

# The Concept of *Pappaseng Tellu Riala Sappo* in Preventing Incest Behavior through a Multicultural Counseling Approach

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## ABSTRAK

*Pelaksanaan penelitian dalam artikel ini didasarkan pada banyaknya kasus-kasus inses yang terjadi di Sulawesi Selatan, bertujuan untuk memberikan gambaran bagaimana eksistensi pappaseng "Tellu Riala Sappo" dapat dijadikan upaya pencegahan timbulnya inses di masyarakat Bugis Sulawesi Selatan. Metode yang digunakan ialah metode studi kasus dengan jenis pendekatan kualitatif. Teknik pengumpulan data menggunakan teknik wawancara dan studi dokumentasi. Analisis data dilakukan dengan beberapa tahap yaitu reduksi data, penyajian data, dan kesimpulan. Serta melakukan validasi data dengan menggunakan triangulasi data. Dari hasil analisis data yang dilakukan maka diperoleh hasil bahwa (1) terjadi fenomena inses di masyarakat Bugis Sulawesi Selatan. Kasus inses yang terjadi sebagian besar dilatarbelakangi oleh kurangnya pengendalian diri pelaku dan pemahaman agama sehingga tidak dapat menahan hawa nafsu. (2) Eksistensi Pappaseng Tellu Riala Sappo di masyarakat Bugis Sulawesi Selatan hanya dikenal oleh sebagian masyarakat saja dan (3) Pappaseng Tellu Riala Sappo mengandung nilai religious dan self-control (Siri') yang dapat mencegah timbulnya perilaku inses di masyarakat Bugis Sulawesi Selatan.*

## ABSTRACT

The implementation of the research is based on the number of cases of incest that occurred in South Sulawesi. The research aims to provide an overview of how the existence of pappaseng "*Tellu Riala Sappo*" can be used to prevent the emergence of incest behavior in the Bugis community of South Sulawesi. The method of this research is qualitative approach through a case study. The data collection consists of interview techniques and documentation studies. The Data Analysis was conducted for several stages. It consists of data reduction, data presentation, and conclusions. The performing data validation b using data triangulation. The results of data analysis point out that (1) the phenomenon of incest occurs in the Bugis people of South Sulawesi. Most of the incest cases that occur because of the perpetrator's lack of self-control and religious understanding, so that they cannot contain their lust. (2) The existence of Pappaseng *Tellu Riala Sappo* in the Bugis community is only known by some people, and; (3) Pappaseng *Tellu Riala Sappo* contains religious values and self-control (Siri') that can prevent the emergence of incest behavior in the Bugis people of South Sulawesi.

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## INTRODUCTION

Sexual violence in Indonesia is increasingly taking various forms. One form of sexual violence that annually becomes a public concern is incestuous behavior. Incest is a sexual relationship that occurs between two people who are related by blood, such as a father and his daughter, a mother and her son, or between siblings (Andari, 2020).

Based on records of violence against women catahu (2020), Violence against Girls (VAW) jumped to 2,341 cases from 1,417 the previous year. The increase from the previous year was 65% and the most common cases were incest cases and added with cases of sexual violence (571 cases). These incest cases were found from various regions in Indonesia, including the province of South Sulawesi. As happened in mid-2019, there were at least two cases of incest that were revealed in South Sulawesi and became the talk of the Indonesian people. Both cases occurred in Luwu and Bulukumba districts. From these findings, it can be seen that one form of sexual violence that needs the attention of the government and the wider community is incest.

According Gutomo (2020) there are several causes or triggers for incest, the roots and causes are none other than the influence of structural aspects, namely the increasingly complex situation in society. In addition, other factors that can cause incest cases are the lack of religious understanding, uncontrolled sexual appetite, lack of sexual knowledge from the perpetrator and victim and the lack of application of morality, social and cultural values in the family. Incestuous behavior can occur anywhere and anytime. Especially in the current situation, the incest cases revealed in Indonesia may only be a small part of the incest cases that have not been revealed or have not been reported. However, this act still should not be left unchecked because it will have an impact on the lives of the perpetrators and victims in the future. This is in accordance Andari (2020) which states that if this event continues, it will cause chaos in moral life and can further dull the human conscience..

In fact, the Bugis community has its own approach to preventing negative behavior, including preventing incest. The Bugis community approach is through pappaseng. Teng (2017) pappaseng are moral messages or advice from parents to their children and grandchildren. One of the pappaseng that is considered an effort that can prevent incestuous behavior is *Tellu Riala Sappo*, which has been taught by Bugis ancestors, for generations. In fact, many people do not apply the pappaseng, causing negative behavior in society, one of which is the emergence of incestuous behavior. Based on this, researchers consider it important to avoid or prevent incestuous behavior, by applying Bugis Pappaseng, namely "*Tellu Riala Sappo*" as a solution for the Bugis community or tribe in South Sulawesi to be used as a foundation for life in order to be able to instill spiritual values and morality in their lives. Therefore, the purpose of this research is to recognize and understand how the incest phenomenon in Bugis society, the existence of Pappasang "*Tellu Riala Sappo*" in Bugis society in South Sulawesi and how Pappasang "*Tellu Riala Sappo*" can be used as an effort to prevent incest behavior.

This article is expected to contribute to existing research and become an additional reference for further research related to the phenomenon of incest and Pappasang *Tellu Riala Sappo*. This research is unique because it can provide culture-based preventive efforts or local wisdom in preventing incestuous behavior in the Bugis community of South Sulawesi through Pappasang *Tellu Riala Sappo*. According to Sikki, dkk (Nurhaeda 2018) stated that pappaseng needs to be preserved as a form of obedience of the Bugis people to their ancestors. So, besides being able to provide incest prevention efforts, it can also be a form of preservation of South Sulawesi Bugis culture. In brief, this article consists of three parts. First, it discusses the phenomenon of incest that occurs in Bugis society, South Sulawesi. Second, the existence of Pappasang *Tellu Riala Sappo* in Bugis society, South Sulawesi. Third, it discusses how pappasang *Tellu Riala Sappo* can be taken as an effort to prevent incestuous behavior in the Bugis community of South Sulawesi.

## METHOD

This study chose a data collection location at the *Watampone* Correctional Facility Klas II, Callu Village, East Tanete Riattang Subdistrict, Bone Regency, South Sulawesi Province. The choice of location was based on the consideration that there have been several cases of incest in Bone Regency. The method used in this

qualitative research is a case study method that aims to analyze in depth a particular event/case. Data collection was carried out through in-depth interviews and documentation studies with predetermined informant criteria, namely 1) Incest perpetrators, 2) The general public in the neighborhood around the incest perpetrator, and 3) South Sulawesi cultural informants.

After collecting data from interviews with informants of incest perpetrators, people in the neighborhood around the perpetrators and victims of incest, as well as informants of South Sulawesi Bugis culture and documentation studies "LITMAS results report" related to the development history (psychosocial) of the perpetrator, social relations with the community, background and chronology of incest events, especially the condition of the victim and the family's response to both the perpetrator and the victim of incest. After that, the researcher continued to analyze the data using table-back analysis by compiling the data obtained in the form of narrative text, after all the data obtained was summarized, then continued to review the data and draw a conclusion related to the problem under study. Then how to validate the data using data triangulation. Data triangulation according to Susan Stainback (Sugiyono 2017) states that the purpose of data triangulation is not to find the truth of the phenomenon under study, but to increase the researcher's understanding of both the data and the facts found.

## RESULT AND DISCUSSION

The findings of this study are divided into three with reference to the formulation of existing problems including.

### A. An Overview of the Incest Phenomenon in Bugis Society in South Sulawesi

In answering the first research question, data was collected through interviews with several informants to obtain data showing that incest has occurred in the Bugis community of South Sulawesi. Incest cases that occur are mostly motivated by the lack of self-control of the perpetrator and religious understanding in restraining their lust so that they continue to commit incest. This is evidenced by the results of interviews with perpetrator informant 2 PT "Of course it is prohibited because it is very wrong behavior (8)", "I also could not restrain myself and restrain my lust so I wanted to do it" (interview informant 2 PT, July 6, 2021). In line with the results of the interview, the perpetrator informant 3 RT said that "What pushed me to do that was my lust (1)" (interview informant 3 RT, July 6, 2021). This is also in accordance with the results of research by Wirayatni et al., (2021) stated that the factor that causes incest is the parents' difficulty in controlling their sexual urges. These forms of sexual urges include fantasizing, the desire to touch and commit immoral acts (Kurniawati et al., 2018).

Based on the results of case documentation by Litmas, the perpetrator informant 1 BP confirmed the incestuous behavior he was accused of, so he was involved in a child protection case because he could not restrain his lust or lack of self-control. Another factor is the lack of understanding of religion so that he is unable to control himself "The client responded that what he was accused of was true", "the background of the client being involved in a Child Protection case because he could not restrain his lust" (documentation of the LITMAS report, July 7, 2021). In line with the results of research by Andari, (2020) the factors causing incest behavior do not stand alone or singular but are an accumulation of various problems of poverty, lack of knowledge, especially religious knowledge, maintaining noble lines and family assets, and isolation from the community environment. In addition, cultural changes in society are increasingly modern and social conditions that are so dynamic are factors that cause the development of incestuous behavior in the Bugis community of South Sulawesi "behavior and cultural changes that are increasingly modern and also because today's social conditions are increasingly dynamic and most people find it difficult to find a partner so they look for people or sexual opponents from those closest to them (9)" (interview informant 5 Makassar Bugis cultural expert AM, July 16, 2021). In line with the results of Ohy's research (Ohy, Kawung, and Zakarias 2020) that social changes in modern society result in changes in mindsets and patterns of action that are low in religious aspects. The low religious aspect certainly contributes positively to sexual deviance (Rakhmawati 2018).

The attitudes or feelings experienced by the perpetrator after committing incest are feeling guilty, experiencing regret and worry, which makes the perpetrator withdraw from his environment. This is evidenced from the results of interviews with the perpetrator informants "there is a feeling of worry and fear (9), why did I do that. Especially to my own child (10)", "just meeting people I always look down which is a sign that I am very ashamed (11)" (interview informant 3 RT, July 6, 2021). Incest behavior, apart from being unjustified, is also a behavior that has a considerable impact, the perpetrator can receive punishment or social sanctions, and the victim can experience psychological trauma, this is evidenced by the results of interviews with informants from the general public IR "if you commit incest, you will definitely be ostracized by the community (4)", "and the child or victim will definitely also experience mental disorders (5)" (interview informant 6 general public IR, August 7, 2021). In line with the results of research by Zahirah et al., (2019) that there are 4 types of trauma that will be experienced by children who are victims of sexual violence, namely low trust in themselves and society, sexual trauma, feelings of helplessness, and negative stigma from society. These mental consequences make children who are victims of sexual violence tend to drop out of school and isolate themselves (Sholihat 2019).

From the results of interviews with perpetrators and the general public, the factors that cause the perpetrators of incest to feel guilty and withdraw from the surrounding environment are because there is a sense of shame in themselves, especially shame to others which is so great. This feeling of shame is related to the culture of *siri'* in Bugis society, where *siri'* according to Badewi (2019) states that *siri'*, for the Bugis-Makassar community is himself, is the human being himself, something very basic in their life order. *Siri'* is the soul for the Bugis-Makassar people, so there is an expression in Bugis language that says "*Siri'*emmitu na toriaseng tau. *Narekko de'na siri'ta, taniani*" tau, *rupa tau mami asenna*", which means "it is because of *siri'* that we are called humans, when we no longer have *siri'*, then we are no longer humans, but only resemble humans". An expression that views *siri'* as a symbol of humanity. In line with the research results of Safitri & Suharno (2020) that *siri'* is a source of human dignity and will affect how their social interaction patterns.

#### **B. The existence of Pappaseng "*Tellu Riala Sappo*" in South Sulawesi Bugis society**

Pappaseng *Tellu Riala Sappo* in Bugis society is known as the messages of the ancestors to their children and grandchildren, which aims to convey cultural values that regulate mindset and action patterns in ethical behavior in Bugis society. Sappo means fence, that according to Abbas (2013) there are three fences that are used as a guide for Bugis people in behavior, consisting of *tauwe ri dewatae* (fear of God), *siri'ri wattakaleta* (shame of self), and *siri'ri padatta rupa tau* (shame of fellow humans).

The existence of Pappaseng *Tellu Riala Sappo* in Bugis society is still known by some people, this can be seen from the realization of this pappaseng in everyday life, namely in the form of devotion to God which is a manifestation of *tauwe ri Dewatae*, self-confidence is a form of *siri'ri watakkale ta*, and *siri'ripadatta rupa tau* which refers to the principle of solidarity. From the results of interviews with cultural informants AM "Yes, it is still done, the first is how the principle of solidarity or the principle of cooperation that is cooperative between communities of mutual cooperation and tolerance. This is a manifestation of *siri'ri padatta rupa tau* (20)", "the second is self-confidence and independence and optimism towards ourselves (21)", "believing in God, having faith and being a devout Muslim, this is a manifestation of *siri'tauwe ri dewatae* (22)". (interview Informant 5 AM, July 16, 2021). In line with the results of Musnur (2018) that the cultural value of *siri na pesse* as a principle of solidarity in maintaining the togetherness of the Bugis community. Thus, people who uphold their *siri'* will show mutual care behavior as a manifestation of fear of God Almighty (Syukur 2020).

However, based on the results of the interview, informant 4 NN admitted that she did not know and understand about pappaseng "*Tellu Riala Sappo*" "I don't know what pappaseng *Tellu Riala Sappo* (8) is" (interview informant 4 NN, July 6, 2021). In accordance with the results of interviews with general public informants IR, said that one of the pappaseng as a philosophy of life in Bugis society, namely *Tellu Riala Sappo*, is a pappaseng that was strongly guarded by the previous Bugis community. However, its existence is now experiencing changes because most young people do not learn and apply ancestral cultural values including

pappaseng *Tellu Riala Sappo* "not everyone knows about this pappaseng, especially among young people now rarely learn about the customs or culture of their predecessors (18)" (interview informant 6 general public IR, August 7, 2021). In line with the results of research by Arifin & Hakim (2021) that the younger generation's understanding of Indonesian culture is still lacking. This is because young people today lack the enthusiasm to learn the values of Indonesian cultural nationalism (Aviani 2019).

The form of fear of God experienced by the perpetrator after committing incestuous behavior, he feels sinful if he repeats his behavior towards his own biological child, this is an illustration of the first *Tellu Riala Sappo* pappaseng, namely fear of God. However, the perpetrator realizes that fear of God is experienced after committing the act, not when doing it, from the results of the interview of the perpetrator informant 1 "sinning against God if you do it again (13)" (interview informant 1 BP, July 6, 2021). The form of fear of God is also experienced by informant 2, after doing his actions he feels afraid and guilty of God, "Yes, I really feel ashamed and very afraid and feel guilty to God (12)" (interview with informant 2 PT, July 6, 2021). In line with the results of Rifai (2021) this feeling of fear of God is included in the source of self-control in preventing negative behavior. Because they think that the actions they do will be held accountable (Hayati 2017).

While the existence of the second and third pappaseng *Tellu Riala Sappo*, namely shame towards oneself and fellow humans experienced by the perpetrator after committing incest, was obtained from the interview results of perpetrator informant 1 BP "of course I am ashamed of myself if I do that (14)", "ashamed to see people or meet people because I have feelings of guilt (15)" (interview informant 1 BP, July 6, 2021). The implication is that Bugis people who have *siri'ri* watakkale (shame towards themselves) describe having good self-control. According to Tangney, Baumeister & Boone (Marsela and Supriatna 2019), self-control is the ability of individuals to determine behavior based on certain standards such as morals, values and rules in society in order to lead to positive behavior. It can be interpreted that a person is independently able to bring up positive behavior. The results of previous research Marsela & Supriatna (2019) if people have good self-control individuals are able to direct their behavior, but if individuals have low self-control it will have an impact on their inability to regulate an action.

The *siri'ri padatta' rupa tau* (shame towards fellow humans) has implications for environmental control. According to Albert Bandura (Yanuardianto 2019) most human behavior is learned through imitation and modeling. So that when everyone imitates moral behavior, certain moral standards, other people will form patterns of thought and patterns of action. So based on this statement, people actually behave in incest because they think that society is negligent or there is no environmental control. In line with the results of Asmuni's research (2019) the community environment plays an active role in shaping individual behavior. Thus, proving the influence of community behavior with environmental conditions (Yunita, Mitra, and Susmaneli 2012).

*Tellu Riala Sappo* is used as pappaseng in the Bugis community of South Sulawesi, because it contains values that control and maintain community traditions, so that harmonious relationships can be built, and minimize immoral acts. These immoral acts include incestuous behavior as a description of the problem under study, and are relevant to the existence of pappaseng *Tellu Riala Sappo*. Pappaseng *Tellu Riala Sappo* is preventive in nature that can prevent despicable behavior including incestuous behavior in Bugis society "very necessary because this is a matter of how harmonious relationships can be built and how the norms system can be maintained, It is because there must be philosophical values that control and maintain the traditions of the community so that there is no tension and there are no immoral acts between individuals (17)", "*The Tellu Riala Sappo* principle is a preventive principle or principle that prevents humans from acting arbitrarily (18)" (interview informant 5 AM, July 16, 2021). In line with the results of research by Mustadjar & Tamrin, n.d. (2018) that caring for community traditions with an understanding of cultural values is a form of implementation of local wisdom. So, people who always maintain traditions will consider taking an action, one of which is immoral behavior (Damayanti 2020).

**C. Pappaseng "*Tellu Riala Sappo*" can be used as an effort to prevent incestuous behavior, especially in Bugis communities in South Sulawesi**

The noble values contained in Pappaseng *Tellu Riala Sappo* are, 1) the value of *siri'* which relates to individual dignity or fundamental feelings as the capital of Bugis society in socializing, 2) the value of devotion which always makes God the source of truth, this can control individuals so as not to violate religious values and direct them to become better individuals. 3) the principle of self-confidence, as an individual who has reason and feelings it will be the main responsibility of the individual to protect himself from immoral acts. The results of interviews with cultural informants "The value of *siri'* is a value that concerns dignity and also a very fundamental feeling possessed by every human being (14)", "The second is the value of devotion, devotion to God, the nature of servitude to God and always making God the source of truth (15)", "and the third is the principle of self-confidence. The principle of believing that we as individuals are equipped with reason and feelings is certainly the main responsibility for us to protect ourselves from immoral acts (16)" (interview informant 5 AM, July 16, 2021). In line with the results of Nashir (2017) *siri'* in Bugis society is related to the value of devotion to God to avoid immoral acts. The forms of *siri'* values are *tongeng* (truth), *getting* (firmness), *lempu* (honesty), and *adele'* (justice) which refer to the community's capital in interacting (Amin 2019).

The first Pappaseng *Tellu Riala Sappo* is *tauwe ri dewatae*, when individuals have fear of God, they can certainly avoid despicable behavior because they believe that God is all-knowing of all human actions, "when they fear God there is devotion, obedience, faith, of course they must be afraid because they believe that God is all-knowing, all-seeing, hearing so that they avoid despicable behavior (27)" (interview informant 5 AM, July 16, 2021). The fear of God can prevent incest in society if individuals have high spiritual values. "The fear of God can prevent incest in the community, especially when the community can uphold a strong religious value (30)" (informant interview 5 AM, July 16, 2021). The concrete form of "*Tellu Riala Sappo*" based on fear of God is to instill the value of faith in himself by doing praiseworthy deeds and maintaining worship, so that one will avoid incestuous behavior, "always fortifying yourself with faith, doing praiseworthy deeds that have noble character, maintaining worship (34)" (interview with cultural informant AM, July 2021). In line with the results of Apriyanti (2018) fear of God can prevent immoral behavior. Thus, people believe that any behavior that is not in accordance with the prevailing norms God knows it (Setiawan 2017).

Second, *siri'ri watakkale ta*, having a sense of shame towards oneself can prevent incestuous behavior, if individuals believe that they have self-respect, they will certainly not embarrass themselves with despicable actions. Shame towards oneself is a form of self-control in every action that is considered to damage the dignity of self and family. By doing something that violates the norm will embarrass oneself and the family, so there is a connection between the self and the environment that is difficult to separate. "Shame towards oneself is also important and controls people not to commit incest because when people believe that they have self-respect, have a sense of shame, they will certainly not embarrass themselves (32)" (interview informant 5 AM, July 16, 2021). *Tellu Riala Sappo*'s concrete form based on shame for oneself is instilling self-confidence, having confidence by always prioritizing logical thoughts and sound reasoning, "instilling values in ourselves, a sense of confidence in ourselves that always puts forward clear thoughts, strong reasoning, and also sane considerations in taking every action and in determining every problem, and determining a situation so as to be able to avoid incest (35)" (interview informant 5 AM, July 16, 2021). In line with the results of Wahyuddin's research, (2017) that shyness is important to be cultivated in everyday life. So individuals who have a sense of shame tend to have self-confidence (Korniawati 2013).

Third, *siri'ri padatta rupa tau*, a sense of shame towards fellow human beings can prevent individual minds from committing incestuous behavior. Interview result of cultural informant AM "but at least there is a value that keeps people from committing incest, but this cannot be a guarantee that people will not commit incest. But it is the culture of shame that can prevent people's thoughts and also people's desire to commit incest (29)" (interview informant 5 AM, July 16, 2021). Environmental control means that each community looks after each other, because they are ashamed if a family or neighbor commits incest. In addition, shame and fear of social sanctions from the community if caught committing immorality can prevent the desire for incestuous

behavior. "Shame towards society also greatly prevents incest, because social sanctions are also too harsh so people don't do it (33)" (interview informant 5 AM, July 16, 2021). In line with the results of Putra's research (2018), a form of social sanction in the form of a deterrent effect on someone committing immorality prevents them from violating norms. Thus, there is a certain relationship between shame towards society and the social sanctions given, shame towards others has become an ethic and feeling (Yuridka 2018).

The manifestation of *Tellu Riala Sappo* which is based on shame towards fellow humans contains three values of *sipakatau*, *sipakainga*, and *sipakalabbi*. This shows that the community feels shame towards fellow human beings manifested by mutual respect, humanizing each other, and maintaining each other's dignity. Community control is important to prevent incestuous behavior if it adheres to these principles. "Mutual respect is the principle of *sipakatau*, *sipakainga*, *sipakalabbi*. They respect each other, humanize each other, and maintain the dignity of fellow human beings within the scope of a limited community, because that presents a handle or values called *Tellu Riala Sappo* (36)" (informant interview 5 AM, July 16, 2021). In line with the results of previous research by Buchori & Fakhri (2018) that *sipakatau* is humanizing because Bugis people are expected to maintain the dignity of themselves and others and uphold human rights, *sipakainga* means the need to remind each other to do good, *sipakalabbi* is to maintain one another's authority or it can be interpreted as mutual respect and mutual respect.

## CONCLUSIONS

### 1. An Overview of the Incest Phenomenon in South Sulawesi Bugis Society

There is a phenomenon of incest in the Bugis community of South Sulawesi. The factors that cause incest cases are the lack of self-control of the perpetrator, religious understanding, and cultural changes that occur in an increasingly modern society. The attitudes or feelings experienced after committing incest, namely feeling guilty, experiencing regret and feeling worried after committing incest, making the perpetrator withdraw from the environment.

### 2. The Existence of Pappaseng *Tellu Riala Sappo* in South Bugis Society

Some Bugis people implement pappaseng *Tellu Riala Sappo* in their daily lives, in the form of devotion to God as a manifestation of *Siri'ri Dewatae*, self-confidence is a manifestation of *Siri'ri Watakkale Ta* and *Siri'ri Padatta Rupa Tau* refers to the principle of solidarity. Perpetrators experience fear of God, shame to themselves, and fellow humans after committing incestuous behavior. The implication is that Bugis people who have a sense of *siri'ri watakkale* (shame towards themselves) describe having good self-control. Shame towards fellow humans is the third value in pappaseng *Tellu Riala Sappo* which has implications for environmental control.

### 3. Pappaseng "*Tellu Riala Sappo*" can be used as an effort to prevent incestuous behavior, especially in Bugis communities in South Sulawesi.

*Pappaseng Tellu Riala Sappo* can be used as a life guideline to prevent incest behavior in Bugis society, the first Pappaseng *Tellu Riala Sappo* is *tau'e ri dewatae*, when individuals have fear of God in the form of having devotion, obedience, faith, of course they can avoid despicable behavior. The second pappaseng *Tellu Riala Sappo* is *siri'ri watakkale ta*, if individuals believe that they have a sense of shame (*siri'*), they will certainly not embarrass themselves with despicable actions. Shame towards oneself is a good form of self-control to apply in order to prevent incestuous behavior. The third Pappaseng *Tellu Riala Sappo* is *siri'ri padatta rupa tau*, a culture of shame towards fellow humans can prevent individual thoughts from committing incestuous behavior.

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