



## KORONGTIGI TRADITION IN WEDDING CUSTOMS IN PUNAGA VILLAGE

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### ABSTRACT

Marriage is a form of worship. Marriage in Islam is one way to fortify someone to not fall into the valley of humiliation and maintain offspring. Furthermore, marriage is also a sacred covenant or an essential bond between husband and wife. It is only through marriage that what was previously unlawful can become lawful. In the wedding process, the people in Punaga village carry out the Akkorongtigi tradition to launch the event. This paper attempts to describe how the ritual process is carried out by the Punaga community where there is a process of circling the fire seven times which is only done by the descendants of Karaeng. This article uses qualitative research methods through a series of research stages. This study uses interview techniques with resource persons. The resource persons in this study were community leaders. The Punaga community still carries out the korongtigi custom because it is a Punaga community custom that is carried out at the time of the wedding. Korongtigi custom is a series of events held before the wedding. Where this custom has been passed down from generation to generation from the ancestors of the Punaga community.

**Keywords:** Makassarese; wedding customs

### 1. INTRODUCTION

In traditional or religious societies, it is essential to carry out marriage activities according to spiritual teachings (Bustanuddin Agus, 2007, p. 203.) Religion provides a sacred aspect of the family institution with the wedding ceremony. Traditional and religious communities carry out the wedding ceremony as a sacred and religious site.

The sanctity of marriage in religion is associated with responsibility to God or other supernatural powers. His association with God is also to gain fortitude, guidance and blessings in navigating the ocean of life full of waves and storms. The family strengthens social solidarity, instilling cultural values, and economic cooperation, and fulfilling psychological needs, such as the need for love, mutual care, and protection and driving away loneliness (Nurul Fitra Sarbini, 2019, p. 3).

Marriage is a bond between two people who have many differences in physical, family upbringing, association, way of thinking (mental), education, and others. In the view of Islam, marriage is a sacred bond in which two people of different sexes can live together with the approval of religion, relatives and society. Aqad nikah in Islam is very simple, consisting of two sentences "consent and acceptance". But these two sentences have been able to elevate the relationship of the two creatures of Allah from the low earth to the high heavens. With these two sentences, dirt turns into purity, immorality becomes worship, and sin becomes good deeds. Aqad nikah is not just an agreement between two people. Aqad nikah is also an agreement between Allah's creatures and Al-Khaliq (M. Fachrir Rahman, 2011, p. 7-9.)

South Sulawesi, there are four tribes and cultures, namely, Bugis, Makassar, Toraja, and Mandar. The Bugis tribe consists of the districts of Bulukumba, Sinjai, Bone, Soppeng, Sidenreng-Rappang, Polewali-Mamasa, Luwu, Pare-Pare, Barru, Pangkajene and Maros. Meanwhile, the Makassar tribes are Gowa, Makassar, Takalar, Jeneponto, Bantaeng, Selayar, Maros, and Pangkep Regencies. And the culture is different from one area to another. Especially for the Makassar Bugis tribe, some areas still maintain one of their customs and traditions, namely the Korongtigi custom, which is still adhered to and preserved by the Makassar tribal community, to be precise in Punaga Village, Mangarabombang District, Takalar Regency.

Korongtigi or mappacci is a custom that must be carried out and is a series of wedding celebrations with symbols that are full of meaning that will maintain family integrity and maintain love in the household. "Mappacci" comes from the word "Pacci", which is a mashed leaf for decorating nails which is usually called korongtigi, which sounds similar to the word "pacing" which means clean or holy. Symbolizing purity as a bride and groom to face tomorrow, especially entering the ark of the household, leaving the girlhood and a night filled with prayer. Korongtigi or mappacci is a local culture that is part of the national culture and is the traditional ceremony performed by the people of Punaga Village, Mangarabombang District, Takalar Regency, South Sulawesi. This ceremony is integral and cannot be separated from local beliefs and religion. As it is known that most of the people of Takalar Regency are adherents of the Islamic religion who are devout in carrying out their worship, but on the other hand, they still maintain

traditions and beliefs that they consider reasonable. One of the ancestral heritage still preserved and carried out today is.

Korongtigi is just a formality that is carried out before the wedding ceremony. In fact, even though there is no korongtigi, the marriage is still valid. Still, the people of Punaga Village demand the existence of a korongtigi event as a form of sacred sanctity when going to do consent granted in a wedding. This akkorongtigi is performed at pre-wedding events for grooms and bridesmaids which are usually carried out for 3 consecutive nights with great wisdom and full of local cultural values (Abd Kadir Ahmad. Makassar: Sulsel, 2006).

## **2. METHODS**

This research uses a qualitative method with a type or type of descriptive research on object problems in the field, which are the subject matter that has been formulated to find out and reveal facts in the area related to the views of society and Islam in the cultural tradition of Makassar Korongtigi in the community in Punaga Village, District Mangarabombang. According to Miles and Hueberman, qualitative methods are based more on phenomenological philosophy which prioritizes appreciation. Qualitative methods seek to understand and interpret the meaning of an interaction event of human behavior in certain situations according to the researcher's perspective. "Qualitative research methods are intended for casuistic research. Thus, collecting and analyzing data is also a case in point.

This research was conducted in Punaga Village, Mangarabombang District, South Sulawesi Province. The objects of this research are traditional/religious and community leaders who will carry out the korongtigi process in the village. This research was conducted from January 10, 2023 to April 20, 2023. The research approach used in this study is the Anthropological Approach. This anthropological approach is known to be a science that studies humans and their culture. In this case the anthropological approach seeks to explain human development by exploring the diversity of physical forms, society, and cultural values so that it is hoped that the Korongtigi tradition or culture (mapping) can be seen from a human perspective as one of the nation's cultural assets that must be preserved.

The sociological approach is a science that makes humans the main object, specifically the science that examines human-human interactions. Using a sociological approach, the researcher will try to understand the wedding customs in Punaga Village, Mangarabombang District, by looking at the interactions that occur in the community and being directly involved in implementing the traditional wedding procession. Historical approach this approach uses analytical methods from various past historical

records. In this case, history acts as a method of analysis because history can present a picture of the elements that support the emergence of an event.

The data were taken from interviews, observations, and documentation. The sources in this study were the people of Punaga Village, Mangarabombang District, religious leaders, and traditional leaders. Secondary data sources are complementary data or additional data that complement pre-existing data. The function of data derived from the documentation is used more as supporting and complementary data for primary data obtained through in-depth observation and interviews.

Data is an effort made by working with data, organizing data, sorting it into manageable units, synthesizing it, searching for and finding patterns, finding what is important and what is learned, and deciding what to tell others (Moleong, 2005: 248). The data analysis technique used in this study is a qualitative descriptive technique, in which all data obtained from observation, interviews, and documentation is analyzed in several stages, namely: First, the collection of all data obtained about how the existence and procession of the korongtigi tradition in customary marriages in Punaga Village, District Mangarabombang is collected and recorded objectively then checked, arranged, then sorted systematically. The author collects good data from observations and interviews with several informants. After that is collected and strengthened by the existence of a collection of documentation which is then put together to make it easier for researchers to present data. Second, data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming "raw data" that occurs in written field notes. Data reduction takes place continuously as the research progresses.

The information that is available after collecting data is then selected which data must be sharpened. Third, the next step after the data reduction process takes place is presenting data, which is interpreted by Miles and Huberman as "a collection of structured information that provides the possibility of drawing conclusions and taking action". By looking at the presentation of this data, researchers will more easily understand what is going on and what should be done. Data obtained by researchers who are considered important will be presented or presented in the form of a report. The final stage of the data collection process is verification and conclusion, which is interpreted as drawing the meaning of the data that has been displayed. The giving of this meaning is, of course, as far as the researcher's understanding and interpretation is made. Data obtained by researchers who are considered necessary will be presented or presented in the form of a report.

### 3. RESULTS AND DISCUSSION

#### *Korongtigi is a Custom in the Punaga Village Community*

Based on the results of research conducted in the field, the researcher describes the data that has been obtained from the results of observations and in-depth interviews with informants who have been selected as informants to get information about the Korongtigi traditional procession by visiting directly at his house so that the researcher can describe the Korongtigi tradition in Punaga Village Mangarabombang District. The researcher chose Punaga Village, Mangarabombang District, where the community still maintains one of the traditions that have been passed down from generation to generation from their ancestors in the village, in a traditional wedding event, even at the circumcision ceremony, which still maintains the Korongtigi tradition.

Based on the results of the interview with Mr. Nyengka, he said that, "Korongtigi is a traditional custom which is a symbol of hope (pa'minasa) which can be said to be a prayer which is symbolized by an attitude/process that has been passed down from generation to generation by our ancestors until now and is still being held one night. Before or three nights in a row by doing pacing or *attittili* with the hope that this future bride and groom will be able to carry out their duties and obligations in the family and in the life of their household in the future, to be effective for both the community, the homeland and the nation" (interview, Tuan Nyengka, January 2023).

The Korongtigi tradition is one of the rituals in a wedding procession using *leko* (henna leaves) which symbolizes purity. On the eve of the wedding, a henna night or Korongtigi is held, which means a night to purify oneself by placing mashed henna leaves in the hands of the bride and groom. Carrying out the Korongtigi Ceremony means that the prospective bride and groom are ready with a pure and sincere heart to let go of their bachelor period and enter real life in the household ark, by cleaning everything, including cleaning the heart, cleaning the mind, and cleaning the behavior. People who are asked to put henna leaves have a good social position and a lasting and happy household.

In the Korongtigi procession, the family first completes all the necessary equipment, such as pillows, banana leaves, pacing leaves, candles, rice, silk sarongs, etc. The purpose of Korongtigi is to cleanse the soul and body of the prospective bride before sailing the household ship. The early history of when Korongtigi activities were determined as a customary obligation before a wedding is not known with certainty. Until now, the people of Punaga Village still carry out the traditional korongtigi event during pre-wedding events, this is because korongtigi is a traditional event that has been passed down from generation to generation just before the wedding. This

Akkorongtigi symbolizes purity before the wedding, holding this Korongtigi night is one of the rituals in the wedding procession to purify oneself by placing mashed Korongtigi leaves in the hands of the prospective bride and groom. Carrying out the korongtigi ceremony means that the prospective bride and groom are ready with a pure and sincere heart to enter the household ship, by cleaning everything, including cleaning the heart, cleaning the mind, and cleaning the behavior (Abdul kadir Mannyambeang. Traditional Ceremonies concerning Natural Events and Beliefs (Province South Sulawesi:

### *Implementation of Korongtigi in the Punaga Village Community*

Before the Korongtigi traditional ceremony begins, there is an event that precedes it, namely:

#### *Appatammak (khatam Quran)*

Before carrying out the korongtigi event, previously the event was started with Appatammak (Khatam Quran) activities, the importance of khatam Quran in the pre-wedding ceremony is to finish reading the Al-Quran before the wedding contract is carried out. Khatam Quran is an activity of reading the holy verses of the Koran which is carried out before the Korongtigi procession, namely to find out whether the bride and groom can read the Koran or not. As for the verses that were ordered to be read by the village imam, the first one was QS Al Fatihah, Al Baqarah verses 1-11 then continued with QS Ad-dhuha to QS An-Nas, and finally the khatam prayer of the Koran. (interview, Daeng Ramang, Punaga: Februari, 2023)

The implementation of khatam Quran is carried out by the groom or bride by reciting the holy verses of the Koran in front of the traditional leaders who are present at the bride's house. The time for the Koran khatam to be performed is in the evening around 20.00 local time before the korongtigi event is held. After the Koran khatam is finished, the event continues with korongtigi, when korongtigi begins, the bride and groom are in the room.

#### *A'rate'(remembrance)*

Rate' means reading the story about the life of the Prophet Muhammad. A'rate' or reading the story of the Prophet Muhammad SAW is done with a certain song or rhythm (typical of Makassar Punaga) and a certain sitting position. Ratek is also called *djkkiri* (dhikr), which means commemorating the birth of the Prophet Muhammad SAW. This a'ratek is usually performed by ten or more paratek (remembrance people). They are usually people taken from within the community themselves who are seen as having certain knowledge that has been learned from their anrongguru (teacher). The refore

they have more status than others. This event is led by a prince who is considered to have high knowledge and is an elder.

The *ratek* (dhikr) that is read is not a book taken from the *sanji* commonly used by the people of South Sulawesi but a book that they inherited from B. Tarru Maddolangan as the founder of the Punaga community. The *A'ratek* event usually lasts about one hour. After the *A'ratek* was finished, another *salawat* was recited to the Prophet Muhammad Sallallahu Alaihi Wassalam. At the time of reading *Shalawat*, all hands are raised upwards. The purpose of reading this *salawat* is a prayer request that the Prophet Muhammad SAW, along with all his friends, his family, and all his followers are given safety, both in this world and in the hereafter.

The reason why people still practice *A'ratek* is that all forms of culture that are still maintained by the community are none other than because this culture is still needed and considered by the community to have positive values because they contain meanings in living life now. *Ratek* is a tradition that is still maintained today. *Ratek* (reciting poetry of praise to Rasulullah SAW and his family) *a'ratek* means reading stories or poems praising Rasulullah SAW and his family with its own song and rhythm which is very distinctive to touch the heart. and became the core teachings of the tarekat "B. Tarru Maddolangan". *Ratek* is a typical medium used by B. Tarru Maddolangan to popularize Islam in Punaga Village. (Ahmad Saransi. 2003).

### *Korongtigi*

*Korongtigi* or *mappacci* is a custom that must be carried out and is a series of wedding celebrations using symbols that are full of meaning to maintain family integrity and maintain love in the household. "*Mappacci*" comes from the word "*Pacci*", it is a mashed leaf for decorating nails which is commonly called *korongtigi*, similar to the sound with the word "*paccing*" means clean or holy. Symbolizing purity as a bride and groom to face tomorrow, especially entering the ark of the household leaving the girlhood as well as a night filled with prayer.

Cleanliness, purity, and beauty is something that Allah likes. If we do something that Allah SWT likes, of course, we will get value in front of Him, namely the reward. To realize cleanliness and beauty, you can start with yourself, like *korongtigi*, which symbolizes a cultural statement that navigating a new life requires purity, not only outwardly but also inwardly. If we can realize cleanliness and beauty, then our lives will feel more comfortable (Nurul Fitra Sarbini, 2019, p. 39).

It is not known with certainty the historical origins of the existence of *korongtigi* as a custom for the people of Punaga Village, according to the results of interviews that have been conducted that this *korongtigi* procession has been a hereditary tradition

from previous ancestors, even before the arrival of Islam and Christianity in the village. Punaga however as time goes by traditionIt undergoes a process of cultural syncretism or mingling with Islam. KThis activity has become an ingrained culture and seems difficult to separate from the marriage ritual. On the night of Korongtigi, you are required to wear traditional green clothes (interview, Anwar Karaeng Raja, Cikoang: April 2023).

Korongtigi in the Punaga community is held according to their respective social strata. The lower social strata only do korongtigi 1 (one) night but for the social strata above (Leaders) who are termed karaeng or Syayed family, the korongtigi are carried out 3 consecutive nights. Every night the prospective groom or bride is in their respective homes. In the Korongtigi Process, the bride and groom sit facing the Qiblah with their hands on a pillow covered with banana shoots and under the banana leaves there are 7 (seven) layers of Lipa' Sa'be (silk sarong), then several women bring pakdupa (incense burnt in an earthen bowl) and the women who brought the pakduba were pushed 3 times to the women who were next to the bride and groom. after the process is complete one of the religious leaders sits opposite the bride and groom. (interview, Abu Bakar, Takalar : April 2023)

Korongtigi, Sitojeng-tojengna Anangkas Batangkale are used to nigaukang punna pa'bunting taua.In fact, korongtigi is usually carried out before the marriage contract as a symbol of physically and mentally self-cleaning, including cleansing from bad deeds. (interview, Abu Bakar, Takalar : April 2023).

The akkorongtigi procession can be described through the following description:

- a. The Village Faith takes korongtigi leaves (henna leaves) and smears all the fingers of the bride and groom from right to left, as well as the palms of the right and left hands
- b. Take the candle and lift it to the face with a one-way motion in a circle.
- c. After the korongtigi event is over, then around the fire which is made like a bonfire which takes place in front of the bride and groom's house 7 times with the intention that the prospective bride and groom will shine around the fire. a large fan made of pandan leaves, incense, water and a torch.

According to toKaraeng B. Tarru Maddolangan, this korongtigi is obliged to circle the fire. If it is not done, then the degree of karaengnya will decrease because the tradition of circling the fire is only carried out by the descendants of Sultan Hasanuddin even though this tradition is only a complement to the custom of korongtigi it is mandatory.



#### 4. CONCLUSION

Culture in Indonesia is very diverse. Various kinds of tribes occupy every region in Indonesia. It is this diversity that the Indonesian people are required to maintain and preserve from generation to generation which is a picture of the culture of the Indonesian nation. Marriage is a bond between two people who have many differences, both in terms of physical, family upbringing, association, way of thinking (mentally), education and other things. In the view of Islam, marriage is a very sacred bond in which two people of different sexes can live together with the approval of religion, relatives and society.

Korongtigi or mappacci is a custom that must be carried out and is a series of wedding celebrations using symbols that are full of meaning to maintain family integrity and maintain love in the household. "Mappacci" comes from the word "Pacci", which is a mashed leaf for decorating nails which is usually called korongtigi, which sounds similar to the word "pacing" which means clean or holy. Symbolizes chastity as a bride-to-be to face tomorrow, especially entering the ark of the household and leaving the girlhood at the same time a night filled with prayer. Said Karaeng B. Tarru Maddolangan, "If you don't surround the fire, then the degree of karaengnya goes down because the tradition of circling the fire is only done by the descendants of Sultan Hasanuddin where this tradition is only a complement to the korongtigi custom and must be done."

Ratek means reading stories about the life of the Prophet Muhammad. A'ratek or reading the story of the Prophet Muhammad SAW is done with a certain song or rhythm (typical of Makassar Punaga) and a certain sitting position as well. This ratek is also called jikkiri (remembrance), which means commemorating the birth of the Prophet Muhammad SAW. This a'ratek is usually performed by ten or more paratek.

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