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***Attoriolong* Tradition of Lake Preservation**

Kamaruddin Mustamin¹, Rahmawati Rahmawati², Abbas Abbas³ Akbar Akbar⁴

¹Institut Agama Islam Negeri Gorontalo, Jl. Gelatik, Heledulaa, Kota Tim., Kota Gorontalo, Gorontalo, 96135, Indonesia.

Email: kmaustamin@iainkendari.ac.id

²Institut Agama Islam Negeri Kendari, Jl. Sultan Qaimuddin No 17 Baruga, Kendari, Sulawesi Tenggara, 93563, Indonesia

Email: rrahmawati@iainkendari.ac.id

¹Institut Agama Islam Negeri Gorontalo, Jl. Gelatik, Heledulaa, Kota Tim., Kota Gorontalo, Gorontalo, 96135, Indonesia

Email: aabbas@iainkendari.ac.id

¹Institut Agama Islam Negeri Gorontalo, Jl. Gelatik, Heledulaa, Kota Tim., Kota Gorontalo, Gorontalo, 96135, Indonesia.

Email: akbar@iainkendari.ac.id

Abstract: Lake as a source of life for the fishermen has a very significant potential in influencing the views and behaviour of the fishing community's culture. Events such as tidal lake erratic, flooding, high hardness water waves, even the lack of fish catches and the death of sailors in the lake, are symptoms that serve as the base outlook for the fishermen errors that they do against the unseen force which they consider to be the ruler of the lake. The fishing community of Lake Tempe has run *attoriolong* and established rules related to the management of the lake since the pre-Islamic period (before 1610 AD), led by a *Macua Tappareng*. *Macua Tappareng* is considered understand the ancestor details and rules in controlling the use of the lake, including the mystical of the lake. This study explores the local wisdom of coastal fishing communities of Lake Tempe in interacting with the lake led by *Macua Tappareng*. *Macua Tappareng* hereditary ensures that *attoriolong* tradition with all the rules and policies related to the lake is applied correctly. This research is a descriptive-analytic study that intends to describe as well as analyze the regulations and procedures on how *Macua Tappareng* in preserving the lake. The research shows that *Macua Tappareng* has the legitimacy and strategic position in protecting the lake, as evidenced by the continued preservation of some rules of fishing, such as a ban on fishing in particular place and time. Besides, the tradition of *Maccera' Tappareng* is still considered liabilities fishing communities in honour of the ruler of the lake even become additional tools of the governments in disseminating and implementing local regulations.

1. Introduction

The system of *attoriolong* in the Bugis society contains the various rules concerning human relations with God, human beings, human beings with ancestral spirits, and human beings with all nature and its surroundings [1]. The religious system of Bugis ethnic group is almost inseparable from their daily cultural and social economic values. This means that the personality, behaviour, attitudes, deeds, arts, health, and everyday social activities are guided, supported and linked not only with the belief system or the teachings of religion and customs or customary law but also with values of culture and ethnicity



[2]. Thus, their response to external stimuli and pressure are often based on the complexity of these elements.

Buginese who follows *attoriolong* believes in the existence of a fixed rule, which overcomes everything that happens like the world done by humans. Supracosmic rules are stable, harmonious and eternal. The rule is the source of all human glory and happiness. Based on this rule, the human life becomes intact. It contains a fixed and definite archetype that gives meaning to everything that is not fixed and uncertain. The meaning of each human act is self-relative and temporary, but it needs to be adapted to the absolute order of nature. What is appropriate or consistent in human life against that entire background is all right. What is deviant, incompatible or against it is dysfunctional, false, misguided, and sinful. The participation of human behaviour in the rules raises human life to be authentic, meaningful and valuable. *Attoriolong* in the context of the coastal community of Lake Tempe presents a central figure as a stalwart and implementer of some *attoriolong* rules called *Macua Tappareng* [3]. *Macua Tappareng* is the leader of customary law chosen by the indigenous community in a specified period. *Macua Tappareng* is voted based on its ability to preserve the traditions and culture of the coastal community of Lake Tempe.

2. Method

This research is a qualitative research with social anthropology approach [4] which is observing the life of the fisherman in coastal of Tempe lake of Sengkang City of Wajo Regency, primarily related to the procedures and rules they hold in carrying out fishing activities in the lake. This research was conducted by in-depth interviews with *Macua Tappareng* as the central figure who leads the fishermen. In this case, there are three *Macua Tappareng*, one of them is the current one, while the others two are the former ones. In addition, other vital informants randomly selected are fishermen, community leaders, religious leaders, youth leaders, including local government from RT / RW, sub-district heads, district heads, and other stakeholders such as Tourism Office staff of Wajo.

3. Findings and Discussion

Geographically, Lake Tempe is located between 11.90.53'-12.00.04 ' in East Longitude and 40.03'-40.09' South Latitude. Tempe Lake is associated with two other lakes: Sidenreng Lake in Sidrap Regency and Buaya Lake in Tanasitolo sub-district, Wajo. These three lakes unite to form a vast water area in the rainy season and can cover the settlements of communities in three districts. Presented in Fishery Report FAO of UN (1995) that Tempe lake is a system of three natural lakes, Tempe Lake, Sidenreng lake, and Buaya lake [5].

Tempe Lake is better known located in Wajo because the most important area is this region, mainly Tempe district where the capital of Wajo is located, and the other three communities are Belawa, Tanasitolo, and Sabbangparu. Other areas of Lake Tempe are situated in Soppeng and Sidrap districts. It can be seen from Bappeda data that Tempe Lake occupies three regions with seven districts. The most significant part of the lake is located in Wajo Regency which consists of four areas of Tempe, Sabbangparu, Tanasitolo, and Belawa. Soppeng district consists of Marioriawa and Donri-donri sub-districts, and the narrowest part is Sidrap district with Panca Lautang sub-district. Lake Tempe with an area of about 13,000 ha is a potential water location in South Sulawesi. In addition to being one of the largest freshwater fish producers, the lake is also used as a place to live on the water with floating home systems, as a place of growing floating vegetation, a place to live various species of rare birds and as the second largest tourist destination in South Sulawesi other than Toraja. The potential of the lake with multiple types of fish that live in it and the function of the lake that can be utilized to support the survival of humans and several other ecosystems, and make Lake Tempe as a significant destination for the surrounding community to make a living.

Coastal communities of Lake Tempe are predominantly Muslim. The data shows that the percentage of converts to Islam reaches 99.5% of the population that is married on the coast of Lake Tempe. The influence of Islam in their lives is powerful in the tradition that they carry out so far,

primarily related to the life cycle. The entry of Islam can influence the existing culture, but the influence does not necessarily eliminate the identity of tradition which leads to the presence of a dialectic of the two characters that then creates new values and standards. The coastal fishermen of Lake Tempe annually carry out the ritual *Maccera' Tappareng*, the ceremony as the start of the fishing season which is interpreted as a ceremony for the alms of the earth or reject the reinforcements. This ritual aims to prevent fishers from disasters during fishing activities in the lake, and they can catch more fish, so that fishermen can be more prosperous. This *Maccera' Tappareng* ritual can only be carried out under the leadership of *Macua Tappareng*. *Maccera' Tappareng* is part of the mysticism surrounding the lake that has been done for generations, so their needs for knowledge and exceptional skills belonging to *Macua Tappareng* is inevitable. This is where the vital role of a *Macua Tappareng* in fishermen community as a central figure of the implementation of the sacred ritual of the fishermen life takes place.

While *Macua Tappareng* has some rules that he must address to all fishermen in the form of specific restrictions to be obeyed by the fishermen. This prohibition, for example, is in the form of a fishing ban on the lake on Thursday night to Friday afternoon after the *zuhur* praying. This is intended to allow the fish to breed and give the fishermen a chance to rest once a week. It is also at once as part of the integration of Islamic values that is for Muslim fishermen to perform the Friday prayers. Other restrictions are they are not allowed to cross the corpses in the lake, should not wash the mosquito nets in the lake, should not catch fish without the use of head coverings, should not sing in the lake except the song associated with the song calling the fish, should not date someone in the lake, especially between two young people. All these restrictions are intended to honour the fish so that the fish will not disappear and respect the lord of the lake. The lord of the lake according to the belief of society is a creature appointed/authorized by Allah SWT. As his representative in guarding Tempe lake, so it needs to be respected by preventing the lake lord to be furious. If the ban is violated, then the ruler of the lake is wrathful, and it is believed that the fish in the lake will disappear. So, the local people consider the fish is *walli* (guardian of God in the lake).

If the ban is violated, *Macua Tappareng* will punish the fisherman/ community with the term *dosa* (sanctioned) by prohibiting them to fishing for three days and are required to perform ritual *maccera' tappareng* at his own expense without the help of other community members. This ritual is intended as an apology to the lord of the lake for the mistakes that have made. All members of the community in the lake environment served as a supervisor in charge of supervising people who violate customary rules and then reported to *Macua Tappareng*. The prohibition and custom rules in Tempe Lake are traditional local wisdom which aims to maintain the survival of all existing ecosystems in the lake, thus creating a balance of treatment between humans and the lake environment. In such a vital position, *Macua Tappareng* is also a government agent in applying government regulations in managing lakes, such as the prohibition of using bombs, stuns, and other tools that cause damage and threaten the sustainability of the ecosystem.

Local wisdom has various forms, sometimes in the form of values and ethics, sometimes also in the form of works [6]. Local wisdom in the form of works, for example, is shown in the study of Fadly Usman et al that these artificial hollows are arrayed on the beach as one of the local wisdom in Lampon village to reduce the intensity of inundated tsunami flow. This study evaluates the efficiency of a hollow topography which can be seen on the beach along Lampon village in Indonesia. These artificial hollows are arrayed on the beach as one of the local wisdoms in Lampon village to reduce the intensity of inundated tsunami flow [7].

A study in the United States by Daniel W. Schneider entitled Local Knowledge, Environmental Politics, and the Founding of Ecology in the United States: Stephen Forbes and "The Lake as a Microcosm" (1887) indicate how the birth of ecology is tied to local knowledge and the domestic politics of environmental transformation. The study is conducted by tracing the connections between scientists and local fisherman underlying the research on floodplain lakes presented in 'Lake as a Microcosm'[8]. Another case proves that local wisdom plays a vital role in ecological, economic, and social systems of society. The study of S.Bendem-Ahlee, et.al is to explore traditional knowledge in

the ecological use of resources in the case of honey hunting in a Melaleuca forest. It shows the local wisdom that reflects the complex interrelationship between knowledge, belief, and practice covering the knowledge level and management system and taking the next generation into account [9]. In Thailand, local wisdom becomes the basis for the development of community culture and production processes. Utit Sungkharat et al. reveal that the concept of community culture is developed through the local community leaders through the production process, which is based on the idea of self-sufficiency and self-reliance. They point out that the development has led to the decrease in residents' use of technology and return to the use of labour. Finally, the local wisdom helps people save on production costs and reduce pollution [10]. In this way, local wisdom positively influences the environment and people's lives. Some studies have shown that local wisdom is a significant basis for protecting and maintaining the environment from damage.

4. Conclusion

Macua Tappareng as a stakeholder in the culture of fishing communities of Tempe Lake has proven the responsibility in maintaining *attoriolong* (local wisdom). *Macua Tappareng* thus becomes a personal symbol of lake guarding as a source of life for fishermen. Various rules of management/utilization of the lake continue to be respected and adhered to by the fishermen because a *Macua Tappareng* always exists to escort. In fact, this position is often used by the local government to socialize and implement local regulations.

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