

## To-Lotang Religion and Its Precept Resource

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### Abstract

To-Lotang religion is one religion that has precept and law resource clearly. Therefore, in this paper will be described some precepts and law resource of To-Lotang. It is important to be described clearly in order understood widely concerning this religion and through this paper we can know more why this belief is still exist up now. Description first is the definition of To-Lotang religion. It has definition according to linguistic terminology, social terminology and according To-Lotang religion itself. Why this religion is existed, what it is interest to human life, those are going to be described in To-Lotang religion purpose and its history. The next description is belief system. The meaning of belief, how To-Lotang precept believes that there are supernatural power inside the believers that empowered them and how to correspond to Thou, what should we do get happiness, peaceful and tranquility in their live and how to get proper place in hereafter.

**Keywords:** Religion, law and leadership

### 1. Introduction

The last description is resource of *To-Lotang* religion law. There are two kinds of law resources. Those are legal written and unwritten legal resources. The written legal is all legal existing in holy book. It is called *Lontara*, there are various *Lontara*, they regulate human life such how to choose best day to do something until how to meet and to worship to *Dewata Seuwae*. Whereas, unwritten legal are some oral suggestions that it is taken by hereditary.

The word of *To-Lotang* consist of two word. There are to, it means that people, and the second word is *lotang* which in meaning as south. Thus, in linguistic, *To-Lotang* means as the people who lives in southern. In social term, *To-Lotang* come from the king Sidenreng greeting of this people community. Each administration concerning this community, the king always call them *To-Lotang* by simply meaning as the people who come from southern due to this community believe inhabited in southern Addatuang Sidenreng Center of Kingdom of initially. At the time the center of Sidenreng kingdom was in Massepe. Finally, the people call them as *To-Lotang* people.

The definition of *To-Lotang* religion is guide line from *Sauwae* gods to La Panaungi for his family and all the people. As narrated in *Lontara* holy book that La Panaungi has been instructed directly by *Dewata Seuwae* to perform certain ritual and interacted to people based on gods instruction. In this history was described also that *Dewata Seuwae* has called this belief as *To-Lotang*. The meaning of this guidance contains how to worship to the gods complete with ritual offering for *Dewata Seuwae*. The objective *To-Lotang* Religion.

*To-Lotang* religion is the religion which believed by the believer as good guide line of life in corresponding with the other people and the god way to make corresponding and to worship to *Dewata Seuwae*. This religion precept legitimate various belief in worshiping to the gods. By means that, *To-Lotang* religion is not one of religion that inspired by *Dewata Seuwae*, the only God, but the other religion was revealed by *Dewata Seuwae* to worship and to acknowledge the oneness, through some different ritual and way to go to God.

The main *To-Lotang* religions are two matters as objectives. Firstly, to guide human being recognize *Dewata Seuwae* as the only God, because if people don't believe God, it means that they don't know their selves as the servant of God. The human being will conduct everything whatever they want unlimited. They will take action without punctuation, they will destroy the world living, while they don't conscious that they created by God and be going to go back. Through this religion, the human being can propose for blessing and forgiveness to the God, because human being could not protect their selves from wrong doing and forbidden action in basic.

Secondly, to guide the human being believe that the life is temporary, where as true life is hereafter. Our life and place in hereafter is established how far we can conduct our life in the world. Living in the world is no longer to live luxuriously, but it is enough to live simple, the main point in live is performed with *molalaleng*, it means that follow

the religion legal. As Uwatta stated that the principal of life in order to be harmony should in pairs. There are men and women, night and day. If there is life, it meaning death is available. Similarly, if in our life is luxuriously so in hereafter is suffering and vice versa. Those principles are stated as *perri-nyameng*, by simply mean that labored over firstly and then get happiness. To get truly happiness in the world and in hereafter, the human being should always obey *Dewata Seuwae* instruction and keep away God prohibition; it is called as *taumateppe*, by meaning the fortune people or faithful pious people.

## 2. The History And Developing Of To-Lotang Religion

According to the believer of *To-Lotang*, one time, when La Panaungi performed belief ritual as believed by Sawerigading<sup>2</sup>, suddenly he heard a sound magic that “Hi... La Panaungi... be stopped your ritual performing right now, jointing what would I say next, but this sound was ignored by La Panaungi so the sound repeated tree times in series, after that La Panaungi answered “Who are you in true”, subsequently the sound answering “I was your God who create the world and all aspects concerning the world, and belief I gave you as *To-Lotang* in term and this precept must be announced to your grandchild, but before you performing this precept you had to made clean yourself first”. La Panaungi stated and believed that the magic sound was God saying namely *Dewata Seuwae*.

In *To-Lotang* religion believe that La Panaung received instruction from *Dewata seuwae*, La Panuangi traveled by *Dewata Seuwae* in two places, firstly, he traveled to *Lipi Bonga*, it is the place where the people faithful to *Dewata Seuwae* assigned and secondly, La Panungi was watched the place where the people didn't perform *To-Lotang* religion legal.

After receiving *To-Lotang* precept, La Panaungi introduces and spread this religion to his family and then the other, finally this religion developed in Buginese, especially in Wani Village Wajo Kingdom country. At the time, Wani village was inhabited less more than twenty hundred and fifty families. The distance from the center of Kingdom Wajo to this villager was fifty kilometers (50km).

At the beginning 17<sup>th</sup> century. The king of Wajo titled as Arung Matoa Wajo IX and his name was La Sangkuru jointed in Islam religion and obligated to all his people to believe Islam religion too. Mostly, his people followed his instruction, but a part of his people didn't perform his instruction. The people who rejected this instruction were still believed La Panaungi precept. At the time, the King stated that whoever didn't follow Islam religion, they must left Wajo Kingdom area.

By holding out their faithful to *To-Lotang*, the believer about fifty families left their village (Desa Wani) to other country where they could be accepted. They left their native village without purpose clearly.

The head of *To-Lotang* precept at the time was I Pabbere. In their journey, they stopped in one of area namely *Perrinyameng*, Amparita, the area of Sidenreng Kingdom. In their stopping, I Pabbere as the leader of group made a confer team to met Addatuan Sidenreng King which hold by La Patiori. Before meeting the Kingdom the team must met Arung Amparita first, La Paduppai. Confer team asked to Arung Amparita, in order they could allow to inhabit in his authority area. La Paduppai stated that their request will be delivered to Addatuang Sidenreng. Finally, La Patiori King received their request with requirements, they were: 1). Sidenreng has hold Islam religion; therefore *To-Lotang* believers were obligated to follow Islam manners in conducting to marital and death ceremony; 2) obeyed and submitted t Addatuan Sidenreng Kingdom law.

Arung Amparita announced these requirements to confer team of *To-Lotang* religion and if they agreed with it, the King was going to invite you to come in palace for meeting the King directly and make agreement. The confer team agreed the requirements. Finally, they come to Kingdom palace. In this meeting, the confer team of *To-Lotang* religion and Addatuang Sidenreng King La Patiori established the agreement that have reached together. The contents of agreement were; 1) *ugettengekko beccimu utongenekko mappura onroamu*; by meaning; all your activities that your performed, under my establishing, I supported you to perform your habitual activities in your religion; 2) *Agamae ri tanre maberre*: Islam religion had to respectful and implemented (for temporey Islam legal was performed to marital and death ceremony); 3) *Ade' mappura onroe*: Sidenreng tradition must be kept hold and obeyed; 4) *Angolliko usawe, assaruko ulawo*: means if I called you, you would answer and if you governed me, I would performed immediately (those were stated by *To-Lotang* confer team to the king); 5) *Iya katoriasekku pelai janci mareppa tello, mapu pinceng papururikau*: means, (The king) if I broke out this agreement this agreement I

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<sup>2</sup> Sawerigading precept is also believed as apart of *To-Lotang* precept

would broke up like egg broken, broke up like waits down: 6) *Iya kotoriawae pelai janci, na'dengeri marunrung nakkaliari maruttung, teccoko, teccolli paddimonrianna*: means if I ignored my promises, all my works would get failure, would not get happiness in my life foreveruntil my generation also.

After the agreement, the believers of To-Lotang performed their activity gladly and peaceful in Perrinyameng area. Yet, through I Pabbere policy the believer of To-Lotang divided in three areas, firstly in a part of the believer of inhabited in Perrinyameng under I Pabbere authority, secondly, in Otting area under I Mango authority and the third, the believers inhabited in Bacukki area under I Goliga authority. Since in those areas, To-Lotang religion has been being developed until now.

In developing *To-Lotang* religion, the center of activities and developing of *To-Lotang* are Amparita area, Sidenreng Rappang Regency, south Sulawesi, Indonesia. The top leader of To-Lotang is inhabited in this area namely customary house. In reformation era, To-Lotang religion gets freedom to spread and perform their precept. Up now, the amount believers of To-Lotang more less 42.000.

### 3. Belief System Of To-Lotang Religion

In this part of study, the researcher will described some faith that believed by the believer of *To-Lotang* religion. As the religion, is should has goodness concepts. The believer of *To-Lotang* believe the existence of the only God as the Creator of universe complete with its substances, they call it *Dewata Seuwae*. *Dewata* absolutely exists and existence is impossible. *Dewata Seuwae* is the only God that could not make in line with other beings, because all beings are God creation, the God is not worldly, the God is sterna forever, the God has the great Power, to make alive all beings and make death also all the beings.

The only God *Dewata Seuwae* has meaning in linguistic as *Dewata* is God and *Seuwae* is the only one. So that *Dewata Seuwae* is defined as the only God. Frequently, *Dewata Seuwae* called as *De'watang seuwae*. In linguistic or in literal *De'* defined as no, *watang* defined as matter, *de' watang* can defined as unshaped or invisible matter. *Dewata Seuwae* can be also defined as the God as determiner of destiny. It means that the God has to be believed has power severe greater that human being, because *Dewata Seuwae* can create the seven levels of the skies and create the seven stratum of the earth. *Dewata Seuwae* is existing in the top place. But, *Dewata Seuwae* can be felt closely to Thou especially the faithful and obedient people.

The believers of *To-Lotang* believe that the God *Seuwae* always see and pay attention to all action of the human being. The human being should attempt to do their activities that not contrary with the religion precept. Human being should exist in worshipping to the God in terms certain ritual offering and worshipping inside only. But, ritual worshipping or offering ceremony, the believers of *To-Lotang* cannot perfordirectly to *Dewata Seuwae*, but it should trough religion agent namely *Uwa*. The believers believe that if the worship is not enough *Uwa*, the worship will be denied. Only *Uwa* can relate directly to *Dewata Seuwae*, whereas the other believers give totality to *Uwa*.

The believers believe that *Uwa* as representative of *Dewata Seuwae* in universe. Offspring of *Uwa* was started since La Panaungi chosen as the agent of *Dewata Seuwae* and the first man who elected to receive *To-Lotang* religion precept. In religion perspective, La Panaungi is prophet for the believer of *To-Lotang* religion or in Buginese terms La Panaungi is called as *suro mateppe'na Dewata Seuwae*. It means that the slave of *Dewata Seuwae*, the only God. As stated before that La Panaungi received *To-Lotang* precept, he was traveled in hereafter to be watched human being condition that when they were alive always perform goodness. They were placed nice place or in religion term is heaven. In contrary, the human being not performed religion legal, they were tortured.

La Panaungi was reproduced; the believers of *To-Lotang* religion believe that the *Uwa* are La Panaungi generation directly. In the words, they are grandchildren of La Panaungi. Through this faithful, all the statement, utterance of *Uwa* interpreted as God saying. *Uwa* Sikenna ever said that the *Uwa* is *Punggalataala mallino*, by mean the God in the world.

The believers of *To-Lotang* religion believe doomsday (*lino paimeng*). Hereafter life will be really determined by implanting of religion precept when they were alive. The *Uwa* also establish the believer class position in hereafter. But, the most important for them is how to get *pammase* (the mercy and forgiveness) of *Dewata Seuwae*, so that they can have happiness forever in hereafter.

Lontara holy book is the book that believed by the believer of *To-Lotang* religion as the holy book. They believe that variety of the precept which was received by La Panaungi came from *Dewata Seuwae* recorded and saved partly in

the Lontara holy book.

#### 4. The Law Resource

*To-Lotang* religion is the religion that has law resources. Those are written and unwritten law resources. The written law is Lontara. Named as Lontara because the writing of holy book first was written on palm leaves. At the time, the written pen used was sharp stick, it was called as *coboq* or sharp needle that chopped surface of Lontara leaves. Unwritten law is suggestion from forefather who only suggested by oral hereditary especially to religion agents namely from the agents to their children who inherited position as religion agent. They are the Uwa.

In several of Lontara kinds, there are Lontara consist of guide line or direction to a social activities namely *kutika* Lontara and *bilang* Lontara. *Kutika* Lontara is the Lontara which contained about the good time and the bad time such as the good and bad days, the month and their year good and the bad one. Whereas Lontara is the *Bilang* Lontara that can be as guide line to know the good and the bad schedule uniquely about agriculture activities such as the good time to do activities in the fields, plant time first for paddy, and this Lontara also showed how to solve agriculture problem, such as the plant was attacked pest.

Latief (2005) stated that in Lontara *kutika* described the time classification of time. Those are *esso* (days), *uleng* (month), *taung* (year). In all day and night there are time which should be known so than can choose which one the good time and the bad time.

In month establishing, one month consist of 29 or 30 days. The name of days are *masuare*, *bisnong*, *sirri*, *barahamang*, and *kala*. These name unpopular right now. But, the name of days recognized now as *ahad* (Sunday), *senen* (Monday), *selasa* (Tuesday), *araba* (Wednesday), *kammisi* (Thursday), *juma* (Friday), *sattu* (Saturday). Mean while the means of month that consist of twelve months, see Table 1.

In one day there are some part of time that can be as guide to choose and establish a good time correctly for doing activities or performing certain ceremonies. The days such as Sunday, Monday, Wednesday, and Friday are good day and Saturday unique is the best time to sail that coincide with the 17<sup>th</sup> moon rise or the night of 14<sup>th</sup>. Thursday is bad day because the phonetic of this day similar *selasa* and if it is interpreted to Buginese language means that incomplete or imperfect. To know exactly about the good times, the people should open the guide line that called to *kutika*.

The *kutika* is consisting in various pictures similar with astral picture in the sky and the other pictures can be as the sign determining of time. The astral picture is categorized according to *rekeng* or *bilang* (prediction). There are six of *rekeng* (prediction), they are *rekeng eppa* (four prediction), *rekeng lima* (five prediction), *rekeng pitu* (seven prediction), *rekeng aruwa* (eight prediction), *rekeng asera* (nine prediction), or *rekeng seppulodua* (twelve prediction). In establishing each of *rekeng* day or *kutika* assigned *nomoro* (number), *hurufu* (letters), dragon. Therefore, we can find frequently such as *esso naga* (dragon day), *uleng naga* (dragon month), *taung naga* (dragon year), *naga jang* (the good time direction) and *naga pasak* (good day market). The signs of letter, number, day name, and dragon predicted to establish the best day to start activity. The good days or the bad days are on the three unities until twelve days (*rekeng tellu*, *rekeng eppa*, *rekeng lima*, *rekeng enneng*, *rekeng pitu*, *rekeng asera*, *rekeng seppulodua*). The good days is called as *madeceng*, *makessing*, (good) and *maupek* (lucky) hence most important to perform activities in those times.

There some terms in good time and bad time. The time is called *madara'* or *ujuk* time, it means less good because through this time can blood incident, misfortune, and even death. The time terms as *lobbang*, it means empty, zero. If the people perform activities in those times, those made misfortune and even loses. The fortune times are *mallise* in term, it means full. If the people perform their activities in those time, they will get fortune, easy to get fortune, successful in business, the best time for marital ceremony, the best time to plant paddy, inhabiting the house firstly and so on.

There are also *kutika* that use human being sign to determine the time, which one a good time. The human pictures without head, body without legs, full body in various colors to make difference meaning. Icon or human body without head called as *ujuk*, it means not any lucky, or the death will occur. If some one go to the battle in this time may be concluded that he will die.

Some terms or interpretations are stated above is the content and explanation about *kutika*. In addition, there are different manners or guide line to establish a bad day. It as called as *nahasek*. In *nahasek* day, the people should not

to do the work because in this day believed can give misfortunate, unlucky and it can invite great disaster. There are some kinds of *nahasek*, they are: firstly, *nahasek pitu*. It is the seven days of misfortunes. Forecasting starts in pertaining to the moon rise. The unlucky days in forecasting are 1) in the first night of moon rising, in Buginese terms is *siwenni ompona ulengnge*; 2) in the third night of moon rising, *tellu ompona ulengnge*; 3) in the ninth night of moon rising, *asera ompona ulengnge*; 4) in the nineteenth night of moon rising, *seppulo asera ompona ulengnge*; 5) in the twenty ninth night of moon rising, *duapulo asera ompona ulengnge*; 6) in the night of the first day in Muharram (the month of the Muslim year), 7) in the first day of month of one year cycle, up the first day of Muharram next year, *naomporingi Muharram*; 8) in the Wednesday night each month, *cappa araba*.

Secondly, *nahasak uleng* (monthly unlucky), it is the first night of a new moon rising in one year cycle. For example, if *Kamariah* moon rise in Tuesday night /day in the first rising, so whole Tuesday in one month include *nahasek* day. Therefore, it is not recommended to do activities in the first time. Thirdly, *nahasek taung* (year misfortune). It is in the night or day rising of first day in Muharram. In the first day in Muharram is believed as “hot day”, it means needs blood or blood out. Fourthly is *nahasek pallopi* (misfortune of fishermen). It occur if the first moon rises in Sunday or Sunday night so in this time may be occur: 1) typhoon wind on August 17-20; 2) *angina tanrae*, the typhoon wind will occur in August 15; 3) *barabunna manue*. Typhoon wind may be occurring to the sea in October 10.

Kutika or guide line through astral sign in the sky can also as an instrument to establish which one the lucky or unlucky days. It is called *panarang*, it means the people who has ability to see the stars position in the sky so that people can forecast weather. Each of star in the sky has specific meaning that it can be used to establish the time when the first time for business, economical activities, traveling and ritual. The fisherman who goes out to sea should pay attention astral position and when he is in the sea. Commonly, if the stars twinkle, it means that typhoon wind will occur so that the fisherman should postpone his activities in sea and vice versa, if the star in the sky does not twinkle; it means the weather is good so that the sailing can be conducted immediately.

Some stars (*bittoeng*) in the sky can be a sign to establish weather condition, they are; 1) *bittoeng tanra tellu*, it means the star consist of three stars. If this group appear in eastern the typhoon wind may be occur; 2) *bittoeng woromporong*. If this star group appear in the eastern, abundance fish may be occur and easy to get. Yet, if this star over the people head exactly, it means typhoon wind may be occur; 3) *bittoeng manu'lai*, it mean cock. If this star appear in southern, it means down or morning day be going to start; 4) *bittoeng bawi*, it means pig star. If it appears in eastern lessening fish may be occur; 5) *bittoeng eppang*, it means “lame” this star appear in southern and if it is hidden in dawn time rise exactly, it means that flying fish reproduced; 6) *bittoeng tobalu*, it means “*tobalu*” star. These star appears in southern and if the star appears 180 degree perpendicular in summer, it may be typhoon wind will occur, but if it appears perpendicular only, it means as an assign typhoon wind is end immediately; 7) *bittoeng lamuru dan bittoeng mangiweng*, it means *lamuru* fish stars and *mangiweng* fish star. These star often appear in south east asd if these stars appear, it means there are fish abundance in the sea and easy to get. (For example as attached).

The next are *pabbura Lontara*. *Pabbura Lontara* is Lontara that it described various diseases and how to cure. In general, this care system was performed taken from in various plants, and then processed and it they become medicine. In other hand, there is other manner to cure by reading magic formulas. They believe that by saying it, disease may be cured.

Lontara book of the To-Lotang believer is the holy book. In underline, there are four kinds of Lontara holy book in major whose the believers, especially for religion agents namely *Uwa*. They are 1) *Mula Olona batara Guru, Massaliangngi Ajusenkono Sissattae Mae Riwaka holy book*. This holy book describe about the great plan of *Dewata Patatoe* where placed over the earth (sky) to place life things in the mid world namely the earth which in uninhabited; 2) *Ritebanna Walenrengge* holy book. The holy book describe about peculiarity and excellence of *Walenrengge* wood that it was cut by the obeyer of *Sawerigading* to be a ship. Subsequently by using the ship, *Sawerigading* was toured around the world, and even around the universe; 3) *Taggilinna Sanapatie*. The book describes situation change and the earth conditions to be zero due to destroyed and replace the first human being in the earth; 4) *Appangenna Agama To-Lotangnge*. The holy book describe about the origin of To-Lotang religion and instruction worship and prohibition religion.

In other hand, there is also guide line that it is called as *pemmali*. *Pemmali* means prohibition to do something. Atho (1985:22) described that the prohibitions (*pemmali*) relate to time, direction, food, season, and pregnancy, or infant occasionally. For example, *pemmali* or prohibition relate to the time and direction are 1) the people should not get up



late, because if they get up early in the morning and open their window and door home before dawn is rise, those will cause easy to get prosperity in much or doing something always successful; 2) don't go out home if your first step don't match with your breath; 3) in certain night, the people should not sleep earlier; 4) if in traveling see a black snake, rabbit or black bear, the travelling should be cancelled and go back to home; 5) in specific time, there is a term which the people called as *bilang tellu* (the third). It means go to certain direction not allowed because it must be met "big dragon" and "small dragon" mouth where their mouth and tail always fluctuate on the time changing. A child is not allowed to perform strip face the dragon mouth because he/she is swallowed up by dragon or someone is not allowed to go similar direction with the dragon tail because he/she will be whipped. Each people should attempt to the middle. For example, in Saturday, small dragon faces to the northern, therefore, someone is not allowed to perform trip to southern because he/she is facing the mouth of dragon. Hence, he/she should take the trip to western or eastern; 6) prohibited to fall down paddy from *rakkeang*<sup>3</sup> (*lengkayang*) in the night because the paddy take a rest in the night and performing worship and pray for all human safe who take them well.

There was a tale in the past; a family didn't take paddy well in its *lenkayang* as surely. The family didn't pay attention well to them and replace to down from *rakkeang* in the night. Consequently, the paddy was cry and asked to God in order to the family got punishment due to their action to them, subsequently, the paddy was in *rakkeang*. *Rakkeang* is a part of house in bottom of the roof, in Buginese, this space is used as paddy storage place after cropping. The traditional house of Buginese is the house stage, it consist of three levels, those are upper, middle and lower level disappear and finally, this family to be poor. In addition, the paddy in the field didn't grow and disaster attacked this family; 7) *pemmali* (forbidden) to say certain words in specific place and time, such as when take sailing, they are forbidden to use word "fire", nothing. These words must be replaced by word such as '*tampora*' and '*masempo*'. The fishermen are not allowed to say "there are a lot of fishes are catching so all of fish to be decayed, because we are not able to process". Or saying "I don't want to go fishing anymore, because it only waste the time". *Pemmali-pemmali*, (prohibitions) concerning the fisherman is written also in Lontara that state that: "forbidden to use *pabbise* (*dayung*) as a stick and *napanguluna napalele riyolo* (its handle face in front). When take *mattolo bale* (bind fish storage), don't hold rope in the end other. If you want to open *pattolona* (binder) by beating only in suggestion. Before binding of storage, he/she should blow fish mouth. Fairly in sharing results. Don't be stingy if some snatching away to the other right, so that there is misalignment to customary as performed since a long time.

The fishermen should obey those prohibitions as state above, because if they breakout, they absolutely get *abala* (great disaster) ad their income will not increase and even get down. The fisherman not only attempt to keep these prohibition but also they should give ritual gift as offering to the being who has great power it Sumpanna Minange (the gate river) namely Nene' Duro. Nene' Duro is believed as the guardian and the owner of whole fish. If the fish disappear, the fishermen ask to Nene' Duro. The fishermen take gathering and bring offering for Nene' Duro. The oldest fisherman will recite praying.

*Pammali* or prohibition concerning food and paddy, for example: 1) don't get off paddy from the storage namely *rakkeang* without using clothes or don't get paddy from *rakkeang* if there is a cat sleeping seed, if these was conducted will cause baffling in the next harvesting; 2) after spreading paddy, the farmer was forbidden to eat rice while standing or walking in house because wither the seed that has been seeding; 3) forbidden to take firing wood under the pan, because it makes paddy plant become withered or their leaves to be red; 4) while cooking rice don't swirl by using *suduk* (spade) because the plants will be attacked by pest.

*Pemmali* or prohibition about the farmer attitude or whatever should be done by a farmer has been described in Lontara as follow; if you want to start to perform farming activities, you should understand the nature and attitude of land where you take planting of paddy. You surely study the natural indications and also calculation the good and bad days. Don not just participated to the rice field, you should have known if rainy and dry seasons came. If the rice seed pay for empire heirloom fields have been made seeds germinate, then you don't play the kites (*muattimo-timo*), in addition you don't play bo-peep (*massallo*), don't play the stealth (*mabbeleng-beleng*), don't play *kaddaro* (coconut patella), don't play logo (*mallogo*), don't play gasing (*maggasing*), and don't spread out in the sun to dry of the red yarn (*wennang cello*), because whomever make these then the rice leaf will be yellow. And as its bidder, the red yarn must be burned, then take the dust and to dissolve to in water, pass spot to your rice. Don't make again

<sup>3</sup> *Rakkeang* is a part of house in bottom of the roof. In Buginese, this space is used as paddy storage place after cropping. The traditional house of Buginese is the house stage, it consist of three levels, those are upper, middle and lower level.

spread out in the sun to dry of the stress yarns like net (*wenang lanrak*). Don't put out the fire in your kitchen, you the large water jar (*bempamu*) would not until empty. Don't pour the hot water directly to land, because if you do that can result your rice to be pale. Furthermore, don't you use the iron stick if go to central of the grass plain or rice field, because he Sangiangserri like baby. Always conduct *tudang sipulung* (meeting) on field center before planting the rice started. When harvest have produced and the rice have been increased to *rakkeang* or top floor, then community lively sit down on baruga to conduct the expression of gratitude to God that the perform process agree with Biginese public culture and traditional and To-Lotang follower especially.

*Pammali* or prohibition related with a girl as safety for expressing a baby. For example: 1) women may not alone the both in the room or go out; 2) women don't sounded off her voice or don't laugh uproariously; 3) a women, especially girl don't sit down on the staircase or don't sing at moment to cook the rice, because they can too cause to get husband the old man; 4) if is being the pregnancy, don't kill to the animal, because it will cause baby to death in fetus their mother, except to butcher the animal to be eaten; 5) the pregnancy women don't sit down in front of the house, or to bind the bag or likewise because can to make difficult with express; 6) a pregnancy women may not eat the octopus due to might cause the twin baby; 7) a pregnancy female may not call down or make a crack the deformity people because express the deformity baby too; 8) the pregnancy female must awake up earlier and go out to walk so that easy for expressing; 9) if wish express, the pregnancy female is suggested to cleave the dry coconut in order to the baby can quick out from the mother's uterus, respectively.

On other hand, description above, any instruction from ancestors can also be used as orientation in the daily activity so that can successful. In Lontara book said that there are four terms must be owned by person in order to get the love reply each other, inter-alia: 1) a person always expresses the pleasant word to his/her self; 2) a person conducts the activity agree with his/her self; 3) a person conducts anything in other to hope the retain and answer from *Dewata Seuwae*; 4) in the daily activity always lower our self, in the interpretation always act for properly and obtained fair and honest, respectively. Meaning if a person wants the welfare, peace, life peaceful, then deservedly he capable keep the life balance in various aspect. The deed of the properly, justice and fittingness, life balance is a blessed deed of the *Dewata Seuwae*.

Related with important a man make a benefaction, in Lontara said that "Hey a man, should you avoid the despicable and deny deeds because that these can result livelihood will go along from you. In Lontara said, anything should be done to make easy and conducive the livelihood, inter-alia: 1) be honest to our self, be honest to each other between man and to other the living thing; 2) do pinch between forefinger and thumb yourself, before you do to other people; 3) remember to God, before you beg most the livelihood to Him. At specially time, livelihood down and be shared i.e. the earlier morning, afternoon, and mid night or toward enter of the morning. At this time is the good time to beg to Him. We always calm our heart and our think, in the daily life isn't easy offended and don't angry because can make the other people don't like to our self, so that it can decrease estrange our livelihood.

Then many things need be conducted so that our livelihood to be permanent in our handful, inter-alia: at the down time rise, quicks, you open your home door and don't be beaten the other people to open your home then after open your door, go out from your home.

When you go from your home the first be conducted your foot and be touched your hand, then take it, because that a good your livelihood, but don't take if own the other people. In addition the advice, there are also many advice need to be cleared the track related with our livelihood i.e. people have a envy character to as well as a man and the one being the living; man like sleep at afternoon that is around the night; man many told but don't evident with action; the people like angry without casual.

## 5. Leadership Of To-Lotang Religion

In performing To-Lotang religion have been concrete the leadership structural mechanism. High leadership told Uwatta or Uwa battoa, placed on Amparita as activity central of To-Lotang. This highest leader was prepared one exclusive home and whom to be Uwatta will lie and occupy the house. Uwatta have full responsibility to all follower To-Lotang, like for performing the annuity charity ceremonials as well as related with various the world life. Handing periode of the authority as Uwatta is lifelong. It means during the Uwatta still life, he have always worked to run his job as highest religion agent. But then, if Uwatta dies following he will be changed by other Uwa-uwa generation, because Uwatta position only may be changed by Uwa decline, might not the position taken by the ordinary community. Before Uwatta was buried with be performed the discussion must be atteded by all Uwa from

various areas to establish the Uwatta successor. It means before Uwatta is buried have been one person as uwatta successor.

Uwatta is administratively most highest social stratification than uwa, but they are same from stratification nibility. Uwa can be relating with Dewata Seuwae. Uwa also can guide the rituals, to accept the offering of flower or food (naenreki nanre). Every Uwa have member of a religious community as individual follower.

Their followers have the duty to bring the offering of flower or food (mappenre inanre). If he want to conduct the tribute to Dewata Seuwae. Group Uwa life on fewsub-district and village, but also they live in Amparita. In every district must not only one Uwa, even available some Uwa. According of determining of the To-Lotang people some as follower to each Uwa were establish based on the legacy than their ancestor. It mean now only to follow what have been done by their parents ago, such he as Uwa decline or he is just follower. If his parent pervious only as the customary community, than by hereditary until his posterity to bring of offering of flower or food (to spirits) to Uwa house. And contrast, if their parents ago as a person of the Uwa deline, then until their posterity unchanged as Uwa. It means every Uwa to know their followers and contrats. If he want to conduct a ritual heal to Dewata Seuwae, he must bring offering of flowers or food to house their Uwa, because only Uwa that can be relating with their God.

Way the act of determining uwa in a family is based on the Uwa person interest and skill i.e. how long he know and apply the teaching of To-Lotang religion in daily. For example, if someone Uwahave five child the both of son and daughter, then one from they are choosen by their father to hand Uwa naenreki inanre for changing the father's position. If their father have established the one child, then only have been chosen have the right to become agent to dedicate offering of flower or food to Dewata Seuwae with term *naenreki nanre*. While four other his child have not the right accepted one as agent to Deawata Seuwae. But they socially in permanent be subjected like Uwa i.e. respected and called as Uwa. And if any the social activity, for example, conducted the married party then they are placed on the state closely to the other some Uwa.

## 6. Conclusion

Based on the description as stated above, may be concluded that *To-Lotang* religion has a number of written and written legal. Written legal is available in holy book, Lontara, and consist of some kinnds, such as it regulate human life, how to choose lucky days concerning their life activities until how to worksip to *Dewata Seuwae*. Unwritten legal is speech suggestion that keeping hold by hereditary.

Implementing of *To-Lotang* religion consist ot two matter as viewed, those are firstly, ti guide the human being to *Dewata Seuwae* in reorganization as the only God, secondly, to guide human being to believe that the life in world is temporary only, the really true life is hereafter. The position and place where placed in hereafter will be established by how t perform life in the world. To live in the world, the human being is order to take thier life luxuriously, it enough to live simply. The life principle in order to be harmony should make everything in pairs namely *perri-nyameng*. It means that take struggle first and then happiness will come true.

*To-Lotang* religion precept believed that the God is only one named *Dewata Seuwae*. Believing that *Dewata Seuwae* delegated La Panaungi as the receiver and carrier of To-Lotang religion. The religion agent is Uwa taht the believers believe that Uwa as the representative of God in the world. The believers of To-Lotang religion believe doomsday, hereafter (*lino paimeng*). The hereafter condition of some one will be really established by religion implementing thas has been performed when they were alive in the world. Uwa-uwa esrablish also the position or level in hereafter. But it most important and expected by all the To-Lotang believers are how to get *pammase* (merciful and forgiveness of God) from Dewata Seuwae, so that he/she can get happiness forever in the hereafter.

In leadership administration, the top leader are Uwatta. But, in nobility level and his psition in society and in front of God, Uwatta similar with the other Uwa. The position of Uwa is a life time. Each of Uwa has a special believer.

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**Table 1.** Name of months and their meaning.

1. <i>Nagaangin</i> : January	7. <i>Sujiwi</i> : July
2. <i>Palagunai</i> : February	8. <i>Pacciekai</i> : August
3. <i>Bisaakai</i> : March	9. <i>Pociayai</i> : September
4. <i>Jettoi</i> : April	10. <i>Mangasierrai</i> : October
5. <i>Sarawanai</i> : May	11. <i>Mangase'tiwi</i> : November
6. <i>Pe'dawaranai</i> : June	12. <i>Mangalompai</i> : December

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