

The Ideologies in *Pappaseng La Tenribali* Text: A Text Dimension using Critical Discourse Analysis of Norman Fairclough

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Abstract:- This research aims to explore the types of ideologies found in the *Pappaseng La Tenribali* text. This research is a qualitative study using Norman Fairclough's critical discourse analysis approach, namely looking at the dimensions of discourse text. Based on the observations made, the *Pappaseng La Tenribali* text has been chosen to be the data source by looking at the ideology in the text. Data analysis techniques through library techniques, interviews and data observation to find conclusions. The results of this study indicate that the dimensions of the text in *Pappaseng La Tenribali* are 19 types of ideology: The Ideology of protecting each other's glory, The ideology of honesty, The ideology of mutually enforcing custom and law, The ideology of mutual glory or honor, The ideology of not taking property or inheritance from each other, The ideology of respect, The ideology of judicial rights, The ideology of fulfilling the right to freedom, The ideology of judicial rights recognition, The ideology of not canceling each other's decisions, The ideology of not blocking each other's efforts or obstacles, The ideology of Trust, The ideology of should not outsmart one another, The ideology of mutual honesty and trust, The ideology of authority rights recognition, The ideology of giving a warn each other and accepting, The ideology of deliberation and consensus process, The ideology of not getting emotional, The ideology of giving privilege.

Keywords:- Critical Discourse Analysis, *Pappaseng La Tenribali*, Ideology.

I. INTRODUCTION

Language is a medium to communicate with people around the world. Each country has its own culture and uniqueness, including Indonesia[1]. Especially the Buginese language, it is one of the Austronesia languages used by Buginese ethnic in South Sulawesi, Indonesia[2]. This language has an ancient document called The Lontaraq Bugis manuscript. It deals with a wisdom is known as the *Pappaseng* or a message, advice, and testament. *Pappaseng* comes from

the word “*paseng*”, in Buginese language, it means “a message” that contain the advice or even a testament that should be known and recognized. *Pappaseng* covers instructions and advice from Bugis ancestors in ancient times for their children and grandchildren to live a good life. *Pappaseng* is a message from parents that also contains instructions, advice, and mandates that must be carried out in order to live a good life.

Pappaseng is like a euphemism or a polite expression. It is the philosophy of life of the Bugis people. It is a form of expression that reflects the cultural values of Indonesian society that are valuable to human life. The difference of one language with other languages can be seen from the aspect of using a euphemism and the euphemism form and function of euphemism in Buginese more complex than euphemism form and function in English[3]. *Pappaseng* contains great ideas, noble thoughts, valuable soul experiences, and noble considerations about good and bad qualities. The noble values in *Pappaseng* are well packaged in a concept with an abstract meaning; therefore, to understand this meaning requires certain approaches.

Pappaseng in Bugis language has the same meaning as a will in Indonesian[4]. It is a genre (type) of work which is known as a type of old literary work by the Bugis community; one of them is in the Wajo Regency. The people of Wajo know several *Pappaseng* that have been passed down from generation to generation, including *Pappaseng* from *La Tenribali*. It can be interpreted as a form of message, advice, or testament from previous ancestral figures to their children and descendants or it can also come from intellectual figures and wise people in the past which contain instructions or mandates that are loaded with moral and value invitations. Noble values that should be done to achieve a better life in society, nation and state.

This research conducted using Critical Discourse Analysis (CDA) of Norman Fairclough. The object is a discourse on social media and in books/stories regarding *Pappaseng* (an old literary work of Bugis people). One type of

Pappaseng that is interesting to explore is from La Tenribali, especially in this study looking at the types of ideology contained in the text using the CDA of the Fairclough text dimension.

CDA of the Fairclough text dimensions are used as a form of representation of something that contains a certain ideology so that the text is dismantled linguistically because it wants to see how a reality is displayed or formed in the text which may lead to certain ideologies, how the writer constructs his relationship with the reader (either formally or informal, closed or open), and how an identity is to be displayed (the identity of the writer and reader), meaning that in this text analysis includes representations, relationships, and identities[5].

Ideology is also a central concept in critical discourse analysis. This is because text, conversation, and others are forms of certain ideological practices. Classical theories in ideology, among others, say that dominant groups build ideology with the aim of reproducing and legitimizing their domination. One of the main strategies is to make the public aware that domination is taken for granted. Ideology, for Fairclough, is a 'meaning serving power'. More precisely, he understands ideology as a construction of meaning which contributes to the production, reproduction and transformation of domination relations. Ideology is created in societies. This is where the domination relationship is based on social structures such as class and gender. According to Fairclough, discourse can be more or less ideological, ideological discourse that contributes to efforts to maintain and transform power relations [6].

II. RESEARCH METHODOLOGY

A. Type of Research

Qualitative descriptive research is research that intends to understand phenomena. About what is experienced by research subjects, for instance, behavior, perception, motivation, action, etc., holistically and by way of description in the system of words and language, in a specific natural context and by utilizing various natural methods. This descriptive is to make descriptive, drawing or painting systematically, factually and accurately regarding the facts, characteristics and relationships between phenomena that are owned [7]. Qualitative descriptive research used to examine the condition of natural objects. The researcher is the key instrument; the sampling of data sources is done purposively and snowball method. The collection technique is combined, the data analysis is inductive, and the research results qualitative emphasizes meaning more than generalization. In qualitative research, because the problems brought by the researcher are still temporary and will develop after the researcher enters the field or social context. And they were also used by researchers intending to examine something in depth.

B. Data Collection Technique

The technique of collecting data and information in this study carried out by research library, interview, text observation, and documentation techniques. By using CDA of

Fairclough, the researcher can find the ideology contained in a text through the sentences used. The data source of this study is the *Pappaseng La Tenribali* text.

III. RESULT AND DISCUSSION

Based on the analysis of text dimensions, CDA of Fairclough must pay attention to the words, sentences used in discourse. Therefore, it can make it easier to see the types of ideology contained in a discourse. The following is an explanation of the 19 types of ideology taken from the *Pappaseng La Tenribali* text on *Lontara' Sukku'na Wajo'* (LSW) written by Zainal Abidin [8]:

A. The Ideology of protecting each other's glory

The data on Text 1. contains the protecting each other's glory. One of the things that are part of this ideology is the position which should be occupied. The following is an explanation of the text.

- *Text 1:*

“*Naia riasengnge ...tapada poalebbirengni alebbiretta..... Tapada tudangngiwi tudangngetta. Monroiwi onrota. Assitinajatta.*”

- *Translation:*

“It is said that **we both have the glory**. We both occupy our seats to occupy our places.”

Based on the analysis of the dimensions of the text on Text 1, it contains ideologies that honour each other or maintain greatness. In the CDA Discourse, Fairclough also uses a special type of language, for example, in political discourse, such as the use of terms that will provide the meaning behind the use of special language. The sentence contains the meaning that serves power because of the provisions of guidelines that apply in the Wajo kingdom regarding the proper position.

B. The ideology of honesty

The data contains an ideology of honesty. The concept of the perception of the ideology of honesty in Text 2 about actions or about fair behavior and should be in accordance with the royal structure. The following data explains the ideology of honesty.

- *Text 2:*

“*Naia riasengnge ...sipauju madeceng ri alempuretta... riala padaega. pada lampe ri assitinajatta idi maneng.*”

- *Translation:*

“As for being well-called **straight to each other in our honesty**, taking as many gauges the same length as it deserves on all of us.”

Based on the analysis of the *Pappaseng* text dimensions, the use of the sentence contains the ideology of honesty or appropriateness. In the CDA of Fairclough, one can also find the use of a specific type of language, for example, in political discourse. As in the use of terms that will provide the meaning

behind the use of this particular language. Text 2 is a special language that has a meaning that serves power because of the provisions of guidelines that apply in the Wajo kingdom regarding honesty and appropriateness.

C. The ideology of mutually enforcing custom and law

The data contains the types of ideologies that mutually enforce custom and law. The following text explains the description of the ideology that enforces customs and laws relating to not being allowed to reinforce the tradition mutually.

- *Text 3:*

“*Naia riasengnge tessire’ba ade’, sipatokkongngi’ tasitarima dararing.*”

- *Translation:*

“As for it is called not laying down customs, we raise each other up, we receive mutual help.”

The analysis of the dimensions of the text in the use of sentences contains a type of ideology that enforces custom and law, that is, it is not allowed to mutilate tradition (custom & law). In CDA of Fairclough’s Discourse, one can also find the use of a specific type of language, for example, in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. In Text 3, it contains a special language where there is a meaning that serves power because there is an ideology related to custom, and the law should not be mutually exclusive between Tradition. Therefore, the ideology becomes a rule or guideline that applies in the Wajo kingdom.

D. The ideology of mutual glory or honor

The data on Text 4 contains a kind of ideology that maintains mutual glory or honor. The following text is an explanation of the ideology of maintaining each other’s glory or honor related to covering each other’s shame.

- *Text 4:*

“*Naia riasengnge ...tessipe’deng ale’bireng.... aja’ tassipabbela- mpelanggi gau’ majule.*”

- *Translation:*

“As for the so-called not extinguishing each other’s glory/ honor, do not undress each other”.

Analysis of the dimensions of the text in the use of sentences containing ideology does not extinguish mutual respect. In the CDA of Fairclough Discourse, one can also find the use of specific types of language, for example in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. In the Text 4, it contains a special language of the meaning that serves power because of the ideology of not extinguishing mutual respect between human beings.

Text 4 discusses about not extinguishing mutual respect between humans. Do not behave to extinguish mutual respect such as by not exposing the shame or ugliness of others. In

fact, fellow human beings must protect the dignity of each other.

E. The ideology of not taking property or inheritance from each other

The data contains the type of ideology of not taking property or inheritance from each other. The following is an explanation of the ideology, on Text 5, about not to take property or inheritance from each other:

- *Text 5:*

“*Naia riasengnge ...tessialang mana’... Temmakullei riacinnai reso lumu’na to matoammu..*”

- *Translation:*

“As for **not taking each other’s inheritance**, you must not want the results of your parents’ hard work.”.

The dimensions of the text in the use of sentences already contain ideology, that they should not take inheritance. In the CDA of Fairclough Discourse, special types of language have also been used, for example in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. Text 5 contains a special language of the meaning that serves power because of the ideology of not taking inheritance from one another.

F. The ideology of respect

The data on Text 6 contains the ideology reward is related to mutual respect for other *limpo* (villages). The following is an explanation of the types of the ideology of respect:

- *Text 6:*

“*Naia riasengnge ...tessikajojo pau’.... rekko engka anu manessata idi’ tellu parasengngeng silimpo ri ase’ ri awa, nalao ri limpota bara’- bara’na. tempeddingngi matteru’ko malai. Ellau muriereng anu manessamu.*”

- *Translation:*

“As for what is called **not touching each other’s baskets**, if there is something that is clear to us three equals in the whole village above, below, then he goes to our village as for example, you should not immediately take it. Ask so that you are clear what yours is.”.

The text dimensions in the use of sentences contain an ideology of respect for other *limpo* (villages). In the CDA of Fairclough Discourse, special types of language have also been used, for example in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. In the *Pappaseng* sentence on Text 6 contains a special language, there is a meaning that serves power because of the ideology of mutual respect for other villages.

G. The ideology of judicial rights

The data on Text 7 contains types of judicial rights ideology. It discusses the ideology of judicial rights prevailing in the Wajo kingdom. The following is an explanation of the ideology of judicial rights:

- *Text 7:*

“*Naia riasengnge ...tessikaremo kalobengngi’.... Narekko engka tau naccaca assituruseng selimpo. Maelo’ gi malai, maelo’ gi mpunoi, tempeddikko matteru’. Mau assalang maga muna. Sibirittaiakki’ tassiereng anu mallaletta..*”

- *Translation:*

“As for the so-called **not catching each other's fish in our depths**, if someone doesn't like the *selimpo* agreement whether he wants to take him or wants to kill him, you shouldn't immediately, despite any mistakes, we give each other news. Not giving each other ours that are running”.

Analysis of text dimensions in the use of sentences contains the ideology of judicial rights. In the CDA Fairclough Discourse, special types of language have also been used, for example in political discourse[9]. As in the use of terms that will provide the meaning behind the use of this particular language. The Text 7 contains the use of a special language, there is a meaning that serves power because of the ideology of judicial rights that apply in the Wajo kingdom.

H. The ideology of fulfilling the right to freedom

The data on Text 8 contains the type of ideology of fulfilling the right to freedom. Ideology on Text 8 discusses the fulfillment of the right to freedom between aristocratic and slave marriages. The following is an explanation of the ideology:

- *Text 8:*

“*Naia riasengnge ...tessioti’ ittello’.... narekko bara’na idi’ masseajing sipobaine ata mau ata agamuna, temmakkulleni sipoata wijanna, maradekani ritu ana’na*”

- *Translation:*

“As for what is called not taking eggs from each other, if for example we as a family marry a slave, any slave, can no longer enslave each other's offspring, then the child is independent”.

Based on the analysis of the dimensions of the text in the use of sentences, it contains ideology about the fulfillment of the right to freedom. In the CDA of Fairclough Discourse also found the use of a specific type of language, for example in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. The sentence on Text 8, it contains a special language of the meaning that serves power because of the ideology of the fulfillment of the right to freedom.

The ideology regarding the fulfillment of the right to freedom is when the marriage between the mother is a slave and her father is of noble descent. So, the offspring who are born will be elevated to become free people. Because of the blood that flowed from his father.

I. The ideology of judicial rights recognition

The data on Text 9 contains the ideological types of recognition of judicial rights in the territory that apply in the

Wajo kingdom. The following is an explanation of the types of ideology of judicial rights recognition:

- *Text 9:*

“*Naia riasengnge ...tessiala bicara.... puraenni naoloi seajita naluru mammekko’. Nalaosi ri limpo laingnge nrape. Nade’ muna muellau alappakenna teppa mubicarai.*”

- *Translation:*

“As for what is called **not taking each other's words**, our family has faced it and has been silent. Then go to another docked area. You don't ask for clarity and then you talk.”.

Analysis of text dimensions in the use of sentences contains the ideology of judicial rights recognition. In CDA of Fairclough Discourse, one can also find the use of specific types of language, for example in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. In sentence on Text 9, there is a special language that has a meaning that serves power because of the ideology of recognizing judicial rights in the Wajo kingdom which becomes a guideline or stipulation in the Wajo kingdom. So, we can see the meaning that serves power on Text 9. It discusses the recognition of judicial rights, if a case has been decided, no other decision is allowed.

J. The ideology of not canceling each other's decisions

The data on Text 10 contains the ideology of not canceling each other's decisions as a part of the judiciary. The following is the explanation regarding to that ideology:

- *Text 10:*

“*Naia riasengnge ...tessiluka taro.... engkae appangewangenna masseajing napada paenre ’i pangewanna nallapparengngi naritarona. Naengkasi lari bara’ – bara’na ri limpo laingnge poadai, mulao mulukai.*”

- *Translation:*

“As for those who are said to be **not canceling each other's decisions** that have disputes between their families. Then they both brought up their dispute and were put on trial. Then there are others who run for example to other areas to convey. Then you go cancel it”.

From the data above, the dimensions of the text in the use of sentences contain ideology that does not cancel each other's decisions. In CDA of Fairclough Discourse, we can also find the use of specific types of language, for example in political discourse. As in the use of terms that will give the meaning behind the use of this particular language. The sentence Text 10 already contains a special language where there is a meaning that serves power because ideology cannot cancel each other's decisions. This has become a statute in the Wajo kingdom. Data on Text 10 discusses the ideology of judicial rights which explains that decisions are not allowed to mutually cancel decisions without going through consent and deliberation by decision makers and disputing parties.

K. The ideology of not blocking each other's efforts or obstacles

The data on Text 11 contains the type of ideology that does not blocking each other's efforts or obstacles. This ideology is related to understanding attitude or behavior. The following is an explanation of the ideology of not blocking each other's efforts or obstacles on Text 11:

- *Text 11:*

“*Naia riasengnge...tessiwello-wello.... engkae anu risu'bu nasamanna maeloo mupaompo', engka gau ripogau' muwenruttosa gau' mupassamangngi na anu we'dimmua sipajaji.*”

- *Translation:*

“As for what is called **not blocking each other**, something is hidden and it seems that you want to bring up, there is an action that is done then you also do the action simultaneously, even though it can be mutually”.

The analysis of text dimensions in the use of sentences contains ideology that does not hinder each other's efforts. In the CDA of Fairclough, one can also find the use of specific types of language, for example in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. The sentence on Text 11 already contains a special language where there is a meaning that serves power because there is an ideology that does not hinder each other's efforts or obstacles. This is part of the rules or guidelines that apply in the Wajo kingdom. It has discussed related matters not to obstruct or hinder each other's efforts. As well as the mutual understanding of each other.

L. The ideology of Trust

The data on Text 12 contains the type of ideology about the mandate that prevails or trust and a behavior guide that applied in the Wajo kingdom. The following is an explanation of the mandate ideology:

- *Text 12:*

“*Naia riasengnge ...siwereng anu mallaletta.... narekko engka anu manessana taue lao ridi' natania elo'na punanna. Mau tennaellau assurutakko tiwirengngi.*”

- *Translation:*

“As for what is called **trust each other**. If there is someone else's possession in us and not the will that has. Although not asked to be ordered to bring to him”.

Based on the analysis of the dimensions of the text in the use of sentences, it contains ideology related to trustworthiness. In CDA of Fairclough, one can also find the use of specific types of language, for example in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. In the sentence on Text 12 contains a special language of the meaning that serves power because of the ideology of mandate which is the accuracy in the constitutional guidelines of the Wajo kingdom. It discusses the ideology of trust when given responsibility by others. Either deliberately or unintentionally in expanding responsibility while maintaining trust.

M. The ideology of should not outsmart one another

The data on Text 13 shows that the type of ideology should not outsmart one another. It explains about not being able to hide something from each other. The following is an explanation of ideologies that should not outsmart each other:

- *Text 13:*

“*Naia riasengnge ...tessiakkale'- kalengeng....anu engkae musu' bui muasengengngi taue de'.*”

- *Translation:*

“As for the so-called **not outsmarting each other**. Then you say to other people there isn't.”.

The dimensions analysis of the text in the use of sentences contains ideologies that should not be manipulated. In CDA of Fairclough, one can also find the use of specific types of language, for example in political discourse. As in the use of terms that will provide the meaning behind the use of specific language or terms used. In sentence on Text 13, there is a special language where there is a meaning that serves power because there is an ideology that cannot manipulate one another. This is part of the guidelines that apply in the Wajo kingdom.

N. The ideology of mutual honesty and trust

Ideology on Text 14 contains a type of ideology of mutual honesty and trust. It discusses mutual honesty and trust in decision making. The following is an explanation about that ideology:

- *Text 14:*

“*Naiatosi riasengnge ...makkeda siateppereng'i.... anu engkae nakkeda seajita de', tempe'dinni risappa, mammeke mani nakko naranrenni ade' ammaradekangeng kuaenna bicara purae nakennani lalempicara, napobiasangngi maradekae, napoade marajai arungngi puraonrota idi' Lipu-Tellu Kajuru'e ri Boli. Namau rimanengngi narekko puraonro temmakullenri ripinra temmakulletoni riluka. Apa ianatu tumpu'na ammaradekangengngi ri ase ri awa arumpanua narekko narattetonni ade' abiasangnge..*”

- *Translation:*

“As for what is called **trust each other**. If there is something then our family says there is no need to be looked for anymore, we just keep quiet. But if he is concerned with the freedom tradition, for example speaking *purae*, then he has already been hit by a legal case, the customs for the independent group, it has become a great custom for the king. Our provisions *lipu-tellu kajurue* in Boli. Even though together, it is the same, if it has become a statute it cannot be changed anymore, it cannot also be canceled. Because that is the purpose of the independence, and under the authority of the kings when he has reached the behavior tradition”.

Based on the dimensional analysis of the text in the use of sentences, it contains an ideology of mutual honesty and trust. In CDA of Fairclough, one can also find the use of specific types of language, for example in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. The sentence on Text 14

contains a special language of meaning that serves power because of the ideology of being honest and trusting in a decision. This is a guideline that has been established and applied in the Wajo kingdom.

O. The ideology of authority rights recognition

The data on Text 15 contains the type of ideology regarding the recognition of the right to authority. This ideology is about not taking each other's authority according to their duties and responsibilities. The following is the explanation about the ideology:

- *Text 15:*

“*Naia riasengnge ...tessiesa- esa.... 'tapada moloji olota, tinro'i tinrotta', mappunnangiwi appunatta tekaccinna – cinna.*”

- *Translation:*

“As for the so-called **not taking others right**. we face what is in front of us, we accompany our accompaniment, own ours, do not want much.”.

The analysis of text dimensions in the use of sentences contains the ideology of authority rights. In CDA of Fairclough, one can also find the use of specific types of language, for example in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. In sentence p15, it contains a special language of the meaning that serves power because of the ideology of recognizing the right to authority. This has become part of the guidelines established in the Wajo kingdom.

P. The ideology of giving a warn each other and accepting suggestions

The data on Text 16 contains the type of ideology about warning each other and accepting suggestions. When in a decision making, it is important to behave to warn each other and give advice. The following is an explanation about the ideology:

- *Text 16:*

“*Naia riasengnge ...malilu sipakainge.... aja' mumacai' ripaitai ripangaja rigau' madecengnge, tumaningiwi, nadeceng napocappa.*”

- *Translation:*

“As for what is called **forgetting and reminding each other**. Do not be angry when shown, advised of good behavior, obey it so that it ends in goodness

Based on the dimensional analysis of the text in the use of sentences, it contains an ideology of reminding each other and receiving suggestions. In CDA of Fairclough, one can also find the use of specific types of language, for example in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. In the sentence p16, it contains a special language of meaning that serves power because of the ideology of warning each other and accepting each other's suggestions. This applies in the

Wajo kingdom because it has become a guideline and regulations.

Q. The ideology of deliberation and consensus process

The data on Text 17 contains the ideological types of deliberation and consensus processes in the Wajo kingdom. The following is an explanation of the ideology of the deliberation and consensus process:

- *Text 17:*

“*Makeddai Batara Wajo' La Tenri Bali ri sappo sisenna ri Pa'danrengnge iatellu...Narekko engka bicara tenriita unganna. Nade' ri ade' marajae, nade' ri ade' abbiasangnge, nade ri tuppue, nade' ri wari'e, nade ri rapangnge, inappani riassamaturusi arumpanua macoa malolo, naripada mutanai nalae nawa- nawanna. Bara' engkamua deceng na' bereang Dewata Seuae. Naia nassiturusi mappaulang riabbenruseng. Ianatu riaseng ade' assituruseng.... Narekko maja'i cappa'na riassiturusi naripinra. Narekko madecenni ripakkoling- kolingngi, ripannnungiwi*”

- *Translation:*

“Batara Wajo La Tenribali said at his cousin in the third Paddanrengge. When someone talks, there is no flower, and it is not in big tradition, and not in custom, and there is not in the line, it is not in the line. Only then was it agreed upon by the old and young *wanuwa* rulers. Then each of you asks your mind, hopefully there is goodness given by Dewata Seuae. As for what has been agreed upon, it is requested to follow it is carried out. That is what is called *ade' assituruseng*. If it is bad, it is agreed to be changed. When it is good, repeat. Continue forever”.

Based on the analysis of the dimensions of the text in the use of sentences, it contains the ideology of deliberation and consensus. In CDA of Fairclough, one can also find the use of specific types of language, for example in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. In sentence p17, it contains a special language of the meaning that serves power because of the ideology of the deliberation and consensus process in the Wajo kingdom which has become the applicable guideline in the kingdom. The Text 17 of *Pappaseng La Tenribali* discusses the deliberation process and consensus regarding additional unregulated rules. So, it must be discussed together between the government and the people in order to produce a policy that is desired together.

R. The ideology of not getting emotional

The data on Text 18 contains the type of ideology that is not emotional, does not get angry easily, and behaves honestly and does not exceed one's limits. The following is the explanation below regarding the types of ideology that are not emotional:

- *Text 18:*

“*Makkedai Pappasenna Batara Wajo' La Tenri Bali ri ana'na ri eppona kuatopa ri to wajo'e...aja nasalaio nyamekkininnawa sibawa lempu'.... Naia riasengnge nyamekkininnawa. risalaiwi ri padanna tau namakurang*

cai'na, maega a'dampenna, tennapoadang padanna tau tennaponyamengnge, tessitinajae innawanna. Naia riasengnge lempu' tekkacinnacinnai, tennaoloreng maja' padanna tau, nametau ri Dewata Seuae."

- *Translation:*

"Batara Wajo La Tenribali messages to his children and grandchildren as well as the Wajo people. do not abandon pleasure in honesty. As for the so-called pleasure of being abandoned by others, less angry, many apologetics, not conveying words to others that are unpleasant, which is not worthy of their heart. As for what is called honesty, there is not much desire, not wanting bad things to others and being afraid of God Seuae."

Analysis of the dimensions of the text in the use of sentences contains ideology, not emotional and honest behavior. In the CDA of Fairclough Discourse, there can also be the use of a special type of language, for example in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. The sentence p18 contains a special language usage. Because there is a meaning that serves power because the ideology is not emotional, irritable and behaves honestly. This has become a code of conduct for the Wajo people who have become the rules of the Wajo kingdom.

S. The ideology of giving privilege

The data on Text 19 contains the type of ideology of giving privileges to the siblings of La Tenribali. The following is an explanation of the types of ideology of granting privileges:

- *Text 19:*

"Nassuro mo'bi' i Padaoroanena Batara Wajo' La Tenri Bali ri Penrang riasengnge La Tenri Tippe. Naia engkanana makedai Batara Wajo ri anrinna. "Ia upoadakko, anri'...Alairo akkarungekku ri Penrang Eppatu Limpo: Seuani Ujung, maduanna lapere, Matelluna Taroketeng, Ma'eppana Saebawi. Mupada tarowi Arung Ma'bicara tassi'di silimpo muewai sipatangngareng. Mautinro mattuku ulu mattuku aje, temmuisseng de'naekanami muisseng. Naiaparo limpoe eppa'e te'dukko muoto, Temmuriuttamai bicarammu ri Wajo Lipu- Tellu Kajuru'e, Tellu Turungeng Lakka'e. Temmuottamaitoi bicaranna. Narekko engka taummu muttama ri Wajo' mappasa'. Tenrillelei ri bola ri padang. Mutaro pasa' tenrileletokko. Massu'i taue ri Wajo temmuisseng, tamai temmuisseng. Muinaiwi Tellu – kajuru'e, Tellue- Turungeng –Lakka' ri Wajo', Na ana' Tellue-Turungeng lakka riko. Narekko sissalai arungnge ri Lipu-Tellue Turungeng Lakka'. Uttamako muappangaja' ri ana'mu, temmurijellokeng tudangeng ri barukae mutadang ti rutadangemmu, ri tudangenna ranrengnge. Narekko ciani mala pangaja', so'dammumani muessang, musaleppang widang, muammeko muitaitaini ana'mu siuno. Narekko engkana mate, bukku'ni widang mutuni, mupuppungngi aunnna, muparitajoi, mulleme'i tajoe. Makkoniro tarona Tellu- Kajuru'e, tellue limpo riko'. Aga nappakkotona olona Arung Penrang ri Wajo' lett'u' makkukue....Makedai Arung Penrang: 'Su'ding napernasainna ri Sabu' tekkoenngnga' kuparewa tennung"

- *Translation:*

"Told to call his brother Batara Wajo La Tenribali in Penrang called La Tenritippe. After coming, he said Batara Wajo to his younger brother, "What I said was that my brother took my power in Penrang, there were 4 Limpo, first Ujung, second, Lapere, third, Taroketeng, and fourth Saebawi. You place each one of the Arung Mabicara you invite to consider each other. Cover your head, cover your feet. You don't know he doesn't exist, but you know he does. Later, the four Villages will wake you up, then you will wake up. Wajo did not enter your speech. if someone comes in at Wajo shopping. Not taken / moved at home, outside the house. You make the market not move either. If people leave Wajo you don't know about, you don't know what to sign in. Being a mother for *tellu kajurue, Tellu turungngeng lakka*. Turungngeng Lakka who is your son, you are not shown your position until you sit in your place, in Ranrengnge's seat. If you do not want to accept advice, your crowbar that you carry, you throw a cloth, you are silent watching the children kill each other. If there are dead, wrap the cloth and burn, collect the ashes, put in the jar and plant. Such was the decree *Tellu Kajurue, tellu Limpo*. Finally, that's Arung Penrang's dish at Wajo. until now. Said Arung Penrang. I am called upon for what has been buried and I warn."

The text dimensions in the use of sentences already contain the ideology of privilege. In the CDA of Fairclough, there can also be the use of a special type of language, for example in political discourse. As in the use of terms that will provide the meaning behind the use of this particular language. The sentence on Text 19 contains a special language usage. Because there is a meaning that serves the ideological power of giving privileges to the La Tenribali brothers.

The text of *Pappaseng* La Tenribali discusses the granting of privileges by La Tenribali to his brother. By asking La Tenritippe to also add Arung Mabbicara in the territory of the Penrang kingdom and making Penrang the mother of the Wajo kingdom. La Tenritippe's duty as the mother of the kingdom is only entitled to give advice without imposing a will to implement the advice given. The position of La Tenritippe also has no right to intervene in the Wajo kingdom, nor does Wajo have the right to interfere with the Penrang kingdom.

In *Pappaseng* the text of La Tenribali from Text 1 to 19 already contains ideological discourse. According to Fairclough, text is used as a form of representation of something that contains a certain ideology so that the text is linguistically dismantled because it wants to see how something reality is displayed or formed in the text which may lead to certain ideologies.

IV. CONCLUSION

The types of ideology in the *Pappaseng* La Tenribali text: A Text Dimension using Critical Discourse Analysis of Norman Fairclough are 19 types. They are The Ideology of protecting each other's glory, The ideology of honesty, The ideology of mutually enforcing custom and law, The ideology of mutual glory or honor, The ideology of not taking property

or inheritance from each other, The ideology of respect, The ideology of judicial rights, The ideology of fulfilling the right to freedom, The ideology of judicial rights recognition, The ideology of not canceling each other's decisions, The ideology of not blocking each other's efforts or obstacles, The ideology of Trust, The ideology of should not outsmart one another, The ideology of mutual honesty and trust, The ideology of authority rights recognition, The ideology of giving a warn each other and accepting, The ideology of deliberation and consensus process, The ideology of not getting emotional, and The ideology of giving privilege.

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