of all segments of society for its successful implementation. Consequently, implementing this tradition provides an opportunity to instill values of tolerance within character education.

Including *bissu* in the *mattompang arajang* tradition encompasses an element of tolerance, as most people often unrecognize this community. This is due to the fact that *bissu*, who resemble women in their daily lives, possess distinctive qualities and have transcended society's conventional norms related to biological needs. Another instance of tolerance within the *mattompang arajang* tradition is observed during the *mappaota* stage, which involves seeking permission from the government. Despite having diverse ethnicities and religious backgrounds among our leaders, it is crucial to exhibit respect and reverence towards them.

3. Discipline

The significance of discipline in the practice of the *mattompang arajang* tradition is rooted in the traditional values of the ancient Bone kingdom. As a result, not everyone can oversee the execution of this tradition. It requires adherence to specific procedures and a disciplined approach. The notion of an order implies that the tradition must follow a sequential process, starting with rinsing the *arajang* (*dilangiri*), followed by charcoal cleansing with orange (*ditompang*), and concluding with drying it (*disossoro*). Similarly, discipline is essential during the *matteddu arajang* stage, where specific tasks must be performed by the *bissu*, such as *mappasawe*, *mattenga benni*, *maddini ari*, *mattangasso*, and *mallabu kesso*. If these rituals are not carried out with a high level of discipline, there is a risk of incomplete implementation.

4. Deep Affection for the Homeland

The current generation should preserve the nation's cultural heritage to filter out foreign cultures that may threaten future generations. This cultural preservation can be achieved by exploring its educational values, particularly character education. Preserving the traditional *mattompang arajang* ceremony in Bone Regency and safeguarding the historical relics left by the kings are integral parts of showing love for the homeland. Similarly, the Regional Regulation of Bone Regency Number 1 of 1990, Series C, Number 1, regarding the Declaration of Bone's Anniversary, demonstrates the local government's patriotism by valuing the culture within the community.

5. Social Care

The *mattompang arajang* tradition used to take place in a specific location. Still, now it is presented to the general public as part of the government's effort to show social concern for its people. The purpose is to allow people to witness the *mattompang arajang* procession directly. The current implementation of the *mattompang arajang* procession involves all aspects, and as a way of demonstrating care for the attendees, the government organizes the *mattoana pabbanua* activity. This activity entails providing

food supplies to the entire community so that they can observe the *mattompang arajang* and *arajang* traditions firsthand and enjoy a meal. The Bone Regency government conducts this *mattoana pabbanua* activity annually during the *mattompang arajang* procession, demonstrating the government's social responsibility towards its people.

CONCLUSIONS

Every year, the *mattompang arajang* tradition is performed in Bone Regency to coincide with the anniversary celebration of the region. The *bissu* community has played a significant role in this tradition since the royal era, as they were entrusted with the responsibility of safeguarding these precious relics. The process of *mattompang arajang* consists of several stages. Firstly, the *matteddu arajang* ritual involves the removal of the relic from its location. Then, there is the *mallekke toja* stage, where water is collected from four different wells. Following that is the *massossoro/mattompang arajang* stage, which involves cleaning the relics. This stage begins with *pre-mattompang* and proceeds with the *mattompang* procession. Lastly, the *mappatinro arajang* stage involves returning the *arajang* to its original place after cleaning.

The *mattompang arajang* tradition in Bone Regency encompasses character education values emphasizing honesty, tolerance, discipline, deep affection for the homeland, and social care. These values promote integrity by aligning words with actions, fostering inclusivity by avoiding discrimination based on ethnicity or religion, emphasizing thoroughness in tasks, showing concern for the nation's development, and considering the social conditions within society. These five values are integral to the *mattompang arajang* tradition and its association with character education.

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