

## **SAWERIGADING LIFE ORDER IN ACHIEVING SUCCESS TOWARDS THE POWER OF THE UNIVERSE**

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**Abstract** – Since 2011, ancient manuscripts *I La Galigo* recognized by UNESCO as a world cultural heritage of the *Memory of the Word*. This study aims to reveal the life order one of the main of the main character, *Sawerigading*. In the cultural interpretation of Bugis *I La Galigo*, *Sawerigading* in achieving his success was full of motivation, and love by including by conquerin varios pirated until landed on China land. This story is one of the episodes told in the script *I La Galigo*. This story's script contains values and local wisdom in the form of self-organization, structuring of social interactions, and structuring of religiosity in forming the *Sawerigading* order as central figure of the Buginese people. The theory used in this research is hermeneutic theory by interpreting messages and the meaning of morality in the manuscript *I La Galigo* about *Sawaregading* figures. Research is a descriptive qualitative research by trying to understand and find value to shape the interpretation and interpretation in *verstehen*.

**Keywords** – Morality, Bugis, *I La Galigo*, *Sawerigading*.

### **1. Introduction**

In 1852, Colliq Pujie Arung Pancana Toa was a Bugis aristocratic woman who first collected the story of *I La Galigo* on the assignment of a Dutch researcher named Dr. B.F. Mathes He began writing lontarak by describing the community of gods in the world in collaboration with the community of gods in the underworld. They deliberated to reduce the *Batara Guru* as the forerunner of the first human being in the middle world (earth) [1].

*I La Galigo* is a Bugis cultural heritage text. Many experts call that the work of *I La Galigo* is the longest work in the world that exceeds the *Mahabarata* from India and *Homerics* from Greece. According to R.A. Kern, an expert on Bugis literature and language and a cataloguer of the *La Galigo* manuscripts, has an estimated number of 6,000 folio-sized pages (Kern, 1954:v). Although it is impossible to determine the exact length, because *La Galigo*'s characteristic feature is its irregular shape like a work of oral literature, it is likely that *La Galigo* is the longest written epic in world literature. With a 'line' count of at least 225,000, the Bugis literary work is longer than the Sanskrit epic *Mahabharata*, which has between 160,000 and 200,000 lines.

*I La Galigo* actually does not exist in a complete form. Each extant manuscript contains one or two episodes (Bugis: *téreng*) which can generally be easily linked to other episodes (Kern 1939:3). *I La Galigo*'s literature has several formal characteristics that distinguish it from other Bugis literary works. These characteristics can be classified into three parts: 1) meter, 2). language, and 3). storyline. The meter contained in each manuscript is determined by the number of syllables. The basis of the meter is five syllables, only if the stress falls on the last four syllables of the syllable.<sup>4</sup> This meter is a hallmark of *La Galigo* (Sirk 1986; Fachruddin Ambo Enre 1999a:78-83). The meter, which is based on a fixed number of syllables, is not uncommon in Bugis literature – for example there is a *toloq* consisting of segments with eight syllables, or an *élong* consisting of 3 lines consisting of 8, 7 and 6 syllables (Koolhof 2007, 2008; Toll 1990:18-32).

The language used in the text of *I La Galigo* is quite different from everyday language. Ancient Bugis language, Galigoan language, ancestral language (*basa to ri olo*), *sureq* language are some of the names commonly used. The most notable difference with everyday Bugis language is in the vocabulary, not in its almost equivalent grammar. Many words and terms are characteristic of *La Galigo*, although some of that vocabulary can also be found in other literary works such as *toloq*, *bissu* singing or *élong* (Koolhof 2007:181, 2008:334).

In 2004, the performance of *I La Galigo* was held in several European countries such as in the Netherlands, France and America, and even on April 23, 2011 it was staged in Makassar. The performance was received and appreciated very positively by various groups of people. *I La Galigo*'s performance was under the guidance of Robert Wilson, a theater artist from the United States. *I La Galigo* is the work of a Bugis ancestor who is now also recognized by UNESCO as a world cultural heritage of the *Memory of the Word* [8].

*I La Galigo* as the longest works certainly contains many messages of culture, knowledge, and science. *I La Galigo*'s work consists of several episodes, one of which is the episode *Sawerigading* reaching dreams and love to the land of China. This episode contains a number of noble values that can be

used as a reference in developing and fostering the nation's character [5].

Manuscript La Galigo is a story that frames a number of interrelated episodes, and brings the reading process to various dimensions and aspects of the lives of the characters in it. One of the main characters of La Galigo is Sawerigading, he gets a fairly large portion of the story for the episodes in the manuscript. Thus, Sawerigading's presence in La Galigo can be seen as a link to important scenes, as well as a driving force for the main plot in the story.

The Sawerigading Manuscript Reaches Dreams and Love to the Land of China tells Sawerigading as the main character falls in love and is very eager to marry his twin sister named We Tenriabeng. His parents and the adat council did not approve or reject Sawerigading's wishes. If the desire of Sawerigading is fulfilled, it is believed that disaster will afflict the entire Bugis community [13]. We Tenriabeng advised his twin sister to go sailing to the Land of China to meet and propose We Cudai, because We Cudai's beauty and stature were similar to We Tenriabeng's. Sawerigading trusted his brother's statement, so he sailed along with his troops across the vast deep sea again. On his voyage seven times confronted in the middle of the sea by the pirates who champion. Sawerigading always tried to give in and offer peace, but the opponent still wanted the war. Sawerigading always wins the battle. Arriving in the Land of China with various twists and turns, Sawerigading married We Cudai and gave birth to a child named La Galigo.

## **2. Fundamental of Theory**

The interpretation process in hermeneutics is a triadic process between signs (text / messages), interpreters, and audience [9]. Dilthey in Atho [2] says that the events contained in ancient texts must be understood as an expression of historical life. Therefore, the text must be reproduced through interpretation to find the meaning of historical events is not to understand the psychological state at that time and its author. In interpreting texts, researchers must be able to find meaning in verstehen [6]. Verstehen is understood as subjective understanding, which is used in understanding texts to obtain valid understanding. Therefore, the main task of hermeneutics is to reproduce the intent of the text through historical transposition. In this way, researchers are able to provide interpretation / interpretation of texts to find meaning in verstehen.

### **Self-regulation**

Self-regulation shows the lives of Sawerigading figures. It seems that it is one way to realize perfection

as a human being, both physical perfection and psychological perfection. Self-regulation is a measure of success or failure of a person in getting along, both associating with other tribes, between tribes, and between nations and countries. Self-structuring is a way to get to know other people, build relationships, even to control others. By arranging themselves, Sawerigading figures can subdue land and sea simultaneously and sustainably.

In fact, the character managed to reach the afterlife, see, and feel all the occult events. Self-regulation includes physical outward hygiene. Cleanliness referred to is reflected in the discourse, "Wake up, sitting Sawerigading, wash your face in a white bowl, set yourself in front of the mirror, sighing, calming his heart" [3].

Outward personal hygiene is a part of Sawerigading People's life. This is important and strategic for the development of courage, trust and existence as a ruler of the land and sea. Personal hygiene is carried out and maintained in certain ways as well. Personal hygiene begins with the process, which is every time you wake up from sleep sitting, washing your face in a white bowl then reflecting on yourself and doing it consciously, and not in a hurry. Discourse, this is a requirement and at the same time a perfect measure of whether or not one's personal hygiene.

The next stage, personal hygiene continues, "Wash your face in a white bowl. This discourse illustrates the activities of Sawerigading figures in cleaning themselves outwardly by washing his face. Apparently, the "face" is a part of the body that gets special treatment because the process also takes place "in the white bowl". It is possible, the face is the main and first sight that can cool or damage the views of others. Face can express real events and at the same time can concretize turbulent events in the subconscious or the supernatural.

The perfection of self-regulation shines on the face. In the end, Sawerigading figures place and use the "face" as an icon, index, and even become a symbol of his existence. The face can express things outwardly, such as cleanliness and valor. In addition, the face can also concretize things that are psychic, such as courage, charismatic, and intelligence, and intelligence. This body part becomes very valuable for Sawerigading figures, so to wash it, you must use a valuable and clean container such as a "white bowl".

The "white bowl" container symbolizes the perfection of the Sawerigading character. It implies physical and inner cleanliness and purity. Describe the goodness and glory of the character and at the same time be able to reflect it to others without damaging

the person concerned. The container also explained that the arrangement must use equipment and materials of high value to realize all the good things as well. In other words, good self-organization will be able to give birth to goodness too.

The self-organization of the Sawerigading figure is a model and role model for the supporting community. Imagine, the figure gave an example to the community supporters in self-structuring and at the same time instilling, and convinced him of the importance of it in order to achieve success on land and in the ocean, even in the Hereafter. Self-organization can be a guide and a way to make friendly relations, partnerships, even marital relations with the community and other nations. In addition, by arranging himself, Sawerigading figures can influence others and at the same time motivate him to accept and do something in accordance with the commands, wishes, and vision and mission of his voyage. Sawerigading figures inherit the nature of this self-organization as a legacy and miracle that is useful to deliver humans to achieve the perfection of life on land, in the ocean, and in the Hereafter.

The Sawerigading figure plays out the process of self-regulation continuing to the stage, "arranging themselves in front of the mirror. This discourse explains, self-arrangement takes place repeatedly, accepted, and in accordance with the mimetic. Self-organizing works well or does not work well, compatible or incompatible, even aesthetic or non-aesthetic is very dependent on the intelligence and intelligence of someone using a mirror to understand, analyze, and conclude themselves. Sawerigading figures before doing work, receiving guests, and doing voyages always arrange themselves in front of a mirror. Apparently, a mirror for him is a magical object that can beautify his figure and explain his personality, both to himself, and to others. In fact, the object was very influential for him to achieve success on land and in the ocean, and to achieve the perfection of his appearance as a ruler in the ocean.

Self-arrangement ends at the stage, "calming his heart". This stage concretes unconscious experiences or states something abstract that can influence or which can encourage to do real actions. This stage is an adjustment stage of inner experience and outward experience in order to achieve harmonization that can give birth to one word in action. This allows, "heart" is a container in which there are also things that are negative, such as anxiety, fear, envy, jealousy, even arrogant, all of which can color and influence real action. Sawerigading figures before doing work, receiving guests, and sailing always start by calming his heart. Even when facing disasters, wars, and

praying, the character begins by calming his heart. This proves that the self-arrangement or self-expression of a Sawerigading figure can reach perfection is very dependent on his ability to calm his heart. Finally, with peace of mind, intelligence, willingness, and strength of heart, Sawerigading figures succeeded in controlling land, sea, land of the Hereafter and successfully married I We Cudai in China.

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### **Deliberation and Dialogue**

Various deliberations and dialogue activities are illustrated in the story of this episode. War after war passed during the voyage of Sawerigading to China. Every time the enemy in the middle of the sea intercepts them, La Pananrang as an advisor and representative for Sawerigading always builds dialogue, good communication with his troops and even with the enemy [11]. Sawerigading's first deterrent in the middle of the sea was Banynyaq Paguling, who was famous as a very strong barrier to the sea and no one had defeated his army. When La Pananrang saw from a distance the Banynyaq Paguling troops, he immediately communicated to the entire army so that all members prepare and carry out their duties in accordance with predetermined.

In this story, the next morning when the sun began to glow, Sawerigading crossed Walenrenngne's boat on a Banynyaq Paguling boat. Seven times Sawerigading's boat dodged left and seven times it dodged to the right, but Banynyaq Paguling still wished to confront Sawerigading's troops. The two

boats are very close together and almost collide. At this time a very beautiful and wonderful dialogue takes place and can be used as a lesson for those who want success and victory. As revealed in the extract of the manuscript below.

"I am Banynyaq Paguling from Manynyapai who used to chase in the middle of the sea; I caught my friend, I captive my enemy, none of them were rejected by my Keris, myprotection in the middle of the sea. For a long time, I wanted Sawerigading to sail my boat to Ale Luwuq because I wanted to make a big fuss because he was adored in my land; Sawerigading at Ale Luwuq is incomparable ...." [3]

La Pananrang as advisor and representative Sawerigading answered:

Hence, if it is my friend Sawerigading who caused you to sail the boat, then move here with your fellow boat so that cold water is stored in your honorary vessel so that you put in the abdomen the plants from Luwuq. Or is it the treasure you are looking for, raise your measurement thus I will fill it with abundant treasures. Or whatever you want, let me go back to Luwuq, I'll make a ritual for you with golden bamboo. You live in Watang Mpareq. I offer you the entire bottom of the sky and its ground. You sit side by side holding gold under the tamarind tree. I'll bear all your gambling bets. Or maybe the mate that you dream of sails far away, I'm looking for you, your fellow nobles, I am the one who bears all your dowry for countless purchases." [3]

Banynyaq Paguling replied:

Not food, not wealth, all I want is a big enemy I want to challenge. ..." [3]

There was a fierce war and finally won by Sawerigading. Sawerigading was stopped seven times and fought in the middle of the sea during a voyage to the land of China. Every time he was blocked he always avoided, his boat was always directed seven times to the left and seven times to the right. In dealing with La Pananrang's enemies as a representative for Sawerigading, he always builds polite and polite dialogue and communication. In this story, it looks formatted and standard stages of the strategy to face the opponent. This was repeated seven times and the winner was Sawerigading.

In this story various problems are solved by

deliberation. When Sawerigading wanted to marry his twin brother, Batara Lattuk gathered all the parents in Ale Luwuk and Watamparek, even those who could not walk were presented. They were asked for their opinion in deliberating on their son's wishes, but their answer was the same, that is, to forbid it [12].

The story illustrates the democratic attitude of Batara Lattuk, Sawerigading's father who loved his son very much. Although he was a king, he did not make the decision alone to overcome the son's problem. By deliberating on his son's problems, he had given him an understanding that what was conveyed to him was not his own opinion, but the opinion of the people. Even one of the oldest of them and the most experience of his life said that in his life he had never witnessed two brothers get married.

The democratic attitude carried out by Batara Lattuk as a king, at that time the words of a king was inviolable, was a very noble attitude. Such an attitude of democracy is needed in daily life, both in the midst of society and within the scope of the family. Imposing the will of others is an attitude that can damage the joints of relationships both within the family and in the community. A leader who always asks the opinions of his subordinates in every decision is a leader who is wise and respected by his people.

A democratic attitude was also shown in Sawerigading's voyage to the land of China in which at the end of the battle he won all the troops whose king had been killed were given the choice of surrender or wanting to continue the war. Sawerigading and his troops did not immediately sentence them to defeat and surrender. Only after they declare that they choose to surrender are they returned to their country without violence.

### **Toughness in Reaching Dreams and Love**

The determination of a Sawerigading in loving a woman who became his idol colored the episodes of his voyage to China. In order to listen to the words of her idol, We Tenriabeng, she was willing to take a very long journey to satisfy her heart. A Sawerigading if he has made a promise, it is difficult for him to not keep it.

On the way to China, Sawerigading and his retinue faced seven wars. The first battle faced against Banynyaq Paguling from Manynyapai was known to disrupt and fight the boat he saw (pirates) in the middle of the sea. In the war, Banynyaq Paguling was killed and his head decapitated and decorated as Welenrenge, while his troops surrendered. The next war was against La Tuppusolok To Apununge which could also be conquered by Sawerigading troops. His head was decapitated to be installed at Welenrenge.

A few nights after defeating La Tuppusolok and his troops, La Tupugellang from East Java, a desperate king who was eager to follow his wife to the afterlife, again confronted Sawerigading. He was defeated by Sawerigading troops and his head was also decapitated to be installed at Welenrennge. Next La Togehtana Pajulimpoe Seseuraik who was also defeated blocked them and all his boats were seized, while his head fared the same.

The war did not stop there, after defeating La Togehtana, they were again confronted by pirates of La Tenripula from West Java. La Massaguni also beheaded the king of the pirate who was old and very arrogant without war first. Not far off they sailed, they were again confronted by La Tenrinyiwik Langirisompa's troops, the king of the pirates from Malacca. He and Sawerigading are still a descendant of Patotoe which makes La Pananrang feel reluctant to fight him. But in the end the war was inevitable and La Tenrinyiwik died at the hands of La Massaguni. All his troops surrendered, while his magnificent wife and time was taken

The obstacles did not make his guts recede and turn around, because he was sure of the truth of his brother's words, that I We Cudai was his soul mate that he had to look for in the land of China. Sawerigading's strong desire to prove the words of his younger brother encouraged him to continue his voyage and not give up.

The last battle traversed by Sawerigading before reaching China was the war against Settiyabonga Lompengrijawa Wulio's fiancé I We Cudai which ended in the defeat of Settiyabonga who surrendered to Sawerigading. The perseverance of a Sawerigading who is willing to face various obstacles that lie in his voyage and does not change his direction, is a very valuable value to be used as inspiration in reaching dreams and love. Any obstacles that can be faced if what is aspired to be achieved. The nautical soul that had been implanted in Sawerigading, who loved to wander through the seas, was almost defeated by obstacles that kept coming. A quite unique and tempting obstacle was when La Pananrang proposed to Sawerigading to just marry Tenrilennareng's wife from La Tenrinyiwik who had just been defeated and had his head cut off. La Pananrang stressed that Tenrilennareng was almost the same as our younger brother We Tenriabeng.

However, Sawerigading already has a unanimous determination in reaching goals and love, so he stressed that:

"I have destroyed the betel leaf, have shattered the mixture of betel leaf, it is not worth for me if I take a wife ... it is also

impossible for me to go back to Luwuq because I have sworn on the glory of my sky"

He almost turned back to Luwuk, if it was not for his strong determination to prove his brother's words, and the promise he had already made.

Sawerigading is a well-known admirer of female beauty and if he sees a beautiful woman, he wants to marry her. But because of his determination to keep the promise to We Tenriabeng, he refused, even though his face was very similar to We Tenriabeng, his biological brother.

Sawerigading's perseverance and determination, which kept up with the promise he had made, was a value that must be emulated. People who keep their promises will not betray the trust that has been given to them. Like Sawerigading who remained firmly holding the mandate given by his younger brother so that he met an I We Cudai, who when offered a woman as beautiful as We Tenriabeng to marry him, he refused it even if he did not make the agreement null. But he really respects his promise to his younger brother.

When he arrived in Tanah China, Sawerigading willingly disguised himself as Oro Kelling who traded around the palace. The disguise made his cousins see it. How his younger cousin, who is a crown prince and has a high position and glory, is willing to lower himself to be a trader who is demeaned to achieve his goals. He was willing to do all that to get into the palace and see firsthand I We Cudai.

In Sawerigading's disguise on Chinese soil as Oro Kelling was confronted with a temptation that might make his heart melt. The temptation arose when he saw two women who were very similar to his wife, namely We Sawease and We Panangngareng, he immediately remembered those two wives. However, the shadow can be brushed aside. Sawerigading's heart remained rigid in the face of the various tests that were inflicted on him even though it was very painful and tore apart his pride.

Another trial that made Sawerigading very devastated when I We Cudai returned the entire dowry that had been given to him. I We Cudai the person who made him sail across the vast ocean with various obstacles, suddenly refused to be married to Sawerigading because hearing a whisper that made him very scared. Finally, the war flared up again and could not be avoided anymore. Defeat on the Chinese side did not make I We Cudai bow to him. But Sawerigading still follows the will of I We Cudai to get his love.

After agreeing to all the requirements submitted, I We Cudai did not make him feel happiness, because after many days meeting his wife the two of them had

never met face-to-face even though they had never touched each other. However, he accepted I We Cudai's very painful behavior gracefully, for the sake of his loyalty to his sister's promise. Although in the end due to the persistence of his efforts, he managed to make I We Cudai complacent in his arms, but the attitude of I We Cudai that arrogant did not change him. Even after becoming pregnant until giving birth to a son, I We Cudai never showed a pleasant attitude in the eyes of Sawerigading. The nature is very contrary to the nature of his wives whom he had abandoned to get it. But sawerigading never regretted what he had decided [10]. When I We Cudai refused his son because he was a descendant of Luwuq people, it did not make him angry and hurt. All of I We Cudai's treatment did not make him want to return to his hometown, because he had promised not to return to Luwuq's land no matter what.

### **Religious**

Religious or religiosity is the conscious submission of mankind that outside of his potential, there is an absolute invitation invoked by him as a creature that was created uniquely, sophisticated and complete by the Creator. Dimensions of religious behavior include the willingness of someone to accept things that are dogmatic in their respective religions as beliefs [4]

Religious values are often depicted in the story of I La Galigo. Religious values involve Datu Patotoe and Datu Palinge believed to be the ruler (God) and must be followed by his will. Provisions set by Patotoe they did not dare to break them, even though he is a descendant of Patotoe itself.

Although Sawerigading and his cousins were descended from gods at Bottillangi, they did not forget their nature as people who had to submit to Patotoe's orders. Like what We Tenriabeng said when he was about to part with Sawerigading because he was going up to Bottillangi,

“there's no way I wouldn't go up to Bottillangi...Datu Patotoe is the one who created...  
Datu Palinge' is also the one who gave us our fate.  
He was also the one who set me up in Ruallette  
It's not us who challenge the gods who changed To Palanroe's decision his irresistible efforts To Palanroe [3]

When Sawerigading set sail, he was advised by his father not to stay too long in China so that his glory would be in his own country. With tears in his

eyes Sawerigading answered:

It is what it is, my master  
As the fate of To Palanroe  
Which has been determined by the Hiyang  
There's no way we are against the god  
About what has been written to us. [3]

Every agreement they make (vows) must be followed by a guarantee as an offering to Patotoe. This was done to prove their sincerity in carrying out orders. In gratitude for the success of their trip or business, they paid a vow as a substitute for their soul.

When Sawerigading felt grateful because they had managed to get to the land of China:

Sawerigading said  
"It's time for you To Sulolipu  
pay your debt to god  
vows to replace our souls  
for our safety through the ocean  
across the wide sea,  
and because we foiled by seven wars  
we can still beat all of them" [3]

Gratitude is also always said when successfully doing something. When Sawerigading managed to get into I We Cudai's booth because of the help of the miko-moko cat and meongpalo. When saying goodbye to Sawerigading, both said:

"I have to say goodbye, my lord"  
To come back to Bottillangi  
Thank goodness that To Palanroe gives his mercy  
You can reach the room  
The woman you love." [3]

At the time they were confronted by a cyclone that never stopped, even though La Pananrang had begged Patotoe to stop him, even though they had almost reached the land of China. Sawerigading had time to utter despairing words. Hearing this, La Pananrang immediately made him aware by saying:

Kuur Dukelleng's sister's soul  
May the spirit of your love continue  
Toapanyompa,  
Tribute yourself so that To Palanroe hears.  
Change yourself to be noticed by Sang Hiyang... [3]

La Pananrang's advice illustrates how afraid he is of To Palanroe, who is considered to be the ruler of nature. They must not speak that can make To

Palanroe angry, so they must buy themselves with offerings. Sayings like that are repeatedly written as saying to reject reinforcements.

The value of the tolerance of the Bugis community today strengthens itself to carry out its rituals in carrying out its life and facing various life problems. They are active by believing that there are powerful beyond their abilities, there are those who regulate beyond their arrangements so that they consistently make offerings in the form of certain rituals to the Almighty [14]. As happened in We Cudai Village, Pammana Subdistrict, Wajo Regency, in addition to practicing their religion as Muslim people in the form of prayers, fasting and pilgrimage, they also gather, together in a form of ritual in the form of serving various types of food at Padadae wells. This was believed to be the place where I We Cudai had been bathed in the past, and if the ritual was performed too late the spirit of I We Cudai came to meet some community leaders at night. If it was not done the ritual was believed to be by nature not with them so that the rain fell irregularly, the harvest rice failure and various other natural disasters.

### 3. Conclusion

La Pananrang's advice illustrates how afraid he is of To Palanroe, who is considered to be the ruler of nature. They must not speak that can make To Palanroe angry, so they must buy themselves with offerings. Sayings like that are repeatedly written as saying to reject reinforcements.

The Sailing of Sawerigading Achieves a Dream and Love to the land of China, as one of the episodes contained in the long work of I La Galigo, has a number of messages and cultural values that can be used today today in daily life [7]. The Bugis cultural values contained in this episode are packaged in a clear symbol system; all elements related to the voyage play their respective roles.

This text can be interpreted as the success or success of the Bugis if they live their lives culturally, according to the demands of their customs and culture. Bugis people reflect themselves and their culture through this text. Culture in the sense as a community agreement and as a standard of activity in the hope of obtaining inner peace, avoiding disaster and the realization of social harmonization.

In the episode Sawerigading Reaching Dreams and Love to the land of China, found a number of noble values and these values are likely to be applied and referred to in fostering and developing the nation's character. There are also noble values, among others: 1) Self-Arrangement, 2) Deliberation and Dialogue, 3) Resilient Achieve Dreams and Love; 4) Religious.

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