Ideological Representation

of the *Angngaruq* Tradition of Makassar Society

in Maros Regency

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ABSTRACT : *Representation of Ideology of the Angngaruq Tradition of Makassar Society in Maros Regency. This study aims to describe the ideology contained in a tradition that exists in Maros regency. The method used is descriptive qualitative method. Data collection techniques were carried out by analyzing language data in the form of text in the aruq script, observation guidelines and structured interviews with informants as cultural practitioners. The results of the study concluded that the ideological representation of the Angngaruq tradition of the Makassar society in Maros consisted of theological, democratic, and social ideologies. This shows that in the tradition is very closely related to the implementation of a wedding event or pabbuntingang that is conducted at night called mappacci (girlfriend's night) by the Makassar tribe. Communication in the text as oral literature is realized in grammar in the form of statements, questions, and commands by observing the use of language in its metaphorical form. Angngaruq tradition is preserved as one of the cultural diversity that exists in Indonesia, especially in South Sulawesi.*

KEYWORDS **-***Social Semiotics, Language and Ideology, Metaphoric Language, Aruq Pabbuntingang text*

I. INTRODUCTION

Culture is knowledge that is transmitted and disseminated socially, both existential, normative and symbolic as reflected in the actions (actions) and objects of human work. Various cultures exist in Indonesia so that culture in one area is different from cultures in other regions. Universally the elements that cause why culture is different, including language, knowledge systems, social organizations, equipment systems, beliefs, and so forth. Language is the main element as a differentiator between various cultures (Hasyim et al., 2020; Kuswarini et al., 2020). For example in the province of South Sulawesi there are more than one language, such as Bugis, Makassarese, Mandarese, and Toraja languages, each of which can be seen from its strengths, advantages and even uniqueness.

The uniqueness of the language found in South Sulawesi, one of which is the Makassar language, the uniqueness of the Makassar language is often observed from the aspect of the use of language that is not only for communicating in daily life, but can also be observed in terms of its use in a particular activity such as in carrying out a ritual or tradition. In the implementation of tradition, language has a very big role, both tradition in oral form and tradition in written form (text). A tradition that is found in South Sulawesi, especially in the Maros regency, is called the *angngaruq* tradition. This term is classified as an oral tradition and also a written tradition. Writing in the form of manuscripts is seen as copyrighted literature because the writing contained in the manuscript is a whole that expresses the message. The message that is read in the text is functionally closely

related to the philosophy of life of the supporting community (Hasyim, 2014). Each tradition complements various events and generally *angngaruq* is more often used as an opening tradition including rituals of the past community.

The implementation of angngaruq in lifting the promise of the oath of loyalty is intended or offered in welcoming the respected guest, and *angngaruq* can also occur when expressing desires or intentions on the *bottinglangi*(celestial beings) of course with sentences that are sometimes only understood by certain strata such as Bissu, also in conveys determination or oath of allegiance, with the benefit of structured traditional musical instruments. (Kaimuddin Mabbaco, 2012: 47). Another element of this Angngaruq sanctity is that it cannot be demonstrated at any time, because the implementation is related to the infrastructure of regional equipment such as Ganrang, Pui-Pui, Tinning-Tinnong, accompanied by traditional costumes of Passapu (Destar), Kantiu (suit) , barocci pants (shorts below the knee), and dibida 'sarong (rolls), in certain processions present themselves in a good manner adjusting the accuracy of the drum beat while the badik (heirloom weapon) is stabbed into the body. In order to avoid mistakes in the reader's interpretation of the research to be written, the researcher provides a more detailed description of the focus, namely:

1.1 *Angngaruq*
Angngaruq is a pledge or promise made by a soldier to his king. This has now become a practice that is carried out in the process of marriage which is the time of its implementation on the eve of *mappacci* (girlfriend's night).

1.2 *Aruq* **Text**
Aruq text is a form of writing contained in the aruq script, where the pangngaruq before performing the Angngaruq ritual perform the process of reading, comprehending and interpreting the text, so that the process of delivering the message is carried out by being linked through a nonverbal form.

1.3 *Angngaruq* **in a** *Bugis-Makassar* **Marriage**
Aruq or Angngaruq is an oath of loyalty, which is a poetic expression of words and containing literary values spoken in Makassar language. This bold pledge of loyal oath was loudly spoken by one of the *To barani*(brave people) or a representative of one of the gallarangsin front of the king. The composition of the sentence is concise but contains the meaning of community loyalty to the king represented *by Tobaraniya (aruq bearer).*

1.4 **Maros Society**
Maros is one of the Bugis-Makassar community groups located in the province of South Sulawesi that has a king's descendants or not as research subjects.

1.5 *Aruq* **Text Ideology**
Researchers in understanding the *Angngaruq* tradition will study the *Angngaruq* activities in the form of text, the researcher considers that the text that is found in the Aruq manuscript is a whole and expresses a message. The message that is read in the text is functionally closely related to the philosophy of life of the supporting community. Behind the cultural discourse is also actually a "hidden" ideology of the speaker or writer. Because the message or information conveyed by the writer or executor in the aru ritual is a symbolic representation and value of a society.

Based on the above background, it is necessary to determine a problem formulation to then get further knowledge about the ideology contained in the *angngaruq* tradition by the Makassar tribe, namely: How is the relationship between *angngaruq* and the marriage process of the Bugis-Makassar tribe as a society tradition in Maros Regency?

The theoretical basis used in this study, including Social Semiotics; Language as text, (D). Ideology and Text Concepts. (E) Language Metaphors.

Ideology is a social construction that is a guide or rule and has a purpose in doing what one must and does not have to do as a member of society. Eggins (1994: 10) states the ideological context includes values, namely a society's perspective that is influenced by a number of social factors such as gender and ethnicity. Besides ideology is also determined by a number of factors such as class, gender, ethnicity, and generation (Martin 1992: 581).Kress and Hodge (1979) state that ideological studies discuss the relationship between language with society and culture because of social and political influence. Fowler and Kress (1979: 185) state that all texts are manifested in ideology.

The Fowler et al analysis model uses Halliday's explanation of the structure and function of language as a basis. The structure and function of these languages form the basis of grammatical structures, each grammar provides a tool for communication. What is done by Fowler et al is to put the grammar and practice of its use to find out the practice of Ideology.

Language describes how the reality of the world is seen, giving a person the possibility to control and regulate the experience of social reality. Apart from that, the language system especially at the vocabulary level includes the system of making classifications, limiting views, discourse battles, and marginalization.

Language basically always provides classification. Certain realities are categorized and ultimately differentiated from other realities (Ariesta, 2019; Hasyim, 2019). This is because the audience does not experience or follow an event directly. Therefore, when reading a particular vocabulary, it will be linked to a certain reality. Furthermore according to Fowler et al, (1979: 64) that vocabulary is understood as the context of discourse battle. Fowler has a justification and explanation of a problem, not only having a different version, but also trying to make his version which is considered the most correct and more decisive in influencing the opinion

The relationship between vocabulary and discourse battle is understood as a context to be accepted by society in using vocabulary as an effort by the writer and trying to force that vocabulary is more accepted by society

Hester, 1976: 17 (in Antara, 2007) mentions that metaphor refers to two parallel complements namely epiphor and diaphor. Epiphor means metaphor which implies the broadest meaning of context. Diaphor means 'the type that is in the mind', this statement is quoted by Hester from Wheelwright's writing in his book "metaphor and reality" (Bloomington, 1962: 36) which was rewritten by Hester in his book "The meaning of poetic metaphor (1967: 17). Hester also called it a very good metaphor because it has the power to express a thing, especially to create literary works.

Foss, 1976: 61 (in Antara, 2007) adds that the use of metaphors in the form of sentence speech has more power than in the form of a word. the concept of metaphor according to Searle (1976) which states that the position of the metaphor in the whole class or figurative language can be clarified into two parts, namely (1) metaphor which is positioned in a broad sense or as paying for all language classes, and (2) metaphor in the narrow sense. The position as umbrella is implied in the view conceived by Searle (in Ortony, ed. 1979: 123). Here Searle states the term metaphor as an expression of language. He also said that there are two types of metaphorical theories, namely comparative theories and theories interactions. Both of these theories emphasize that the context contained in metaphorical expressions contains two sides of meaning, namely one side has a metaphorical meaning and the other has a literal meaning. The essence of the metaphor according to him is comparing two things, namely what is compared or compared with those used to compare or compare. The essence of metaphorical talk refers to all the meaningful utterances.

The second theory, the theory of supervenience tries to understand the abilities and advantages of literary language, especially the metaphor compared to language literally. In the metaphor of meaning not born literally, meaning does not exist in the dictionary, so as if there is no relationship between words and references, each element stands independently. The meaning is born unexpectedly, as if unexpected. Metaphor more as a kind of puzzle solving, the literal meaning contained vanished, replaced by metaphorical meaning. Foss (1949: 62) mentions that metaphorical meaning is contained in the process and not single words. This theory views metaphor as a typical type of language. The third theory, the literal theory is a literal theory and at the same time

contrasts everyday language with the metaphor itself, thus not an indirect comparison but rather the comparison itself.

II.   MATERIALS AND METHODS

The type of research used is descriptive qualitative. The analysis of this study aims to make a systematic and accurate description of the facts of the object being studied. This type of research also aims to describe the results of research in the form of narratives accompanied by video images (*angngaruq* activities), and based on theories that support research results. There are two types of data used in this study, namely primary data and secondary data. Research instruments are all equipment used to obtain, manage, and interpret information or data from various sources. Research instruments are designed for one purpose and cannot be used in other studies, such as Questionnaire and Observation Guidelines. Based on the nature of this study, the data analysis technique used to study the research object is qualitative data (text), in the form of words, phrases and sentences displayed in the form of *aruq* text'

III.   RESEARCH RESULTS AND DISCUSSION

3.1 Interpretation of the ideological Meaning of *Aruq* Text as Society Tradition

To uncover the ideology contained in a text and connected with the ideology of the community towards the implementation of the *angngaruq* tradition at weddings, the researchers analyzed using the analysis model of Fowler et al. What is done by Fowler et al is to put the grammar and practice of its use to find out the practice of Ideology. Like the interpretation of democratic ideology, and social.

3.1.1   Ideological interpretation (Theological)

The grammar in this case is by the language user or in other words *pangngaruq*, as in the first and second research question, the interpersonal meaning is realized in the form of utterances such as statement elements (declarative), questions (introgative), and offer. Furthermore, it will be associated with the form or structure of language such as words and sentences for the sake of fulfillment in expressing or interpreting its ideology. So indirectly when the ideology has been revealed, then the universal relationship between the meaning of the *aruq* text and the marriage of the Bugis-Makassar tribe as a tradition can be known.

3.1.2   Declarative Mode (statement)

Declarative sentence forms in *aruq* texts are realized in interpersonal meanings to interpret ideological meanings in the declarative form delivered by *pangngaruq* as a provider of information to prospective brides and groom as recipients of information in social interactions. The form of using declarative sentences in the *aruq* text can be described in the quotation below:

(*i*).   *Uru' kana riniakku, sahadaripangngadakkaku*
          'With full confidence and testimony from Almighty'
(*ii*).   *Nauzubillahirirapaknasulengkaku*
          By asking Allah for protection'
(*iii*).   *Barangkammaiapa, nanaentengisalamaTulusurikalebbakkang*
          'May salvation be bestowed upon you in the world to the hereafter'

In quotations (*i*), (*ii*), and (*iii*) above there are expressions by *pangngaruq* as users of the language as well as acting as providers of information and participants by the bride and groom as recipients of information. The phrase in the quote if observed further about the level of words can describe an event about the attitude of humilityby a relative or traditional figure as well as describe the involved people in the event namely *pangngaruq* with bride and groom.

Whereas in the sentence level the depiction of humility in a series of words is realized as a form of God's belief, power, and affection for His servants.(Omniscient, Almighty, and most gracious, Most Merciful). So the three expressions refer to the ideological meaning expressed by referring to theological context or the Godhead (declarative statement expression to Allah Swt).

3.1.3 *Introgative* mode

Introgative sentence forms in *aruq* texts are realized in interpersonal meanings to interpret ideological meanings in the introgative form conveyed by *pangngaruq*as giving information to the bride and groom candidates who act as recipients of information in their social interactions. The form of the use of introgative sentences in the *aruq*text can be described in the quotation below:

(*iv*).   *Tau toaributtaanjarisallangnabattuisassaklalang*
            Ignoring the ancestors will get regrets ... [Who will get regrets later]
(*v*).   *Barangkammaiapa, nana entengisalamaTulusurikalebbakkang.*

            Hopefully the blessing and salvation of the world until the hereafter... [who gets the blessing and safety of the world and the hereafter]?

The form of questions (*iv*) and (*v*) is a form of hermeutic coded expression by Roland Bathers who argues that in traditional narratives, this code is an event in a story attached to people or formal terms that have the potential to become an (enigma) that is continuous between the appearance of a riddle events and their completion in the text. (Kaelan, 2009: 121)

Pangngaruq who acts as a speaker with the intention of questioning the prospective bride or groom at the same time they make the question as information in the same form of question and addresses the question also to *Pangngaruq*. So the form of social interaction in the text consists of two question oriented inintrogative sentences about who will get regrets later? And who gets the blessing and safety of the world and the hereafter?

Texts (*iv*) and (*v*) if interpreted then the meaning refers to the contextual meaning of the previous *aruq*text).

(*vi*) *Kutannangangangkisembangrimaknassakakaraengan ta"*
    (I tick gold metal, the mark of your kingdom).
    (expression to convince the bride and groom that marriage is a form of union of two beings (male and female) in achieving happiness)

Contextually the above expression is to convince the bride and groom that marriage is the union of two people (male and female) in achieving world and hereafter happiness. The word *marriage* is words indicated by gold metal). So between texts (*iv*) and *(v)*, they have a socially related meaning or encoding in social semiotics in a theological or divine context. Expressions that are questions about who is sorry (bride-to-be) accompanied by hopes of salvation and blessings, (*v*) May he (the two brides and groom) always listen to the advice of wise men (formerly) to obtain the safety and blessings of the world to the hereafter The phrase it implies that salvation and blessing are in the form of hope that is asked of God.

3.1.4 *Imperative* mode (command)

This command sentence form spoken by *pangngaruq* in the *aruq* text is realized in the meaning of interpersonal *(speech function)* which is performed by the language user (Makassar speaker) to interpret the meaning of ideology in the command mode as giving information to the prospective bride and groom as a partner to speak and as a partner recipient of information in social interactions. The realization or use of sentences in the *aruq* text realized by grammar *(lexicogrammar)* can be described in the following quotation.

(*vii*) *Bukuwang kanajiki battupunnanarapipakkiotta*
    As I say, if it is for you
    [tell me about the event!]
(*viii*) *Talamallaka jamming riparangtanibattuang*
    I'm not afraid to die, in a field that we have never visited
    [Tell me the place that has not been visited yet!]
(*ix*) *Makanaipasallangana'takkalupparipappasang*

(So get ready later son, forget the message of the wise).

[Tell me about the wise man's message!]

(x) Barangkammaiapa, nana entengisalama Tulusurikalebbakkang.

Hopefully the blessing and safety of the world until the hereafter)

[Tell me who is blessed and saved in the afterlife!]

The sentence forms in texts (*vii*), (*viii*), (*ix*), and (*x*) are a form of command mode as a realization of the interpersonal meanin*g (speech function)* of *pangngaruq's* personal expression to the prospective bride and groom who ask for information as well as commands that address questions directly to the *pangngaruq* itself. It can be interpreted in texts (*vii*), (*viii*), (9), and (*x*) referring to the meaning of ideology in the context of theological situations (divinity, and salvation of the afterlife, which is intended for the bride and groom).

It is clear that the command sentence has an ideological relationship with the meaning of the statement (declarative) and question sentence (introgative) that *pangngaruq* as the speaker (subject) indirectly reveals to the bride and groom that he/she (the bride and groom) will get safety and blessing in the world to the hereafter as a place that has not yet been visited or a place to be visited.

3.2 Interpretation of Ideology (Democratic)

Democratic ideology is the law for the people by the people or in other words the power in the hands of the people. But as with this understanding, if it is associated with the tradition of *Angngaruq* (oath of allegiance) in the Bugis-Makassar tribal wedding events, it can be understood as an acknowledgment by *Pangngaruq* to pay respect to the bride and groom by giving advice in the form of advice on the life principles of the Bugis-Makassar tribe such as *sipakatau* (award) ‚*sipakainge* (remind one another), *lempu* (honest), and *Getteng* (firm). Where the principle is indirectly stated in the meaning of the *aruq*text as the principle of building an ideology of democracy (power).

3.2.1 *Declarative* Mode (statement)

Declarative sentence forms in *aruq* texts are realized in interpersonal meanings to interpret ideological meanings in the declarative form delivered by *pangngaruq* as a provider of information to prospective brides as recipients of information in social interactions. The form of using declarative sentences in the *aruq* text can be described in the quotation below:

(*xi*) *Punnabunganujujun, mannasatonasatamang*

   (If it is true as generation, you have the right to bear karaeng)

(*xii*) *Rabbanakorodaberu, borongsiri'nakacici.*

   (designating someone (generation) who comes from a nobleman)

(xiii) Kanajikupadongko, kubosarrangrisulengkata

   (Only verbally that I present at this time, I play in your cross-legged sitting)

Texts (11), (12), and (13) are declarative sentences, namely the expression of *pangngaruq* as the giver of information to the candidate as the recipient of the information. Text (11) can be interpretedas social semiotic which refers to the meaning of ideology expressed in the democratic context *punnabunga najujung*, (declarative expressions for affirmation of the royal descendant indirectly). Text (12) socially encoded with the expression of democratic ideology refers to the*borangsirinakacici* (a declarative expression for affirmation of royal descent or noble). Text (13) socially encoded with the expression of democratic ideology refers to *kubosarrangrisulengkata*(declarative expression to state something that is heard to the king)

In the texts (*xi*), (*xii*), and (*xiii*) above, there is an expression by the *Pangangaruq* as a language user and at the same time acts as a provider of information and participants by the bride and groom as recipients of information. The phrase in the quote if observed further about the level of words can describe an event about the recognition by relatives or traditional leaders that he is a king (bride and groom) and describes the involved people in the event that is relatives or traditional leaders *(pangngaruq).*Whereas in the sentence level the

description of the attitude of recognition in a series of words is realized as a form of power. So the three expressions refer to the ideological meaning expressed by referring to the king (bride-to-be) who has the power to listen to advice (verbally) in the form of advice from relatives or traditional leaders who act as *pangngaruq.*

3.2.2   *Introgative* **Mode**

Introgative sentence form in *aruq* text which is realized in the meaning of interpersonal *(speech function)* to interpret the meaning of ideology in the introgative form delivered by *pangngaruq* as giving information to the bride and groom, both men and women who act as recipients of information in their social interactions. The form of the use of introgative sentences in the *aruq* text can be described in the quotation below:

(14) *Punnabunganujujun, mannassatonasatamang*

   (If it is true as generation, you have the right to bear karaeng)

   [Who is the regeneration who has the right to bear karaeng?]

(15) Kanajikupadongko, kubosarrangrisulengkata

   Only verbally that I present at this time, I play in your cross-legged sitting

   [who sits with cross legged?]

The form of questions (*xiv*) and (*xv*) is a form of hermeutic coded expression by Roland Bathers arguing that in traditional narrative, this code is an event in a story attached to people or formal terms that have the potential to become a continuous (*enigma*) between the appearance of a riddle events and their completion in the text. (Kaelan, 2009: 121)

Pangngaruq who acts as a speaker (subject) with the intention of questioning the bride and groom at the same time by the bride and groom make the question as information with the same form of questions and address the question also to*Pangngaruq*. So the form of social interaction in the text there are two question-oriented (introgative) sentences about who the incumbent has the right to bear karaeng? And who sits here?

Texts (*xiv*) and (*xv*) if interpreted, the meaning refers to the contextual meaning of the previous*aruq* text).

"…*Rabbanakorodaberu, borongsiri'nakacici.*

   (designating someone (generation) who comes from a nobleman)

   (King's incarnation as a regeneration from time to time)

Contextually the above expression that incarnation of the king (prospective bride) is a continuation generation of the future. The word incarnation is the words that are signified by r*odaberu*. The phrase that contains the question of who is entitled to bear karaeng is *(later descendants by the bride and groom)* and who sits on the side is the bride-to-be. The phrase implies that the texts (*xvi*) and (*xvii*), refer to the ideological meaning expressed in a democratic context byencoding social meaning *TonasaTamang* (*karaeng or bride-to-be).*

3.2.3   *Imperative* **Mode (command)**

Thesentences form spoken by*pangngaruq* in the*aruq* text are realized in the meaning of interpersonal *(speech function)* conducted by the language user (Makassar speakers) to interpret ideological meanings in the (command) mode as giving information to the prospective bride and groom as the language user talking partners and as recipients of information in social interactions. The realization or use of the sentence in the*aruq*text realized by grammar (*lexicogrammar)* can be described in the following quotation.

(16) *Punnabunganujujun, mannassatonasatamang*

   (If it is true as the generation, you have the right to bear karaeng)

   Tell me who is the generation (regenaration) from the nobles!]

(17) Kanajikupadongko, kubosarrangrisulengkata
   Only verbally that I present at this time, I play in your cross-legged sitting
   [Tell me what verbal word I will listen to!]

The sentence forms in text (*xviii*) and (*xix*) are a form of command mode as a realization of the meaning of interpersonal meaning (*speech function)pangngaruq*personal expression to the prospective bride and groom asking for information as well as commands that address questions directly to the Pangangaruq itself. Can be interpreted in texts (*xviii*) and (*xix*) referring to the meaning of ideology in the context of theological situations (the power by the bride and groom to know the incarnation or generation and the power to listen orally in the form of advice).

It is clear that the command sentence has an ideological relationship with the meaning of the statement sentence (declarative) and question sentence (introgative) that *pangngaruq* as the speaker (subject) indirectly reveals to the bride and groom that he/she (the bride and groom) will have offspring as generations in the future, and listen verbally from relatives or traditional leaders in the form of advice on the principle of living.

3.3 Interpretation of Ideology (social)
Social ideology is an ideology that prioritizes the common interest in the details that bring life together for the realization of harmony and prosperity of the people. However, if it is related to the *angngaruq*tradition by the Bugis-Makassar tribe, it can be understood as an interaction by the speaker as a subject (*pangngaruq)* to the bride and groom in the form of giving advice on how to help each by instilling the nature and confidence in themselves in dealing with the main problems in wading married life.

3.3.1 *Declarative* Mode (statement)
Declarative sentence forms in *aruq* texts are realized in interpersonal meanings to interpret ideological meanings in the declarative form delivered by*pangngaruq* as a provider of information to prospective brides/grooms as recipients of information in social interactions. The form of using declarative sentences in the aruq text can be described in the quotation below:

(xviii)Punnanakkaejamikallong, sirimattungkasiri
   (If blood must spill, shame over shame.)
(xix) Pa'rampangkayuwarayya.
   (dispels bad will)
(xx) Tutenayyaakkutaknang
   (*people who donot study*)

Texts (*xviii*), (*xix*), and (*xx*) are declarative sentences, namely*pangngaruq* expressions as providers of information to candidates as recipients of information. Text (*xviii*) can be interpreted socially refers to the meaning of ideology expressed in the social context *Punnanakkaejamikallong*, (declarative expressions for affirmation about the attitude of courage as a way to maintain self-respect).

The text (*xix*) is socially encoded with the expression of social ideology referring to the *Pa'rampangkayuwarayya*(a declarative expression of attitude with the ability to resist danger from all directions). Text (*xx*) emiotically encoded with the expression of democratic ideology referring to *Tutenayyaakkutaknang*(declarative expression to state the attitude of someone who does not seek knowledge)

In the texts (*xviii*), (*xix*), and (*xx*) above there are expressions by *pangngaruq* as users of the language as well as acting as providers of information and participants by the bride and groom as recipients of information. The phrase in the quote if observed further about the level of words can describe an event about the recognition by relatives or traditional leaders that he is a king (bride and groom) and describes the people involved in the event that is relatives or traditional leaders (*pangngaruq*). Whereas in the sentence level of the description of the attitude of recognition in a series of words is realized as a form of attitude or character of a

person. So the three expressions refer to the ideological meaning expressed by referring to the king (future bride) who has a brave character.

3.3.2 *Introgative* Mode

Introgative sentence form in *aruq* text which is realized in the meaning of interpersonal (*speech function)* to interpret the meaning of ideology in the introgative form delivered by *pangngaruq* as giving information to the bride and groom, both men and women who act as recipients of information in their social interactions. The form of the use of introgative sentences in the aruq text can be described in the quotation below:

(xxi) Pa'rampangkayuwarayya.
   (*dispels bad will*)
    [who will dispel that bad will?]
(xxii) Tutenayyaakkutaknang
   (people who donot study)
   [whodoesnot study?]

The form of questions (*xxi*) and (*xxii*) is a form of hermeutic coded expression by Roland Bathers who argues that in traditional narrative, this code is an event in a story attached to people or formal terms that have the potential to become an (enigma) that is continuous between the appearance of a riddle events and their completion in the text. (Kaelan, 2009: 121)

Pangngaruq who acts as a speaker (subject) with the intention of questioning the bride and groom at the same time by the bride and groom make the question as information with the same form of questions and address the question also to *Pangngaru*q. So the form of social interaction in the text there are two question which are oriented to (introgative) sentences about who the generation has the right to bear karaeng? And who sits here?

Texts (*xxi*) and (*xxii*) if interpreted, the meaning refers to the contextual meaning of the previous *aruq*text).

(*xxiii*)"…*Makanaipasallanagana'takkalupparipappasang"*
  (*MakabersiaplahnantiNak, lupaakanpesan orang bijak.*)
    (kira-kirakelakanaksiapa yang akanlalaipadapesanatauwasiat?)

    (So get ready later, son, forgetting the message of the wise.)
    (approximately who will the child who will neglect the message or will?)

Contextually the above expression that the generation by the king (prospective bride/groom) is a child who is negligent in the message or will. Neglectful words or wills are words that are indicated by *takkalupparipappasang*. The phrase that contains the question of who will be negligent in a message or will (generation or bead of the bride and groom) and who does not seek knowledge is the bride or groom. The phrase implies that the texts (*xxi*) and (*xxii*), refer to the ideological meaning expressed in a social context byencoding*Tutenayyaakkutaknang* (*karaeng or bride/groom-to-be).*

3.3.3 *Imperative* Mode (command)

The sentences form of text (*xxii*) spoken by *pangngaruq*in the *aruq* text are realized in the meaning of interpersonal (*speech function)* conducted by the language user (Makassar speakers) to interpret ideological meanings in the imperative mode(command) as giving information to the prospective bride and groom as the language user talking partners and as recipients of information in social interactions. The realization or use of

thesentence (*xxii*) in the *aruq* text realized by grammar (*lexicogrammar)* can be described in the following quotation.

(xxiii) Pa'rampangkayuwarayya.
　　(dispels bad will)
　　[Tell me who will dispel that bad will?]
(xxiv) Tutenayyaakkutaknang

　　(people who donot study)

　　[Tell me who doesnot study?]

　　　　The sentence forms in texts (*xxiii*) and (*xxiv*) are a form of command mode as a realization of the meaning of interpersonal meaning (*speech function)* of*pangngaruq* personal expression to the prospective bride and groom asking for information as well as commands that address questions directly to the P*angangaruq* himself. It can be interpreted in texts (*xxiii*) and (*xxiv*) that they refesto the meaning of ideology in the context of theological situations (remind each other) by the bride and groom to find out who is ignoring the message or will in the form of advice).

　　　　It is clear that the command sentence has an ideological relationship with the meaning of the statement sentence (declarative) and question sentence (introgative) that *pangngaruq* as the speaker (subject) indirectly reveals to the bride and groom that he/she (the bride and groom) is negligent as a generation in the future, and do not want to study.

IV.　　The Metaphor contained in the *Aruq* Text
4.1　　Theologi Ideology

　　　　In the aruq text there are lexical metaphors like the following quote:
4.1.1　Lexical metaphor
(*xxv*)　*Uru' kana riniakku, sahadaripangngadakkanku*
　　'With full confidence and testimony from Almighty'

　　　　In text (*xxv*) Makassar language speaker (*anggaruq*) the quote uses a lexical metaphor by comparing two different nouns namely the *belief*noun (nia ') with the *witness* noun (*sahada*) as expressions of language. In other words *pangngaruq*, coding two nouns that are different in ideological expression refers to the meaning of the belief that all actions are witnessed by Allah.

4.1.2　　Grammatical Metaphor
(*xxvi*) *Tabekipa'mopporang mama ridallekang,*
　　Malabbiritta, ripangkamatinggi ta risa'rikarangtuanta
　In the presence of the lord, in the post of privileged lord and Srikandi on the left and left side of the lord.

　　　　In texts (*xxvi*) pangngaruq as angngaruq actors use grammatical metaphors to describe a statement of apology by relatives or traditional leaders in the face of the beauty of the prospective bride.

4.2　　Democratic Ideology
　　　　In the *Aruq* text there are lexical metaphors like the following quote:
4.2.1　　Lexical Methapor
　(xxvii) Kanajikupadongko, kubosarrangrisulengkata
　　Only verbally that I present at this time, I play in your cross-legged sitting

In the Makassar language (*anggaruq*) quote, it uses a lexical metaphor by comparing different classes of words in the form of nouns and verbs. Words are oral (*kanaji* ') with verbs I listened (*Kubosarrang*) as expressions of language. In other words, *pangngaruq*, which encodes two nouns that are different in ideological expression, referring to the meaning of only oral limited which will be played to the king.

4.2.2   Grammatical Methapor

(*xxviii*) *Punnabunganujujun, mannasatonasatamang*

   (If it is true as the generation, you have the right to bear karaeng)

(*xxix*) *Rabbanakorodaberu, borongsiri'nakacici.*

   (designating someone (the generation) who comes from a nobleman)

In texts (*xxviii*) and (*xxix*) *pangngaruq* as *angngaruq* actors use grammatical metaphors to describe a statement about the generation that comes from a noble family who is entitled to bear karaeng.

4.3   Social Ideology

In the text aru there are lexical metaphors like the following quote:

(xxx) Punnanakkaejamikallong, sirimattungkasiri

   (If blood must spill, shame over shame.)

4.3.1   Lexical metaphor

In the Makassar speaker (*angnaruq),* the quotation uses a lexical metaphor by comparing different classes of words in the form of nouns and circumferences (states). Words in the form of oral blood (*nakaejami*)) with circumstan(*siri*) as expressions of language. In other words*pangngaruq*, coding two nouns socially that is different in the expression of ideology refers to meaning if it is related to self-esteem (shame) then blood will flow*.

4.3.2   Metaforagramatikal

(xxxi) Pa'rampangkayuwarayya.

   (dispels bad will)

(xxxii) Tutenayyaakkutaknang

   (people who do not study)

In texts (*xxxi*) and (*xxxii*) *pangngaruq* as*angngaruq* actors use grammatical metaphors to describe an event about people who do not want to study will not be able to banish bad will.

V.   CONCLUSION

Research on language and ideology in the *angngaruq* tradition of the Makassar community in Maros district is a qualitative study in the perspective of social semiotics. This research was conducted to see, meaning and ideology. It has become a tradition in a special community in Maros district when they want to hold a wedding to do the*angngaruq* tradition. Thus the *aruq* text contains the meaning of life or human perception. But the naturalization of that perception is only a thought on conventional assumptions which unconsciously are natural things.

Based on the results of research and data analysis, it can be concluded that*aruq* texts have meaning through the language structure and ideology used to refer to each utterance or language user in social interactions based on natural categories and also more to culture and ideological practices.

VI.   SUGGESTION

The development of oral and written traditions, which is increasingly rapid devotion, where in a tradition that exists in society has become interesting things to be studied in research activities from various perspectives. The *angngaruq* tradition in Makassar's cultural practice is one of the objects of multidisciplinary research studies, which can involve various perspectives or theories to answer various problems in research.

Thus, as a form of development in research on a tradition in the community, critics are needed in the form of suggestions or input so that further research can be better and perfect according to the needs in language studies.

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