

## The Myth of the Sanrego Bolong Wood as a Symbol of the Strength of Bugis Men

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**ABSTRACT.** The existence of Sanrego wood results in a constellation of contradictory views the truth of Sanrego wood or just a 'positive suggestion'. This study is more directed towards interpretive ethnography which collects assumptions, explanations and views that tend to be positional which results in the emergence of demystification and counter-myths regarding a particular culture or custom Sanrego wood which is considered an aphrodisia plant (weapon of strength) Research on counter-myths Kayu Sanrego (Bolong Sanrego) uses qualitative research through a case study approach as well ecological ethnographic-interpretive approach. Referring to what was stated by (Creswell, 2015) that research This qualitative method is used to explore in detail and holistically the problems that exist in the field. results analysis in this research, the myths contained in the story of the Sanrego wood (Bolong Sanrego) include a belief that developed in the Sanrego Village community and has become a tradition or habit. As for factors that influence the existence of Sanrego wood (Bolong Sanrego), namely social factors, economic factors, and health factors. One of the issues that most people still consider taboo is related issues with vitality problems that are largely considered to be on the acatalepsy spectrum of male ethnography leading to a reluctance to reveal it. One of the plants that is believed to be herbal The Bugis community uses Sanrego wood (Bolong Sanrego) which is still considered a myth Treating male vitality problems

**KEYWORDS:** demystification; counter myths; kayu bolong sanrego; Bugis tribe

### 1 INTRODUCTION

One of the plants that is believed to be herbal in the Bugis community is sanrego wood (*holesanrego*) which is still considered a myth in treating male vitality problems. Sanrego wood *orhole*Sanrego is widely sold commercially as being able to eliminate problems with male libido. Sanrego wood (*lunasia amara*) is considered a natural aphrodisia which has an effect on human libido which is used by several manufacturers to convert it into a male vitality drug (Hasnaeni & Wisdawati, 2019; Adriani et al., 2022). This matter which encourages the use of aphrodisia as a relatively cheap treatment alternative with effects relatively small side (Swainet al.,2022). However, according to the Head of Sanrego Village, Andi Malla, who has known or consumed Sanrego wood, commercial Sanrego wood and its processed products are not the same as those known to the community, especially men in Sanrego Village. Traditionally, the "communal sacredness" of Sanrego wood is obtained by carrying out a series of rituals that require preparations in the form of a black chicken,*socko lotong*(black sticky rice), incense and dowry which is usually in the form of cigarettes. However, the Sanrego wood plant is directly 'visual' based on the ritual, which has never been published in the form of photos or videos, only in the form of small black stems distributed by the ritual caretaker. Therefore, it is still considered a local story that contradicts the 'positive suggestions' of the men who felt the benefits of the wood they consumed.

The use of Sanrego wood as an aphrodisia began with a story developed by the community about a stallion who licked Sanrego wood and consumed the leaves and bark, the effect of which was that the male horse was able to express his desire for a group of female horses. Therefore, traditional elders and the Sanrego community to this day analogize the phenomenon of the ability of stallions by using Sanrego wood by soaking Sanrego logs in warm water overnight and drinking the soaking water. It is 'suggestively' felt that soaking Sanrego wood has a perfect aphrodisia effect (Fatikhurokhmah & Agustini, 2022; Ahmat et al., 2019). The irony is that commercial Sanrego wood producers add several chemicals to strengthen the effect. Thus, traditional effects eventually shifted to financial interests producers who shift the values understood by ordinary men (postive suggestions) regarding wood

Sanrego resulted in the emergence of elements of commercial economic commodification from the sale of wood sanrego. Sanrego wood should be one of the natural riches in Indonesia, especially Sulawesi South (Sani & Mursak, 2021). However, Sanrego wood did not become iconic due to the reluctance of some people who still consider the issue of vitality taboo, so it is ignored as local tribal wisdom Buginese. There is a lack of clear information and a 'minority' of men in Sanrego Village know of its existence This wood tends to be considered a myth (Bintara & Aji, 2022).

Demystification of the existence of Sanrego wood has resulted in a contradictory constellation regarding the truth of Sanrego wood or that it is only a 'positive suggestion' (Adriani, 2022). This study is more directed at *ethnographic-interpretive* which collects assumptions, exposure and views that tend to be positional which results in the emergence of demystification and counter-myths regarding a culture or custom, especially Sanrego wood (Mahadevan & Moore, 2023) (Bolong Sanrego) which is considered an aphrodisiac plant (weapon of strength or vitality man) (Hasanet *al.*, 2021). Research regarding the mythology of natural plants, especially Sanrego wood, is still very minimal. The majority of research only studies Sanrego wood quantitatively based on the aphrodisiac content both chemically and morphologically in Sanrego wood plants. Where the morphology of the plants studied tends not to match the Sanrego wood that is understood by the Bugis community, especially men in Sanrego Village.

## 2 METHOD

This research on the counter myth of Sanrego wood (Bolong Sanrego) uses qualitative research through a case study and approach *ethnographic-interpretive* ecological (Abrori, 2022). Referring to what was stated by (Creswell, 2015), this qualitative research is used to explore in detail and holistically the problems that exist in the field. Writers can have more freedom in absorbing as much data as possible in the field to gain a solid and comprehensive understanding of the community being studied.

The counter-myth in the story of the Sanrego wood (Bolong Sanrego) which developed in the Bugis men's society is the source of data that underlies this research. The data sources used in this research consist of primary data and secondary data. Primary data was obtained through observation and in-depth interviews (*in-depth interview*) with traditional leaders and the community of Sanrego Village. Meanwhile, secondary data was collected through tracking textual documents, such as local manuscripts, historical records, news articles and scientific journals.

Data analysis activities used include observation, interviews and documentation. The data analysis techniques in qualitative research focus on in-depth understanding and interpretation of the data collected. In general, to describe existing phenomena, the data in research first goes through several stages of analysis, namely data collection, data presentation and conclusions.

## 3 RESULTS AND DISCUSSION

The traditions inherent in the daily lives of the people of Sanrego Village can be used as a story related to Sanrego bolong wood. Sanrego bolong wood is a type of aphrodisiac plant originating from South Sulawesi. This plant has been used by people for a long time as a traditional medicine to increase male strength. Sanrego bolong wood is believed to have properties for increasing male vitality and strength. The various myths that accompany the daily lives of the Sanrego Village Community are something that cannot be separated.

Myths are public beliefs that contain prohibitions, guidelines, or directions that are believed and used as truth and function as guidance in living life (Putri, 2019). Myths are symptoms that actually exist in society, are still alive. Myths are models for action which then function to provide meaning and value to life. Myth is always linked to reality, cosmogonic always wants to prove it. Understanding myths is not merely to understand past history but what is much more important is to understand the present (Arjulinaet *al.*, 2021).

Myths are closely related to many things such as culture (Amalia, 2022). Culture itself has a very broad scope, such as customs, beliefs, art, law, and so on. Myths are included in human culture that have existed since ancient times and continue to this day (Darmawati & Herlina, 2019; (Fitria, 2019). Meanwhile, if they are related to meaning, role models and overall values, myths have direct consequences. on the overall behavior of individuals and their supporting communities (Ratna, 2011).

Table 1. Sanrego Wood Myths (*Bolong Sanrego*) in the Bugis Men's Society

No	Myths	Beliefs in Bugis Men's Society
1	Sanrego Wood ( <i>Bolong Sanrego</i> ) Increases male vitality	People believe that by consuming Sanrego bolong wood can increase men's vitality
2	Sanrego Tree ( <i>Bolong Sanrego</i> ) move from place to place	This Sanrego tree ( <i>Bolong Sanrego</i> ) is believed to be by The people of Sanrego Village are mystical because it can move around by itself
3	Performing certain rituals for get sanrego wood ( <i>Bolong Sanrego</i> )	Sanrego Village community when they want to take Sanrego tree must perform a ritual <i>hand hammer</i> (cut chicken) and provide offerings in the form of sokko lotong (black sticky rice) and dowry in the form of cigarettes.
4	How to use Sanrego wood ( <i>Bolong Sanrego</i> ) is a must using a ray tail	Use of Sanrego wood ( <i>Bolong Sanrego</i> ) with combine palm wine.
5	Sanrego wood ( <i>Bolong Sanrego</i> ) cannot be touched by women	Sanrego wood ( <i>Bolong Sanrego</i> ) is believed when touched by a woman will lose its properties

1) Forms of refraction of wood myths and counter-mythssanrego (*Bolong Sanrego*) on the social life of the people of Sanrego Village

a. The myth of the Sanrego bolong wood in the lives of the Bugis Men

Myth is a product of cultural travel presented in a unique form. Myth is a form of communication that presents messages related to past rules, ideas, memories and memories. In the Sanrego Village community, myths about Sanrego wood are often considered sacred and mystical. Below we will present data on the myths and counter-myths of Sanrego bolong wood as a form of representation for the people of Sanrego Village.

Sanrego wood is an object that is considered sacred by the local ethnic community in Sanrego Village. However, there are several myths and beliefs that have developed around Sanrego wood that actually have no solid basis. Therefore, demystifying and countering the myth of Sanrego wood can be done by prioritizing the context of "communal sacredness" and "positive suggestions" of local ethnic communities. In the context of "communal sacredness", Sanrego wood should be seen as an object that has high religious and cultural value for the local ethnic community. However, sometimes people consider Sanrego wood as an object that has magical or mystical powers that can provide vitality.

(1) Kayu Bolong Sanrego increases male vitality

The people of Sanrego Village believe that consuming Sanrego bolong wood can increase vitality. The data above shows that after someone has consumed Sanrego bolong wood, it can increase vitality, but not only can it increase vitality, but it can also increase endurance and stamina.

*"Bolong sanrego'e is used by grandma's appamula ta' lettu idi iyye na jajikang ngi pabbura malessi makkenna makkunrai, mappada anyyarang nge, naullei pawinei ki maega anyyarang kunrai.* (Ramli, 2023)

Pak Ramli as the traditional leader stated that Sanrego wood (*Bolong Sanrego*) has been used for generations until now as a vitality medicine in relationships with wives, such as the Bolong Sanrego horse which can marry many females.

(2) This tree made from Sanrego bolong wood is mystical, namely that it can move around and grow on rocks

Bolong Sanrego has a special story and meaning in their own culture and religion, especially the people of Sanrego Village. They are often important symbols in rituals, worship, or local legends. Belief in Sanrego bolong wood can reflect humans' relationship with nature and the desire to connect supernatural things with natural elements.

*"Blong sanrego'e wants dena ulei diruntui magampang nasaba lenye-lenyei fong na usual fura kuruntu maega di onronge ro na baja eloka malai na deki gaga haa dena of course ondrong na."*(Ramli, 2023)

Mr. Ramli as the traditional leader also stated that Sanrego wood (Bolong Sanrego) is not easy to get because he moves from place to place. Mr. Ramli also found a location for Sanrego wood (Bolong Sanrego) but did not take it straight away, but the next day Mr. Ramli wanted to take the wood. Sanrego, but the Sanrego tree has disappeared

(3) Taking the Sanrego bolong tree must go through a special ritual and prepare offerings in the form of chicken, sokko lotong (black sticky rice), and a dowry in the form of money or cigarettes.

*"I don't know what to do with the hole in the roof of the manu house. I have to stop it. I have to put a lamp on it. I want to see if I can see it."*(Petta Ngata, 2023)

Petta Ngatta as a traditional elder stated that if you want to take Sanrego wood, you must slaughter a chicken as a form of gratitude and bring offerings containing Ambon bananas, black sticky rice, puih sticky rice, incense and cigarettes.

(4) How to use this Sanrego bolong wood by rubbing the stingray tail against the Sanrego bolong wood trunk then soaking it for at least 5 minutes with palm wine.

*"to eloki pack we ball sanrego's stepping and kerri-kerri pack is pari dena hedding pack piso silong bangkung. The kufurani is kerri-kerri in the hands of the sanrego's and the remmei is in the tuak's. Today many sappaki posi bolanu na mu sanreiki na muinungi."*(Petta Ngata, 2023)

Petta Ngatta, as a traditional elder, stated that if you want to use Sanrego wood (Bolong Sanrego), the Sanrego log must be crushed using the tail of a stingray, you cannot use a knife or machete. in the middle of the room.

(5) It is said that this sanrego vent stick is strictly forbidden to be held or touched by Women

*"seddi mi papasengku eddi wants to make a hole in sanrego'e, eddi aja laloi when it's taken by the kunrai's side, is it working?"*(Petta Ngata, 2023)

Petta Ngatta as a traditional elder advised that it is strictly forbidden for women to touch Sanrego wood (Bolong Sanrego) because if it is touched by a woman, its properties will be lost.

Based on the results of the analysis in this research, the myths contained in the story of the Sanrego wood (Bolong Sanrego) include beliefs that have developed in the Sanrego Village community and have become traditions or habits. The factors that influence the existence of Sanrego wood (Bolong Sanrego), namely

#### **a. Social factors**

Social factors influence Sanrego wood (Bolong Sanrego) where the issue of vitality is an important issue that men tend to specifically look for alternatives to increase their libido because it is related to male strength with positive suggestions. Kayu Bolong Sanrego often is often associated with vitality issues, especially in the context of increasing male sexual desire. There is a positive suggestion developing in society that this wood has the ability to increase male strength. This may be due to the myth surrounding the wood which associates it with masculinity.

The social interaction between men is clearly visible when a wedding celebration takes place, where men are usually given Sanrego wood before the first night. The ritual of giving Sanrego wood to men is often an important moment in social interactions between men. For example, when a wedding celebration is taking place, men are usually given Sanrego wood before the first night. This shows that this wood also has social value and symbolism in Bugis culture.

#### **b. Economic Factors**

Economic factors influence the development of Sanrego wood (Bolong Sanrego) because rituals involving Sanrego wood often involve financial aspects, such as dowries or payments to traditional elders. Black chickens used in rituals also have financial value, and they are sometimes kept by traditional elders or resold.

Rituals involving Sanrego Wood can also serve as a preventive context. Financial arrangements and ritual procedures can prevent wider and uncontrolled use of Sanrego Wood.

### **c. Health Factors**

Health factors also influence the development of Sanrego wood (Bolong Sanrego) where Sanrego wood contains natural aphrodisia. Sanrego wood is known to contain natural aphrodisia. This means that this wood can have a positive effect on sexual desire or strength. The use of this wood in the context of sexual health is a factor influencing positive perceptions of it.

Apart from the aphrodisia effect, Sanrego wood is also believed to have other health benefits, such as preventing malaria, treating diabetes, and relieving snake bites. The leaves are also used to eliminate unpleasant underarm odor. This may have been a factor that strengthened the belief in this wood as an efficacious material.

The myth of Sanrego wood (Bolong Sanrego) is a symptom that really exists in the people of Sanrego Village, and is still alive. Myths are models for action which then function to provide meaning and value to life. Myth is always linked to reality, cosmogonic always wants to prove it. Understanding myths is not merely to understand past history but what is much more important is to understand the present. Myths explain the beliefs of each culture about the role and supernatural powers in creating the world including celestial objects and creatures, nature, animal and plant life, the human life cycle from birth, adulthood and death. Myths also explain the social aspects of a culture, including moral issues, roles and customs. In short, myths record shared beliefs, while also helping a community maintain its basic identity. Provides various functions, from general to specific. Its general function lies in the psychological support it provides, including offering a model of a way of life that is considered normal by a society (Pusposari, 2014).

## **4 CONCLUSION**

One of the plants that is believed to be herbal in the Bugis community is sanrego wood (bolong sanrego) which until now is still considered a myth in treating vitality problems man. The use of Sanrego wood as an aphrodisia begins in a story developed by people about a stallion licking Sanrego wood and consuming leaves and skin, the effect is that the male horse is able to express his desires to a group of female horses. However, Sanrego wood has not become iconic due to the reluctance of some people who still consider it taboo the issue of vitality, so it is ignored as local wisdom of the Bugis tribe. Demystifying the existence of wood Sanrego resulted in a contradictory constellation regarding the truth of Sanrego wood or just a 'positive suggestion' (Adriani, 2022).

Referring to what was stated by (Creswell, 2015) that this qualitative research is used for explore in detail and holistically the problems that exist in the field. Writers can do more freedom to absorb as much data as possible in the field to gain a clear understanding

solid and comprehensive from the community studied. Counter myths in the story of Sanrego wood (Bolong Sanrego) which developed in Bugis male society is the underlying data source carried out this research. The data sources used in this research consist of primary data and secondary data. Data analysis activities used include observation, interviews, and documentation. At the data collection stage, observation, interviews and documentation activities were carried out (Luong et al., 2023) regarding the myth that has developed about sanregoo wood (Bolong Sanrego). On In this analysis process, the research data obtained will be described in detail and interpreted based on the theory used.

Based on the results of the analysis in this research, the myths contained in the story of the Sanrego wood (Bolong Sanrego) include beliefs that have developed in the Sanrego Village community and have become traditions or habits.

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