



A`LAPPASA JANGANG CULTURE IN THE WEDDING PROCESS

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ABSTRACT

Many cultures that emerged in the past have faded and even disappeared with the passage of time and the changing times and then been replaced with new cultures. Unlike the case with the a`lappasa jangang culture as a cultural heritage in Sompu, even though it has been around for a long time, it still exists among the Sompu people. In fact, it is a cultural heritage that is maintained, sustainable, and still being implemented. The preservation of this culture is quite interesting to study in more depth; what is the cause of its birth, what is the form of its implementation, and why this culture has survived to this day? This study aims to get answers to the questions above. This study uses data collection methods using interview and observation techniques equipped with interview and observation guidelines. The data that has been obtained is analyzed and qualitatively described through the arrangement of units, data categorization and data interpretation. The results indicate that the process a`lappasa jangang is a symbol to cover the shame and shortcomings of the Sompu community and a symbol of letting go of bad luck or repelling bad luck before carrying out an important event, especially a wedding. This culture has survived to this day because there are indications that this culture is related to matters of faith. This is understood from the belief of the Sompu indigenous people that if they do not carry out the a`lappasa jangang process before carrying out the wedding ceremony, they will experience bad luck and disaster in life.

Keywords: Makassarese; wedding customs

1. INTRODUCTION

The topic of this research is "Culture A'lappasa Jangang in The Marriage Process", a culture passed down from generation to generation by the Sompu people (indigenous people). Before the wedding process, the family that will carry out the wedding must first carry out the a'lappasa jangang process, the process of releasing chickens located around the Sompu bridge, and this location is considered a sacred place. Something sacred is something that some humans consider to be a scary thing. Some people think something sacred is associated with worship or is deemed valuable to respect or spiritual outpouring, likewise with the bridge considered sacred to the Sompu community.

The bridge is called the Sompu bridge, which is located on Sonrong Daeng Mangung Street at Sompu, Sombalabella Village, Pattalassang District, Takalar Regency. A small bridge which when viewed from the five senses there is nothing special about the bridge, which is about 5 square meters long which connects the Sompu area with Sompu Raya. Underneath there is a small river that looks more like a ditch which when the dry season arrives, the water almost recedes, which only appears as a river during the rainy season. On the left side of the bridge there is a residential house and a PLN office which is planted with several banana trees on the river side, while on the left side it is just an expanse of empty land and a little grove of trees with a lontar log standing tall. This is inseparable from history, events and events that are out of the ordinary, oddities and so on in that place. Until then, it develops and forms sacred beliefs and influences them in life and life.

Moreover, the State of Indonesia consists of many ethnic groups, races, ethnicities, cultures and religions. Especially in this case related to ethnicity, religion and culture of the Sompu community. Where the Sompu culture in the wedding process must do a'lappasa jangang. As stated by a community leader named Kudaeng Dg. Senga "anu sallomo anjo kabiasanga a'lappasa jangang, kate a'lappasa jangang ri Sompu parallui niteruskan anjo kabiasanga" (that it has been a long time and it has been our duty who live in Sompu to continue the culture a'lappasa jangang when carrying out an event let alone a wedding). Then it was continued by Daeng Kebo "wattunna labunting anakku kumimpikangi anjo ulara niaka di jembatanga, jari langsung memanga mukona mange a'lappasa jangang" (when his son's wedding was near, suddenly Daeng Kebo dreamed of a snake which was believed to be a pair of brides who died resembling a snake. One day Daeng Kebo's dream passed, then he brought the chicken to the caretaker of the bridge to carry out the a'lappasa jangang process (Interview with Daeng Kebo, community member, Sompu, January 2023).

The process of a'lappasa jangang as a cultural heritage in Sompu is interesting to study, bearing in mind that many cultures that were born in the past have faded or even become unrecognized over time and the times. Although this a'lappasa jangang culture has been around for a long time, it still exists in the Sompu community, in fact it is a cultural heritage that is maintained and continues to be implemented. Therefore, several questions require research answers, namely: (1) What causes the emergence of a'lappasa jangang culture in Sompu, (2) How form process implementation a'lappasa jangang in Sompu, (3) Why does a'lappasa jangang culture take shape in Sompu still exist today.

2. METHODS

Scientific research, of course, uses certain methods and techniques. The method is an absolute requirement that is used and aims to be able to conduct research. This research is a type of descriptive research through a qualitative approach, which aims to create a valid description of the facts in the field and the characteristics of the research object. Azwar (1999: 7) explains that "descriptive research aims to systematically and accurately describe facts and characteristics regarding a population or a particular field. This research seeks to describe a situation or event.

This study describes/describes the results of the study. In this study the researcher only described the results of the study. All problems related to research in the field were clearly observed. Researchers describe what was seen, observed, asked, and felt during the research process. Next, the researcher analyzes the data needed and interesting to discuss, and discards irrelevant data. The research attempts to describe matters related to the a'lappasa jangang culture in Sompu through the procedures, steps and methodologies used to collect data.

This research is located at Sompu Environment, which is located on Sonrong Daeng Mangung street at Sompu, Sombalabella Village, Pattallassang District, Takalar Regency, South Sulawesi Province, the Unitary State of the Republic of Indonesia, which was held from December 2022 to April 2023. The subjects of this study were the Sompu community members, namely the caretakers known as pinati, and a number of community members who know about the a'lappasa jangang culture.

The data collection technique used was interviews conducted with informants namely pinati and other members of the public who are considered trusted and can provide information related to the data needed. The interviews followed the flow according to Lincoln and Guba in Sugiyono (2013: 235), namely: (1) Determine who the interview was conducted, (2) Prepare the main issues to be discussed, (3) Initiate/open the interview flow , (4) Conducting interviews, (5) Confirming the summary of the results of the interviews, (6) Recording the results of the interviews, (7) Identifying the follow-up

results of the interviews obtained. Furthermore, the selection of interviewed subjects focused on people who had clear information about the research object.

Data collection can be carried out properly if supported by the right instrument. Research instruments are "tools used by researchers in collecting data so that their work is easier, the results are good, accurate, complete and systematic, and easy to process" (Arikunto, 2006: 260). The instrument used is an interview guide that provides instructions on what to do in the interview, so that the interviews conducted can obtain information related to what is needed. Interviews were conducted in a structured and unstructured manner. Structured interviews are carried out regarding predetermined interview guidelines, while unstructured interviews are carried out freely and are not bound by interview guidelines but still pay attention to the side of the relationship with the information needed. In addition to the interview guideline, it also uses observation guidelines, the observation used is unstructured observation.

The data analysis used is qualitative data analysis, which is used to find out the meaning of the facts that can be reconciled. This analysis is used because the data that has been found is then described through the arrangement of units, data categorization and interpretation. Unit preparation is done by studying all the collected data, the collected data is arranged, identifying which is the most important—categorizing data, namely the arrangement of categories based on certain thoughts and criteria. Existing data is arranged based on data criteria according to research problems. Data that has been categorized is then interpreted. This interpretation is carried out to get answers from the formulation of the problem that has been formulated earlier.

3. RESULTS AND DISCUSSION

Causes of the Emergence of A'lappasa Jangang Culture

Culture a'lappasa jangang releasing the chicken is a culture that was often seen in the people of South Sulawesi before entering the 1980s, which is also sometimes done in the form of a'lappasa anak bembe, releasing the kid goat. The motives are also different; some are motivated to give charity indirectly, anyone who can catch an animal that has been released, then the animal becomes his property. There are also other motives, such as getting rid of bad luck, and there are also motives as a form of offering due to certain beliefs that are believed. It's different with culture a'lappasa jangang for the people of Sompung, motives and goals have their characteristics. This is illustrated by much information obtained from Sompung community members' research results.

According to a group of people why they have to do the process a'lappasa Jangang especially before the implementation of the wedding ceremony. This happened because of a story in the form of a story told by the people of Sompung:

"Riolo mariolona, nia' se're kajariang tau bunting lanri sikaerokinna, mingka tau toana tena natuuruki, tena nirellai, sanggenna tenaja napaduli tau towana, abbuntinji tanirellai. Battui ballisi'na, sanna larrona, sanna siri-siri'na ri paranna tau, tenamo napaduli ana'na, bajikangngang punna nipa'lebbaki, nabunoi ana'na, natattaki kallonna sanngenna kaccili, matei njo pun ana-na', anjorengi ri jambatanga natatta kallonna. Sanggenna a'jariminjo jambatanga tampa' appakamalla-malla', karrasaki. lami anjo nania tu a'lappasa jangang, sollanna nanalappasang anjo gau kammaya, a'minasaki sollanna natenamo nakkajariang ri bokoangnganna. Anjo passalaka sallo dudumi kajarianna, (Kudaeng Daeng Senga, interview, Sompju, January 2023).

The meaning of this statement is that long ago. Some young couples loved each other but did not get the blessing to continue to the marriage level. However, they were forced to continue the marriage, and it took place regardless of the prohibition from their parents. The bride and groom's parents took a shortcut intending to kill the bride and groom, then slashed the bride's head until it separated from her body and then died. The incident occurred at a place located on the Sompju bridge, a very long time ago. Since the incident, the bridge has become a haunted place, even sacred by the people of Sompju.

There is also other information that illustrates that the a'lappasa jangang culture begins with the story of a husband and wife whose marriage did not last long, one member of the community said that the bride and groom did not receive the blessing of their parents so their parents cut off their heads. Before the husband and wife died, they advised that if the indigenous people of Sompju had a marriage process and crossed this bridge, they swore that their marriage would not last long either, whether one of the partners died or separated in life (divorced). The people of Sompju believe in this because they have seen many facts and events with their five senses. So, this has become a tradition of culture that must be continued and has become the responsibility of the indigenous people of Sompju, in the Makassar language, it is stated with the fingers of Sompju, (Daeng Puji Ngasi, Interview, Sompju: March 2023).

A'lappasa jangang takes place so that marriages are no longer repeated like that. Still, the marriages are carried out with careful preparation through a process based on customary norms and religious norms, which of course is also based on the blessing of parents, so that a harmonious relationship can always be maintained, established good relations among family members, both men and women. The a'lappasa do not process is also coupled with prayer and eating together. Prayer is an expression of asking God to get good and be kept away from disaster, while sitting down to eat together symbolizes harmony and togetherness with fellow Sompju residents (Fatima Daeng Nurung, interview, Sompju: January 2023).

Process a'lappasa jangang is also a symbol of covering the shame and shortcomings of the Sompu people, as well as a symbol of letting go of bad luck or repelling bad luck, and avoiding the oath of a bride and groom who were killed by their parents on the Sompu bridge in the past, before carrying out an important event, especially weddings. With the release of bad luck, and closing the shame, they will lead to a new life that is more peaceful and happy, far from misery and disaster. Marriages that do not comply with customary and religious norms cannot be implemented and must be discarded. A'lappasa jangang, releasing the chicken is a symbol of letting go and throwing away all forms that are not under customary and religious norms, especially in matters of marriage (Rosdiana Daeng Jinne, interview, Sompu: February 2023).

Along with the long passage of time, culture a'lappasa jangang has become increasingly firmly rooted and has been inherited by the Sompu people until now. In the process of historical travel in Sompu, it is said that if someone tries to violate this culture, for example before the consent granted for the bride and groom, especially the groom when the *assimorong* (travel to the bride to carry out the wedding) crosses the Sompu bridge, the prospective bride is not long life, not long after marriage he died, (Halipah Daeng Cini, interview, Sompu: March 2023).

About four years ago, there were a couple of brides and one of them came from outside Sompu. When the bridal group headed to Sompu, they chose a longer route and did not go through the route to the Sompu bridge, in the case of crossing the Sompu bridge, it was closer to the intended bride's house. Some of the introductions asked why they chose the long route, when there is a route that is both close and good. The question was answered by someone who knew the problem, that brides who came from outside the Sompu area could not cross the Sompu bridge when they first entered it, because usually there was a danger associated with it, except when they came home, they were allowed to cross the bridge, (H. Manai Daeng Nya'la/resident outside Sompu who has a son-in-law from Sompu residents, interview, Kampung Beru: March 2023).

The meaning of the statement above also states that, when the community has carried out the process a`lappasa jangang which is received directly by the caretaker (*pinati*), they are calm to carry out the wedding ceremony. Still, before that when the bride and groom have not carried out the consent granted, the groom and his escorts cannot cross the small bridge that is there Sompu (place of a`lappasa jangang), when they cross the bridge, the people of Sompu think that they will be in danger. (Nurhayati Daeng Caya, interview, Sompu: February 2023).

People increasingly believe that the process a`lappasa Jangang is a very important thing to do in carrying out a wedding. When one of the children named Kika lives not

far from the bridge, the child is possessed by a spirit who claims that she is a bride and can turn into a snake to guard the Sompu area. He was angry when the Sompu natives were fishing under the bridge because the spirits that spoke on the child's body said the fish were his friends. The child said that when a bride and groom pass on this bridge, they will get bala (danger) and warn the Sompu people not to fish if they are truly Sompu native. So that's where the Sompu people continue the tradition of a`lappasa jagag to avoid danger and respect the traditions of their ancient people (Nurhakika, interview, Sompu: March 2023).

The existence of a bridge in Sompu, besides being a place to carry out the process a`lappasa jangang, must also protect and preserve the surrounding environment. It is not permissible to cut down trees and throw garbage, it is not permissible to pollute it, and it must always be cared for and maintained, said Hj. Daeng Ngilo as the second caretaker trusted by the people of Sompu, Daeng Ngilo is the first child of five siblings, he was given directly or appointed to be caretaker (pinati) by his mother as his mother's successor after his death.(Hj. Daeng Ngilo, caretaker, interview, Sompu: January 2023).

Based on researchers' observations, the short bridge in Sompu, the location of this research, is still clearly visible and can be witnessed by anyone who passes it. Around the bridge, especially to the north, lay empty land in the form of swamps overgrown with grasses, and to the east, south, and west are residential areas inhabited by members of the Sompu community.

Forms of Execution A`lappasa Jangang

Implementing the a`lappasa jangang event is an expression of gratitude to God for giving good fortune and life's blessings to the community, especially the Sompu neighborhood community and a form of tolerance, appreciating the stories on the bridge considered sacred today. In the a`lappasa jagag ceremony, it is the caretaker (pinati) who leads the prayer, gives thanks and asks God for safety so that the residents of the sompu and those who carry out the wedding ceremony, especially the bride and groom, will receive safety and receive a lot of good fortune. (Hj. Daeng Ngilo, caretaker, interview, Sompu: January 2023).

The preparation for the a`lappasa jangang cultural process is related to the wedding celebration of the indigenous Sompu community, namely for those who still adhere to this culture. Before the wedding ceremony arrives, report the plan to the pinati and the local neighborhood priest. Next, the pinati gave instructions on what to prepare. Then the family who has an intention prepares everything needed, such as glutinous rice and spices used to make the oil kaddo menu including free-range chicken as a side dish, then it is handed over to the pinati to organize the required menu. After

the people who had an intention finished releasing the chicken on the Sompu bridge, and the pinati had served the oil kadda menu with all the trimmings, then a joint prayer is held at the pinati, where the priest of the Sompu neighborhood or other trusted religious figure leads the prayer. The prayer contents focus on avoiding danger, surviving the celebration, obtaining good fortune, and generally getting safety and a better life (Hj. Daeng Ngilo, caretaker, Interview, Sompu: January 2023).

The form of preparation for the implementation of the a'lappasa jangang as stated above is supported by the statement of one of the informants, who spoke Makassar as the local language,

"inakke ri wattungku lappabbunting kuparampe memangi hajjakku ri Daeng Ngimang siagang pinatina anjo jambatanga ri Sompu. Kupasadia memangi jagganku, parekang kaddo minyakku. Sadia memanga a'lappasa jangang, sollanna nasingara pabbuntinganna bija pammanakangku, kammayatempa barang nakanyameji sunggua tanaleo' salibanra (Syamsiah Daeng Kebo, Interview, Sompu: February 2023).

Daeng Kebo's statement meant that before the time came for his family's wedding ceremony, she first conveyed to the priest of the Sompu area and the caretaker (pinati) about the party plans. Everything needed in the process of a'lappasa jangang are not prepared, a'lappasa jangang have been held before the family's wedding ceremony. All that is done so that the wedding party runs smoothly. The future that is married is a bright future and far from disaster. The form of implementation of a'lappasa jangang is that the community brings a rooster, where the sompu community says that it must be with jangang mangkasara (Makassar chicken) unlike chicken sold in the market such as broiler chickens and so on. After bringing the chicken to the caretaker, he first explained the intent and purpose of his arrival. When this person has conveyed his intentions and goals, then the caretaker accepts the rooster as a form of respect and respect for the owner of the Sompu village, or in Makassar language it is called *patanna pa'rasangang* as well as a form of gratitude to God for the gifts, good fortune and happiness in his life, (Daeng Sayu, Interview, Sompu: March 2023).

The a'lappasa jangang event is also often held on the third day after Eid al-Fitr, the people of Sompu prepare free-range chicken. Once collected, the chickens are handed over to the caretaker (pinati) as part of what must be prepared for the ritual as a hope to ask for protection from God, the caretaker (pinati) holds an oil kaddo event which is attended only by relatives and caretakers and someone who leads the prayer (Imam of the Environment Sompu). The oil gift ceremony is a symbol of hope from the owner of the celebration. A celebration that is expected to be blessed by God. That hope, among other things, is to be given a life that is comfortable, happy, safe, and given the

blessings of abundant sustenance. This statement is revealed by presenting symbols in the form of food that is sweet, savory, fatty, and looks clean. And the main side dish is chicken. This statement was revealed in the presence of brown sugar, coconut milk, sticky rice, eggs, and bananas with lots of fruit. One of the foods that are also presented is the oil *kaddo* (Bisman Daeng Nanring, Interview, Sompu: March 2023).

After the caretaker performs the celebration, a menu of oil gifts prepared by the caretaker (*pinati*). Part of the menu is also given to the people/community who have carried out the *a'lappasa jangang* tradition process to eat. Only the extended family of caretakers (*pinati*) and people who are invited as officers to serve food and a person who is a priest in that environment are allowed to attend. Meanwhile for the general public only a small number are invited and even then it must be with the caretaker's approval (*pinati*) (Hj. Daeng Ngilo, caretaker, interview, Sompu: January 2023).

A'lappasa Jangang Culture Survive Until Today

An ustadz who is in Sompu thinks that the habit of *a'lappasa jangang* was not get rid of because it was the custom of the ancestors of the former Sompu people. Still, a Muslim cannot double/inscribe God. Whatever it is, if the intention is to ask for protection according to him it is permissible as long as it is not contrary to the provisions of the Islamic religion. The reading of the prayer, which the priest leads, is addressed to God because God accepts prayer (Saha Daeng Mile/religious figure, interview, Sompu: January 2023).

The caretaker also continued the words of the ustadz that even if there is a desire to eliminate this culture or habit, then it is a very difficult thing, because one's beliefs are difficult to change, therefore the culture of the *a'lappasa jangang* process should not be carried out or carried out by people who believe in that the process is a form of hope in God for the pleasure. This process can only be carried out by people or communities in Sompu, which is located in Sompu, Sombabella Village, Pattallassang District, Takalar Regency. The Sompu people believe in this, so when they don't carry out their obligations (*a'lappasa jangang*), they will be in for disaster (danger), either the bride or groom will not get offspring or their household will not last long. The people of Sompu are afraid of being swallowed up by their oath from the killing of a husband and wife on the Sompu bridge because they did not get the blessing of their parents, where before the husband and wife died they advised that if there is a native Sompu people who want to carry out the marriage process and cross this bridge and have not completed the consent granted, then he swears that the marriage will not last long, for example one of the spouses dies or separates in life (divorced).

The statement above is supported by information from a community member who has carried out the process a'lappasa jangang think that this culture has been a family belief for generations, and must always be implemented. If there is an intention to hold a wedding, the people in Sompu here hope that the event will run smoothly, avoid disasters, and for those who are married it is hoped that they will have good, healthy, and low-income offspring (Syamsiah Daeng Kebo, Interview, Sompu: February, 2023).

Meanwhile, Daeng Ngewa explained that "The culture or habits practiced by the Sompu people cannot be abandoned, even this custom is destroyed until the world is destroyed (Doomsday) because this custom must be passed down from generation to generation. A'lappassa jangang exists to this day because every Sompu native who is married and has children, he must carry out the a'lappassa jangang tradition, which is received directly by the caretaker, (Daeng Ngewa, interview, Sompu: March 2023).

Apart from some of the information above, other information is also obtained which illustrates that culture a'lappasa jangang is a tradition inherited from previous parents for generations. In the past it was always associated with matters of belief which if not implemented would result in disaster. Still, now some people continue to do it as a habit, without connecting it with matters of belief. They participated in the attammu taung event, the annual meeting after Eid al-Fitr, because they received an invitation from the family who carried out the cultural procession, and also with the permission and knowledge of the pinati, (Saha Daeng Mile/religious figure, interview, Sompu: January 2023).

The word "Culture" comes from the Sanskrit "Buddhayah", which is the plural form of "Budhi" (mind). So, culture is everything related to reason. In addition, the word culture also means "mind and power" or the power of the mind. So culture is all the power of the mind, namely creativity, taste and intention. (Ary H. Gunawan, 2000: 16). Culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Language, like culture, is an integral part of human beings, so many people think it is genetically inherited.

As in Takalar district, especially in the Sompu environment, this culture is carried out and passed down from generation to generation, namely the a`lappasa jangang culture. People who are indigenous Sompu residents cannot leave this culture, and are obliged to carry it out when holding an event, especially a wedding. Traditional culture usually has shifted along with the times, and replaced with a new culture. This is synonymous with the statement that at this time, it has begun to be seen that many of the younger generation are no longer familiar with traditional cultural arts. They prefer

dangdut art and other arts. The source of tradition is the existence of a habit that appears in the midst of the people and then spreads to become custom and culture (Shaykh Mahmut Syaltut, 2006: 121).

Habits are the source of culture, inheritance from one generation to another, or the transition from one group to another that interacts with each other. Tradition is a human creation that does not conflict with the core of religious teachings, for example, Islamic teachings, as Wali Songo gave an example, who continues to preserve Javanese traditions, which do not deviate from Islamic teachings. If the tradition is eliminated, then the existence of a culture will very likely end at that moment. Because every thing that becomes a tradition has usually been tested for its effectiveness and the latest level of efficiency following the development of cultural elements, that's why the Sompu people still maintain their tradition, namely the *lappasa jagag* process at thanks giving events and before weddings.

Culture is that complex which includes knowledge, belief, art, morals, laws, customs, and habits shared by a group of members of society. Formulate as all results of work, taste, and creation of society. Community work produces technology and material culture or material culture that humans need to master the natural surroundings so that the strength and results can be devoted to the needs of society (Selo Soemardjan and Soelaeman Soemardi, 1964: 115).

Some of the elements of culture and culture, among which are as follows:

1. Material culture (objects), is a form of culture in the form of concrete objects as the result of human works, such as houses, cars, temples, technological objects and so on.
2. Non-material (spiritual) culture, is a form of culture that is not in the form of concrete objects, which is the result of human creativity and feelings such as:
 - a. Human inventions, such as philosophy and science, both in the form of pure theory and those that have been prepared to be practiced in social life.
 - b. The results of human feelings, in the form of values and types of society that need to be created to regulate social problems in a broad sense, include religion (religion not revelation), ideology, mysticism, and all elements which are expressions of the human soul as members of society. (Dedy Mulyana, 2005: 122).

Cultural characteristics are the same for all human cultures regardless of race, natural environment, or educational factors. Marriage is a worship of God. According to the basic marriage law, marriage is a physical and spiritual bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on belief in the One Supreme God.

Some jurists provide various definitions of marriage, as stated by Soemiyati, who formulated that marriage is an engagement agreement between a man and a woman. The agreement here is not just any agreement but a sacred agreement to form a family between a man and a woman. Sacred seen from the religious side of a marriage. Meanwhile, Zahry Hamid, which is called a marriage according to syara, is a contract (consent) between the guardian and the groom with certain words and fulfilling the pillars and conditions. In a broad sense, marriage or marriage is "a physical and spiritual bond between a man and a woman to live procreate, which is carried out according to the provisions of Islamic law (Abdul Shomad, 2012: 180).

For the community, namely the native people of Sompu, before getting married, the parents of the prospective bride must first carry out the a`lappasa jgang process and the prospective bride may not cross the Sompu bridge before the contract (ijab kabul), when she crosses the bridge then she will get bala, whether it will not produce offspring, or the marriage will not last long, that is the opinion and belief of the Sompu people. There was an incident where the groom crossed the bridge before the ceremony, then the bride's family rushed to do the a`lappasa jangang process, but what happened was that their marriage did not last long (Said a Sompu community figure).

Based on the above conditions, the caretaker or commonly referred to as pinati by the Sompu community is a figure who plays a very important role, both in the socialization of a'lappasa jagag culture, as well as in carrying out the a`lappasa jangang process. The profession of a caretaker is hereditary and must be someone who knows the exact history and philosophy of the place he is guarding, where the place guarded by the caretaker (pinati) of Sompu is a bridge that is considered sacred. These caretakers are the main figures who understand and manage the culture of a'lappasa jangang who do not have a salary or payment whatsoever, but they have an important and respected position among the people of Sompu.

The task of this caretaker is to lock up all the bad secrets and keep all the good things in order to maintain a harmonious relationship between the community, customs and the natural environment. The indigenous people of Sompu have carried out this tradition for a long time and can be said to be passed down from generation to generation. To be able to carry out an event, especially a wedding, one of the families or parents of the prospective bride and groom must bring the chicken to the caretaker (pinati) to convey that he has fulfilled his obligations (a`lappasa jangang). The Sompu people really believe in this, so that when they don't carry out their obligations (a`lappasa jangang) they will be in for disaster (danger), whether the bride and groom will not have children or their household will not last long.

Pay attention to the practice of implementing the process a'lappasa jangang in Sompu, is impressed not only as a cultural heritage, but also related to matters of belief. It can be understood that implementing a'lappasa jagag for families who will carry out weddings is a must. If it is not carried out, then the family who will carry out the wedding ceremony will be in danger of disaster, moreover the two brides who are married will not have a happy life. His life will be filled with many life problems that are far from peaceful. Although it cannot be denied that some Sompu people still carry out this culture, it is only limited to culture without relating it to certain religious issues.

Acknowledgement

We want to thank all parties who have provided assistance and support, both directly and indirectly, starting from the planning, implementation, reports, and publication of this research. We also thank all those who provide criticism to improve this paper further. Hopefully, in the future, there will be more professional researchers who can continue this research in the form of a more in-depth study, apologize for all our shortcomings and limitations.

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