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The Religion of the Tolotang Benteng Community: An Anthropological Review

Nurul Khumairah¹, Muh. Basir Said¹, Yahya¹

¹Anthropology Study Program, Graduate School, Hasanuddin University, Indonesia

*Corresponding Author: Nurul Khumairah

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ABSTRACT: This research aims to describe and analyze the origin, religious system, and religious ritual practices of Tolotang Benteng community. The type of research used is qualitative research. The research methods used were interviews, observation, and documentation. The stages of analysis were carried out by data reduction, data classification, data presentation, analysis, and conclusion drawing. The results showed that the origin of the birth of Tolotang Benteng is based on the story in the ancient lontara manuscript *Mula Tatimpana Sidenreng* about the ancestor of Tolotang Benteng named La Panaungi who came from the Sangalla kingdom of Tana Toraja. Tolotang Benteng comes from the word Tau which means a group of people, and Lautang which means south. While Benteng means fence. So, the meaning of Tolotang Benteng is a group of people who live in the south of the Royal Fort. Furthermore, the religious system of the Tolotang Benteng community is a school of belief, an ancestral heritage that is still maintained today. Tolotang Benteng's customs and religious activities are difficult to separate, as in practice so that Tolotang Benteng's belief is an acculturation of Bugis civilization or *Toriolota* belief with Islamic civilization. The pledge of the Tolotang Benteng ancestors' agreement with the King of Sidenreng La Patoi that two things must be done in Islam, namely marriage and death. Thus, the religious ritual practices of the Tolotang Benteng community are marriage rituals, death rituals, rituals held twice a year, namely the *tudang sipulung annoreng pine* and *tudang sipulung pattaungeng* rituals, and finally the *mappenre nanre* ritual.

Keywords: Origins, Religious Systems, Religious Practices, Tolotang Forts

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Introduction

Cultural diversity strengthens national identity in Indonesia. The diverse ethnic communities spread throughout the archipelago have their own cultures that continue to be developed to this day. Cultural diversity is a wealth owned by the Indonesian nation. A number of social and ethnic communities spread throughout the archipelago are still found to adhere to the beliefs of their ancestors and this is a great

wealth owned by Indonesia (Suswandari et al., 2022). In South Sulawesi, for example, there is still a social community in the Bugis tribe that still adheres to and maintains the beliefs of their ancestors, namely Tolotang Benteng in Sidenreng Rappang Regency.

In terms of belief, the Bugis tribe is mostly Muslim. Belief in Islam, which is mostly practiced by the Bugis tribe in its history, began to be dominantly believed by the community in the early 17th century, which was introduced by a cleric from West Sumatra, namely Datuk Ri Patimang. The process of spreading Islam by the cleric used various methods, one of which was to convert the elite of the Bugis Kingdom to Islam. However, before the Bugis tribe knew Islam and became a dominant belief until now, in some places there were still groups of people who still tried and maintained their local (ancestral) beliefs in Dewata Seuwae as their God and carried out all forms of His prohibitions and commands. These communities are known as Towani Tolotang and Tolotang Benteng.

According to their adherents, their belief in Dewata Seuwae as their God is considered the original belief of the Bugis tribe. Based on the results of initial observations made, the development and social dynamics of the Bugis tribe, Towani Tolotang and Tolotang Benteng, although they come from the same group and the same beliefs, currently the two communities choose to differ in terms of the official religion recognized by the government. Both Towani Tolotang and Tolotang Benteng, although they adhere to the official religion, their daily practices still carry out the rituals of their ancestral beliefs. It is recorded that currently, Towani Tolotang chooses Hinduism while Tolotang Benteng chooses Islam, but both still maintain the belief system and religious rites of their ancestors, and combine them with the official religion they currently adhere to.

Specifically, this study focuses more on the origins of the Tolotang Benteng community, the belief system of the Tolotang Benteng community, and the religious ritual practices of the Tolotang Benteng community which until now still maintains ancestral beliefs and rituals such as carrying out religious rituals which are carried out twice a year and several other rituals. The Tolotang Benteng community recognizes itself as Islam and continues to practice Islamic law such as praying, reciting the Koran, fasting, and others. The existence of the ancestors of the Tolotang Benteng in Sidrap Regency in several historical literatures is the second settlement after the ancestors of the Tolotang Benteng left their original village, namely the Sangalla Kingdom. Based on the results of observations and confirmed directly by the customary leader of the Tolotang Benteng community, Uwatta Uwa' Hamka, the ancestors of the Tolotang Benteng La Panaungi are estimated to have existed since the founding of the Sidenreng Kingdom.

According to Uwatta Uwa' Hamka, the Tolotang Benteng community chose Islam because it was the result of an adaptation from the Sidenreng Kingdom embracing Islam in the La Patiroi Leadership Era in 1609 AD and his brother in the Towani Tolotang community chose Hinduism as the official religion. This is one of the distinguishing characteristics of the two, namely the official government religious belief, but in religious practice they still believe in the beliefs of their ancestors. Although they have embraced Islam today, for decades, their local beliefs are still well maintained, although of course the Tolotang Benteng must be good at negotiating with new beliefs from outside. However, a series of regulations issued by the government around 1965-1967, including; TAP MPRS No. XXV / 1966 concerning the Prohibition of the PKI and the Spread of Communist Ideology, Marxism and Leninism, UU PNPS No. 1/1965 concerning blasphemy, to regulations at the local level including the decision of the Sidrap Regent: No. AGA / 21/1 / VII / 1966 concerning the Prohibition of Towani Tolotang and Tolotang Benteng Beliefs forced to leave their local religion and convert to Islam (Syamsulrijal, 2019).

Government instructions at that time, in their daily lives or in celebrating big days, were still carried out (Alomes, 2002; O'Reilly, 2011; Davies, 2015). We can see this in the Amparita area, where the majority of the population adheres to the Towani Tolotang faith, there is no temple as a place of worship for Hindus. The Towani Tolotang community still maintains its characteristics, namely wearing kebaya, batik sarongs, and black caps in every ritual, while the Tolotang Benteng community wears white clothes in their rituals. There are no special characteristics that distinguish this community from the surrounding community, which is predominantly Bugis (Wekke et al., 2019). In fact, they also continue to emphasize their identity as Bugis people. It's just that they have different beliefs from other residents who are predominantly Muslim. The Tolotang Benteng community in terms of beliefs, norms, roles, leadership

patterns, interactions between them, especially their leader who is called "Uwatta" as an enforcer of teachings to ensure that these beliefs are truly internalized in the daily lives of its adherents.

Andi M. Rusdi Maidin (2016) researched the Structure and Pattern of Social Relations in the Tolotang Benteng Community in Amparita, Sidrap Regency, showing that in the social structure of Tolotang Benteng there are two dimensions, namely the vertical dimension and the horizontal dimension. In the pattern of social relations between Uwatta and the Tolotang Benteng community, there are two parts, namely Uwatta as a spiritual leader in the beliefs of the Tolotang Benteng community and also as an informal leader in society.

In Bugis terminology, Tolotang Benteng consists of the words "*Tolotang*" and "*Benteng*", *tolotang* from the word *Tau* which means people, and *lautang* which means south, while *Benteng* means fence or road. So Tolotang Benteng means people who live in the south. The term only indicates the location of the residence. In general, they do live in the old villages of Amparita Timorang and Labukku which are located south of the road to Teteaji village, Tellu Limpoe District.

The beliefs of Tolotang Benteng have two sources, namely: Islam and ancestral beliefs. On the one hand, they formally declare themselves to be adherents of Islam. In daily life, some obligations as a Muslim such as prayer and fasting are still carried out. However, there are several things that are done according to Islam, such as reading the Qur'an, birth, marriage, and death. In fact, the Tolotang Benteng belief believes that Dewata SeuwaE is their God, and has a sureq as its own holy book written in ancient Bugis lontara letters which they usually call sureq Galigo.

Sureq Galigo contains worldly matters and information about the afterlife. According to its contents, the sureq consists of four main titles, namely: (1) Mula yolona Bataru Guru which means PatotoE's plan to bring Bataru Guru, Tomanurung down to earth; (2) Ritebbanna Walengrenge contains the special features of walengrenge wood (large wood) which was made into a boat to be used by Sawerigading to sail to the western continent to hold a debate with the Prophet Muhammad SAW; (3) Ta' gilinna Sinapatie which contains the story of Sawerigading's journey to see the seven-tiered sky, seven-layered earth, and people who have died; and (4) Sabuja which contains the story of Sawerigading's journey home to the seven-layered land and holding a new position there with the title Guru Riselleng. During this sabuja, Sawerigading detailed the generations of his descendants who were predicted to meet Islam, while advising that if Islam came, they should stick to the old teachings of Torioloto (ancestors). Apart from sureq, Tolotang Benteng adherents also have pamali-pamali (prohibitions), and the habit of visiting and asking for safety at graves and acknowledging the existence of Molalaleng (asking for a path to safety).

Yuliana (2018) looked at the Existence of Islamic Law in the Inheritance System of the Tolotang Benteng Community in Tellu Limpoe District, Sidrap Regency, showing that the inheritance system of the Tolotang Benteng community uses customary law so that every problem, be it inheritance or other problems, is resolved according to custom by the customary leader. Customary law prioritizes deliberation to achieve common goals so that there are minimal disputes. Currently, the number of Tolotang Benteng followers in Toddang Pulu Village, Tellu Limpoe District is around 5,000-6,000 people (Rusdi Maidin, 2016). The Tolotang Benteng followers who live outside Amparita are led by a Uwatta as the highest leader. The first founder of Tolotang Benteng was La Panaungi, with the title Uwatta Matanre Batunna which means a leader with a high tombstone. One of the centers of Tolotang Benteng activities when performing religious rites is in Pakkawarue. Pakkawarue is the name of an old well with several stones on its edge and a two-meter high fence, the well used to belong to La Panaungi, the founder of Tolotang Benteng. Apart from Pakkawarue, they still have another well which is also visited every year, namely the Pabbaju Eja well, located in the middle of the rice fields in the border area between Amparita and Massepe Subdistricts (Mudzhar, 2004).

There has never been a complete study of the Tolotang Benteng Community, what is often done is research on the Towani Tolotang community. Therefore, according to the author, the Tolotang Benteng community is interesting to study because this community adheres to a social system, belief system, and religious concepts that they understand. Another thing is that some of them declare themselves to be Muslims but still apply the values of their ancestral religion in their lives, likewise they claim to be

Tolotang Benteng Muslims. Regardless of the dynamics of this community which is always plagued by cynicism and considered old-fashioned, they persist in their understanding. They still maintain their beliefs as a sign of loyalty to their ancestors.

Methods

In this study, the author uses qualitative research. A qualitative approach is a research process based on a methodology that investigates a social phenomenon and human problems. This research was conducted in Tellu Limpoe District, Sidenreng Rappang Regency. Data collection techniques used in this study were in-depth interviews, observation, and documentation. Analysis of qualitative data is typically an interactive and active process. Data processing begins with data reduction, classification, data presentation, and conclusions

Results and Discussion

Religious System of Tolotang Benteng Community

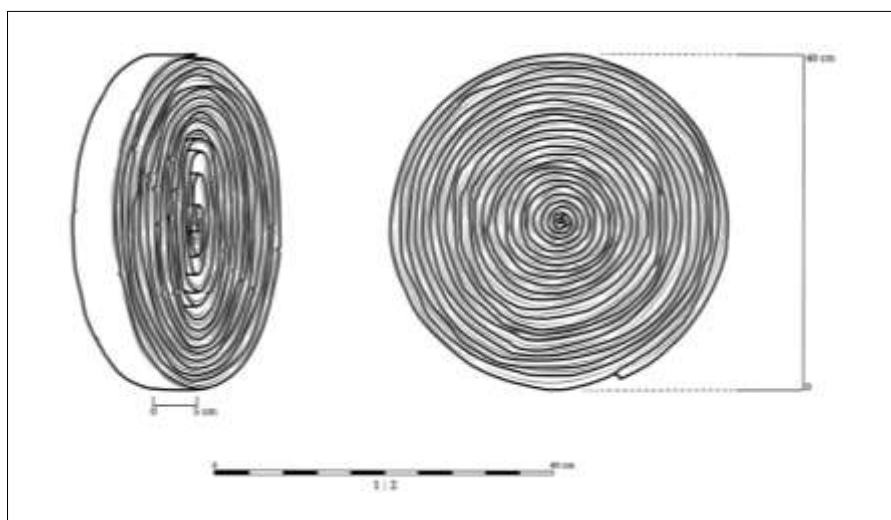


Figure 1. Sketch of Sureq Galigo Tolotang Fort Book

The Tolotang Benteng religion is a belief that has a strong influence on its adherents. This belief is passed down from generation to generation. A child is certain to adhere to this teaching if both of his parents adhere to the Tolotang Benteng teachings. There are only six religions recognized in Indonesia, namely Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, and Confucianism. In addition to the six official religions, one must choose one of the official religions as the parent religion.

Unlike Towani Tolotang who chose Hinduism as their religion, the Tolotang Benteng belief chose Islam as their religion on their Identity Card (KTP) with the aim of obtaining rights and obligations like other religions in general, without leaving and continuing to preserve the Tolotang Benteng belief and passing it down from generation to generation to their children and grandchildren. For the Tolotang Benteng community, leaving the Tolotang Benteng belief means betraying their ancestors. Ancestors have a very important position for the Tolotang Benteng community because they believe that it was their ancestors who brought and conveyed the Tolotang Benteng teachings.

Before Islamization in the Sidenreng Kingdom, the people living in the Sidenreng Kingdom, including the Tolotang Benteng group, still adhered to Animism, this was confirmed by the traditional leader Uwatta Uwa' Wawo during the interview session:

"deppa na tama selleng riolo okkoma, Toriolomi belief, iyanatu savanna Tolotang Bentenge adheres to the Toriolo lettu makkukue belief"

This means that before Islam entered the Sidenreng Kingdom, the religion practiced by its people, including the Tolotang Benteng, was Animism (Interview with Uwatta Uwa' Wawo, December 23, 2023).

The basis of the Tolotang Benteng belief teachings is ancestral heritage, as well as customs. Customs for this community are ancestral heritage that are recognized as having a noble function until now and are still maintained as their guidelines. With this situation, it is difficult to separate the customs and religious activities of the Tolotang Benteng, as in practice so that in its local wisdom the Tolotang Benteng belief is an acculturation of Bugis civilization called the Toriolo (ancestral) belief with Islamic civilization. In an interview session with Uwatta Uwa' Hamka, the leader of the Tolotang Benteng Community:

"wettunna tama sellengnge okko Kerajaan Sidenreng kira-kira tahun 1609, macciotoni idi Tolotang Bentengnge menganut ajaran selleng tapi perlu digaris bawah degaga itu yaseng Tolotang Benteng epaselleng karena alasang wajib epileh agama resmi, jauh sebelum messu ero aturang wettue, macciotoni idi Tolotang Bentenge beradaptasi tapi de'esalai kepercayaan Toriolota"

This means that when the Islamization process occurred in the Sidenreng Kingdom around 1609, Tolotang Benteng also adopted Islamic teachings, but it should be remembered that the Tolotang Benteng community was not Islamized because it was mandatory to embrace an official religion according to government regulations, but long before the regulations existed, Tolotang Benteng had adapted to Islamic teachings without abandoning the Tolotang faith (Interview with Uwatta Uwa' Hamka, Leader of the Tolotang Benteng Community, December 24, 2023).

In the Tolotang Benteng group's oath of agreement with Addaowang Sidenreng (King of Sidenreng) La Patiroi that two things must be done according to Islam, namely marriage and death, they register themselves at the Religious Affairs Office and are married by religious officials as is customary for Muslims. If one of them dies, he is bathed, shrouded (wrapped in white cloth), prayed for, and buried according to Islam. All of this is done by the village imam or an official of the Religious Affairs Office who is usually called a *pegawa syara'* or teacher. However, in the implementation of marriage or death according to Islam, it is still accompanied by Tolotang belief rituals afterwards.

"Iyaro yasengnge Tolotang Benteng najamai guru narekko matei nennia bottingngi makkotoparo iyasengnge Tolotang Benteng, tania tuh religion, tapina belief toriolota"

This means that if the name Tolotang Benteng dies, the death ritual is carried out according to Islam, as well as the wedding ritual. It is important to note that Tolotang Benteng is not a religion but rather a belief of the ancients/ancestors (Interview with Uwatta Uwa' Hamka, Leader of the Tolotang Benteng Community, December 27, 2023).

Furthermore, in an interview session with Uwatta Makkunraie, he said:

"ero idi Tolotang Benteng tuh selleng mato, nasaba narekko bottingngi nennia matei, riyassempajangi makkotoparo, engka mato menre mekkah, Ma'puasa matokki aga"

This means that the Tolotang Benteng group admits that they are Muslims, because two things are done according to Islam, namely death rituals and marriage. The Tolotang Benteng group also performs the Hajj and fasts (Interview with Uwatta Uwa' Wawo, December 27, 2023).

Continuing the statement from Uwatta Makkunraie, Uwatta Uwa' Hamka as the leader of the Tolotang Benteng community said: "Iyaro Tolotang Benteng, riolopa nariolo Tolotang Bentengnge naselleng, nasaba mangaji matoi, magguru matoi religion selleng wattunna anana, but na jama matoi ade' toriolona nene'ta. But *de'tu upesicampuri ii sellengnge sibawa ritual tolotang ee ritual*, the term is *sidappirengngi jokka*. At the rekengna yakko botting, epabotting selleng jolo narang yakko purai, the bottingna tolontang fort ritual is carried out, makkomato yakko engka mate, Gurunna sellengnge parts of epadio, ekafani, and prayed. "The part of Tolotang Bentengnge is to the land of the first lettu no ero corpse and okko land kebburue"

This means that since long ago Tolotang Benteng has adhered to Islamic teachings, since childhood they have been taught about Islam, and to recite the Koran. In addition, they also carry out ancestral belief rituals. Tolotang Benteng at wedding and death rituals, never mix Islamic rituals and Tolotang Benteng beliefs but rather go hand in hand, for example in the implementation of the wedding ritual the imam of the mosque who marries, after the event is married according to Islam is finished then continues with

the implementation of the Tolotang Benteng ritual which contains wedding prayers. Likewise with the death ceremony, the Islamic part, the teacher/clerk of the sharia' who bathes, shrouds, and prays for the body. While part of the Tolotang Benteng ritual is those who dig the grave until the body is lowered into the grave" (Interview with Uwatta Uwa' Hamka, Leader of the Tolotang Benteng Community, December 27, 2023).

Next, in an interview session with Uwa' Sulang as one of the advisors to the Tolotang Benteng community. He said:

"Anana Tolotang Bentengnge tuh, macca mangaji, massempajang, makkapala korang topa, ma'puasa to, cuman ejama to ade toriolota iyasengnge Tolotang Benteng"

This means that the children of the Tolotang Benteng group are good at reciting the Koran, praying, memorizing the Koran, and fasting. In addition, they also carry out the Tolotang Benteng beliefs inherited from their ancestors (Interview with Uwa' Sulang, December 27, 2023).

It can be understood that the Tolotang Benteng Community generally carries out worship carried out by Muslims such as reciting the Koran, praying, memorizing the Koran, and fasting. Likewise with their children. said Tolotang Benteng because until now they still practice the Toriolota teachings as a legacy from their ancestors. The customs they practice are in accordance with the heritage received from their ancestors and have become a belief system for the Tolotang Benteng Community. Just as Islam has the holy book Al-Quran as a guide to life, so does the Tolotang Benteng community have a holy book as a guide to their lives, a holy book that they usually call Sureq Galigo. *Sureq Galigo* is written in ancient Bugis lontara, its shape resembles a scroll, made of palm leaves, has a width of 5 cm, with a roll diameter of 40 cm (see figure 6 sketch of sureq galigo). This Sureq Galigo contains worldly matters and information about the afterlife.

In the interview session with Uwatta Uwa' Hamka, he said:

"engka mato idi Tolotang Bentengnge kitta ta, Sureq Galigo ri asengngi, ancient Bugis okina lontara, de'mi na pada bo'e formna, pada gulungeng, yakko isena about lino sibawa akhera, engka mato aga pamali-pamali, manu mi iye elder e mi mulle bacai isekna and even the annual ritual of pi nappa epes su"

This means that the Tolotang Benteng community also has a holy book, the Sureq Galigo, which is written in ancient Bugis lontara, not in the form of a book but like a scroll, containing matters regarding the world and the afterlife as well as pamali-pamali. Only the Elders of Tolotang Benteng are able to read the contents of the Sureq Galigo, besides that this Sureq is only issued during the annual ritual of the Tolotang Benteng community (Interview with Uwatta Uwa' Hamka, Leader of the Tolotang Benteng Community, January 5, 2024).

It can be understood from the results of the interview above that just like the Qur'an as the holy book of Muslims, the Tolotang Benteng community also has a holy book as a reference which they usually call Sureq Galigo. Sureq Galigo is written in ancient Bugis lontara, its contents are about the world, the afterlife, and taboos. The form is described by Uwatta as resembling a scroll and the sureq is only issued during the annual ritual of the Tolotang Benteng community.

Uwatta Leadership

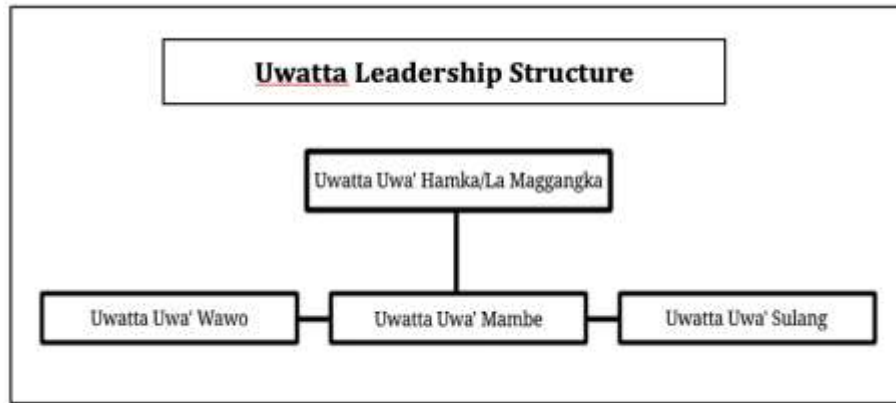


Figure 2. Leadership Structure of Uwatta Tolotang Benteng

In local communities that have a meaning of a call attached to themselves, it will feel perfect if the call is suitable and fits the person it is addressed to, especially for the Tolotang Benteng community, the call Uwatta which comes from the title We Tenri Abeng, Sawerigading's twin sister and his wife We Cudaiq, is a form of respect or title that is highly respected.

The results of an interview with one of the advisors of the Tolotang Benteng community, he said:

"riasengi uwa in general means amure, wedding mato call for urane or makkungrae, but okko my group Tolotang Benteng, Uwatta iyanatu title matanre. Using "Ta" monrinna nasaba influence pole kata anutta, puatta, punnata, ambotta"

This means, Uwa in Bugis expression means uncle or auntie, but specifically in the Tolotang Benteng community Uwatta is the highest title attached. The presence of the suffix Ta in the Uwatta call indicates shared ownership (Interview with Uwatta Uwa' Sulang, January 19, 2023).

Continuing the statement from Uwa' Sulang, Uwatta Makkunraie said:

"In Lautang village, there is Uwa assalanna, de nasembarang ri obbirengngi Uwa. Angkana pakei Uwatta, meaning epakarajai, iyasengnge e pakalebbi"

This means that in Lautang Uwa village, the term for the upper class, using the term Uwatta means honoring, glory for the Uwa-Uwa, (Interview with Uwatta Uwa' Wawo, January 19, 2023).

It can be understood that Uwa is a term of address intended for both men and women as a substitute for uncle or auntie. Meanwhile, Uwa for the Tolotang Benteng community is a term for the highest class and also the use of Uwatta is a term for the leader of the traditional leaders who are glorified by the Uwa-Uwa groups.

The main duties of Uwatta in leading the Tolotang Benteng community are as follows; (1) Providing services with full sincerity to the Tolotang Benteng community; (2) Providing advice to the community; (3) Leading directly at the Tolotang Benteng traditional council meeting; (4) Giving trust to the companion to represent at every ritual event, if Uwatta is unable to attend; (5) As the highest decision maker at every traditional ritual.

The number of Tolotang Benteng adherents currently ranges from 5000-7000 people. This number includes those or Tolotang Benteng adherents who live outside the Amparita sub-district, led by a Uwatta as the highest leader. Uwatta's position is currently held by Ir. Hamka Muin or usually called Uwatta Uwa' Hamka is 52 years old. Uwatta is selected based on Uwatta's own lineage, by looking at several appointment mechanisms and conditions. The criteria and requirements for becoming an Uwatta are seen based on the lineage of Uwatta La Panaungi, chosen based on the decision of the traditional council by looking at the characteristics inherent in him, such as being intelligent, honest, brave and consistent.

In an interview session with the leader of the Tolotang Benteng community, he said:

"There are several requirements that must be met by the candidate for Uwattae iyaregga macca na malempu warani na magetteng"

This means that the characteristics that must be possessed by the candidate for the Tolotang Benteng community leader are being intelligent or having broad insight, honest, brave and consistent (Interview with Uwatta Uwa' Hamka, Leader of the Tolotang Benteng Community, February 2, 2024).

Continuing the statement from Uwatta Uwa' Hamka, Uwa' Sulang said:

"Ero yakko yakkai Uwatta candidate yita mato pole okko lineage and nennia must na fulfill the criteria who is the best and most respected in magetteng"

This means that the process of appointing Uwatta also looks at lineage, in addition, it must meet the requirements of broad-minded, honest, brave, and consistent (Interview with Uwatta Uwa' Sulang, February 2, 2023).

It is different when the leader of the Tolotang Benteng Community dies, Uwatta cannot be buried before his successor is inaugurated. Uwatta's inauguration ceremony which The inauguration must not be more than one day, the inauguration must be carried out immediately before Uwatta's body is bathed.

"Makkuaro topa yakko for example Uwatta mate, on my father's account wattunna mate, de'na idio before elantikka became passele nah, after the puraka elantik became the leader of the Tolotang community, the fort nappani edio of my father's body"

That is, it is the same when their leader dies. Just like my father when died where his body had to be bathed immediately but before that, as his son, I had to be inaugurated as the leader of the Tolotang Benteng community to replace my father (Interview with Uwatta Uwa' Hamka, Leader of the Tolotang Benteng Community, February 8, 2024).

Based on the statement above, Uwatta in the Tolotang Benteng community is an elder and then plays a role as a traditional leader and community leader. Based on the facts in the field, the behavior accepted by Uwatta according to the recognition of the Tolotang Benteng community and especially the Tolotang Benteng traditional leaders themselves, is limited to giving respect to Uwatta as a traditional leader and elder by the Tolotang Benteng community. There are several differences from what is explained in previous books and studies that Uwatta in everyday life and during the Tolotang Benteng traditional ritual as a holy person who is believed to be a descendant of the son of the prophet Sawerigading, the facts in the field and the Sidenreng lontara study reveal that Uwatta is a descendant of La Panaungi, one of the noble founders of the Sidenreng Kingdom who came from the Sangalla Kingdom.

Adherents of the Tolotang Benteng Faith

In community life, there is a tendency for community members to trace back blood or marriage relationships to categorize whether someone is family or not. Kinship, descent, and marriage relationships shape social interactions, social groups, and the rights and obligations of each individual in a social group. Kinship in the Tolotang Benteng community is very important in determining the boundaries of their social group; the Uwatta La Panaungi lineage and ordinary people. Being born from the Uwatta La Panaungi lineage means having the inherent right to be nominated as a leader of the Tolotang Benteng community. In addition, the Tolotang Benteng community views social relations based on their positions and roles which are regulated by customs. In addition, Tolotang Benteng is classified as a simple society, where the family and society are very strong, this can be seen from the marriage ties among them. They also have a social organization that is traditionally led by Uwatta. In an interview session with Uwatta Uwa' Wawo who is also the mother of the leader of the Tolotang Benteng community:

"... yakko idi Tolotang Bentenge son, there are two social statuses that differentiate the Uwatta La Panaungi pole lineage and the Tolotang Benteng lineage. for example bedatu wettu procession mappacci engka yaseng bali botting or passeppi yakko ordinary people duappulo siddi, yakko Uwatta petappulo siddi bali bottingna, makkotoro yakko ammateang, pole kacina corpse e pole ordinary people and Uwatta are different, son, akko ordinary people eppa lettu enneng lapis kaci. Yakko among the Uwatta aruwa lettu seppulo two layers of kaci"

This means that in the Tolotang Benteng community there are two social statuses, namely the Uwatta La Panaungi lineage and the ordinary people from Tolotang Benteng. One of the things that distinguishes the social status of Uwatta descendants from ordinary Tolotang Benteng people can be seen during the

wedding and death rituals. In the wedding ritual at the mappacci stage for ordinary Tolotang Benteng people there are 21 companions for the prospective bride and groom, while for Uwatta descendants there are 41 companions. It is different with the death ritual, which distinguishes between ordinary people and Uwatta lineage from the layers of the shroud. For ordinary Tolotang Benteng people there are four to six layers of shroud, while for Uwatta lineage there are eight to twelve layers of shroud (Interview with Uwatta Uwa' Hamka, Leader of the Tolotang Benteng Community, February 10, 2024).

He said again:

"... idi Tolotang Bentenge nak detto gaga larangan meloki botting sibawa agama aga, tapi makanja ladde yakko botting sibawa sellengnge apana selleng matokki aga idi nak, yakko melo i sibawa tosiwalie (Towani Tolotang) detto aga na marigaga cuman harus pitte melo lao kenro Tolotang Benteng atau Towani Tolotang. Itu aga nak ananae okko Tolotang Benteng epassikola Agama tuh, lao aga mangaji tapi de'upungkiri nak yakko kepercayaan toriolota mopa e pake lettu makkukuwe. Etepperi aga yakko itu wae e okko pakkawaruhe engka khasia'na. ero aga Tolotang Bentengnge matanre sikap gotong-royongnya padae rupa tau"

This means that in the Tolotang Benteng community there is no prohibition on marrying people of any religion, but it is better to marry someone who is Muslim because we are also Muslims. Even if they want to marry someone from the Towani Tolotang community, they must choose the Tolotang Benteng or Towani Tolotang beliefs. In addition, children from the Tolotang Benteng community attend religious schools, study the Koran, although it cannot be denied that our beliefs are Toriolota beliefs, we also believe in old well water which has properties when drunk, and also the Tolotang Benteng community has a high sense of mutual cooperation (Interview with Uwatta Uwa' Hamka, Leader of the Tolotang Benteng Community, February 10, 2024).

It can be understood from the interview above that the social organization in the Tolotang Benteng community is divided into two, namely the Uwatta La Panaungi lineage which gave birth to the leader figure and the ordinary people of Tolotang Benteng. The Tolotang Benteng community views social relations based on their positions and roles which are regulated by custom. One of the things that distinguishes the social status of the Uwatta descendants from the ordinary Tolotang Benteng community can be seen at weddings and deaths. In addition, in the Tolotang Benteng community there is no prohibition on marrying people of any religion, but it is better to marry people who are Muslim. The Tolotang Benteng community also does not have special institutions, in general their children are schooled in formal schools and also in Islamic schools. However, it cannot be denied that their belief is the Toriolota belief or the belief of their ancestors which still exists today. Tunner & Killiam (1972) state that simple societies have characteristics of social and cultural structures such as; (1) Very strong family and community ties. (2) Social organization based on hereditary traditions. (3) Have a strong belief in supernatural powers. (4) Do not have special institutions such as educational institutions. (5) The applicable laws are unwritten. (6) Economic and social activities are carried out through mutual cooperation. When connected with the social and cultural structure, the Tolotang Benteng also have the Toriolota belief which has long been embedded as a belief and faith so that it is difficult to change and has existed long before the major religions came.

The term Tolotang Benteng consists of the words Tolotang and Benteng. Tolotang comes from the abbreviation Toriolota, To means people, Riolo means before, while Benteng means firmly maintaining their beliefs and beliefs. So Tolotang Benteng are people who are firm in maintaining the beliefs and beliefs of their ancestors, then over time Tolotang Benteng developed as a belief that is different from Towani Tolotang who are Hindu.

The Tolotang Benteng community, which is classified as a culture, has a social structure that can be seen from hereditary factors, and is used as a benchmark for awarding awards. La Panaungi who holds the title Uwatta as well as all his descendants are in the elite class with the title Uwatta who will become the leader of the Tolotang Benteng community. While To biasa is not given a place to become the Uwatta or leader, even though the person concerned has a high level of education and a stable economy.

The religious rituals of the Tolotang Benteng community, especially wedding and death rituals, involve teachers or imams from Islamic circles. While in rituals such as Tudang Sipulung, Uwatta is the ritual

leader and prayer intermediary for his community. In addition to mutual cooperation activities in organizing traditional rituals, religious rituals for adherents of the Tolotang Benteng faith mean strengthening social solidarity in the Tolotang Benteng community.

Tolotang Fort Ceremony Ritual

The ritual procession of the ceremony is the main part of all rituals and most of them are long and complicated. Interview session with Uwatta Uwa' Wawo who is also the mother of the leader of the Tolotang Benteng community.

"... the ritual ceremony of Tolotang Bentengnge ero epigauwe ekke dua lalengna sitaungnge iyanatu tudang sipulung annoreng pine and pattaungeng. while abbottingeng nennia ammateang na jama anre guru, yakko mappenre nanre ritual wajib to iye as sesembah and penginformasiang yakko ekka kalangekku melo makkebua cara"

This means, the ritual ceremony of the Tolotang Benteng Community, namely which is held twice a year, namely tudang sipulung annoreng pine and tudang sipulung pattaungeng. while the wedding and death ceremonies are carried out in an Islamic manner. In addition, the mappenre nanre ritual is a mandatory ritual that must be carried out by the Tolotang Benteng community as an offering and information when they want to hold a celebration (Interview with Uwatta Uwa' Wawo, mother of the Leader of the Tolotang Benteng Community, February 12, 2024).

She added again:

"... as a complementary media for the ritual, usually engka siri leaves, areca nuts, anreang malunrae, iya manengna ro sesaji etiwu yakko ritual Tolotang Bentengnge nak"

This means that the complementary media for the Tolotang Benteng ritual uses siri leaves, areca nuts, and delicious food (Interview with Uwatta Uwa' Wawo, mother of the Leader of the Tolotang Benteng Community, February 12, 2024).

It can be understood from the interview above that the ritual ceremony followed by the entire Tolotang Benteng community is an annual ritual ceremony that is held twice a year, namely the tudang sipulung annoreng pine and tudang sipulung pattaungeng rituals. In addition, the mappenre nanre ritual is a mandatory ritual performed by the Tolotang Benteng community as a form of offering to Deuwata Seuwae and information to Uwatta when they want to hold a celebration, be it during a wedding ceremony, birth, death, and the tudang sipulung ritual. The ritual media often used by the Tolotang Benteng community are siri leaves, areca nuts, other offerings are foods that are considered delicious as offerings such as sticky rice, bananas, and chicken opor.

Tolotang Fort Ceremony Place

Ritual ceremonies are usually carried out in places that are considered sacred by the community based on certain beliefs. As for the interview session with the leader of the Tolotang Benteng community, Uwatta Uwa' Hamka, he said:

"... okko kalanganku nak, engka tellu onroang esakralkan iyanaritu bolae, pakkawaruhe, nennia kebburuna wakilku La Panaungi"

This means that in the Tolotang Benteng community, there are three places that are considered sacred when ritual ceremonies take place, namely the Uwatta Palace, the old well, and the graves of the ancestors of the Tolotang Benteng (Interview with Uwatta Uwa' Hamka, Leader of the Tolotang Benteng Community, February 10, 2024).

It can be understood from the interview session above that regarding the place, the implementation of ritual ceremonies for the Tolotang Benteng community, especially the tudang sipulung ritual ceremony, is generally carried out at the Palace of the Tolotang Benteng leader, the old well or often called by his circle Pakkawaruhe, and the graves of the ancestors of the Tolotang Benteng La panaungi.

Cultural Values in the Tolotang Benteng Community

In community life, every form of culture will be maintained if it has cultural values that make it important in society. The cultural values of community life are in the form of social norms, beliefs, rules, and customs.

The customs that apply in the Tolotang Benteng community have been taught since they were small. This is done to strengthen the beliefs that have been inherited by their ancestors. All ancestral teachings mentioned in Sureq Galigo are preserved by always being told repeatedly by traditional leaders to their community that the Tolotang Benteng community must firmly uphold the rules and norms inherited from their ancestors. Another way to strengthen belief in the norms and customs of Tolotang Benteng is through religious rituals that are held every year solemnly. The series of rituals held by the Tolotang Benteng community is a belief that is believed to be the truth and must be accepted wholeheartedly by the Tolotang Benteng community.

Conclusion

Religious system of Tolotang Benteng Community; Tolotang Benteng religion is a belief system that has a strong influence on its adherents. The basis of Tolotang Benteng belief teachings is the ancestral heritage that is still maintained to this day. Between the customs and religious activities of Tolotang Benteng it is difficult to separate, as in practice so that Tolotang Benteng belief is an acculturation of Bugis civilization called Toriolo belief with Islamic civilization. The ancestral covenant of Tolotang Benteng with King Sidenreng La Patiroi at that time was that two things that must be done according to Islam are marriage and death. Tolotang Benteng generally perform worship carried out by Muslims such as reciting the Koran, praying, memorizing the Koran, and fasting without leaving the ancestral beliefs that they adhere to, besides that they also have a holy book called "Sureq Galigo". Uwatta is the call of the Tolotang Benteng community to their leader; Uwatta leadership is leadership that contains loyalty, obedience, and honesty as well as devotion for the Tolotang Benteng community to its leader. In the Tolotang Benteng community is limited by social status; Uwatta La Panaungi lineage and ordinary people. Uwatta La Panaungi lineage means having the inherent right to be nominated as a community leader. While ordinary people are not given a place to become Uwatta or leader groups. Even so, religious rituals for Tolotang Benteng believers mean strengthening social solidarity in the community. The Tolotang Benteng ceremony ritual which is held twice a year is called the tudang sipulung annoreng pine and pattaungeng ritual which is held at the Uwatta Palace, Sumur Tua or commonly called Pakkawaruhe, and the Ancestral Tomb where all the people will wear white.

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