Exploring Moral Value in *Kelong Mangkasarak* as Media of Character Education

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Abstract: *Kelong* is one of the oral literature types of Makassar ethnic. *Kelong* oral literature is presented in various activities of its community, such as expressing a feeling to opposite sex, proposing, etc. *Kelong tupanrita* is a *kelong* type in which it contains moral message to be conscious and always obey the God. The data in this paper is from a collection of *kelong* entitled "*Sangkakrupa Kelong Mangkasarak*" written by Sahabuddin Nappu. One of the *kelong* types in the group is *kelong tupanrita*, which contains moral values. The research results indicate that the moral values are essential for character education. The moral values are devoting to parents, never giving up, working hard, keeping honour, developing empathy, and maintaining the spirit of unity.

Keywords: value, education, *Kelong Mangkasarak*

1. Introduction

Makassar ethnic is one ethnic that exists in South Sulawesi. This ethnic lives along the southern coast of the South Peninsula. Some of them inhabit the area along the coast of the Jeneberang River and Tallo. The regions there are called Tombolo, Lakiung, Parang-parang, Duta Agang, Jene Bidu and Kalling. The literary tradition among Makassar ethnics has been ongoing since long ago. This can be seen in various oral literature pieces that grow and develop in Makassar society, such as *royong*, *sinrilik*, *aru*, *doangang*, *pakkiok bunting*, *pasang*, *kelong*, *paupau*, etc. These oral literature types are part of folklore. Shipley in Rafiek explains that oral literature is a part of lore covering people's cultural life such as customs, beliefs, fairy tales, and expressions. Oral literature includes folk dances, folk dramas, parables, riddles, traditions, beliefs, proverbs, legends, myths, and oral folklore. Furthermore, William R. Bascom states that folklore has four functions. These are (1) as a projective system, as a reflection tool of collective delusion; (2) as a ratification instrument of institutions and cultural institutions; (3) as a pedagogical device; (4) as a coercion and supervisor tool so that society norms will always be obeyed by their collective members. Until now the existence of oral literature can be enjoyed in various events held by the community, but some cannot. *Royong*, *aru*, and *pakkiok bunting* are part of oral literature that can still be enjoyed up to now in various activities held by the community.

Oral literature plays an essential role in society. Weiko in Djueng says that oral discourse is the basis of self-awareness and autonomy of an ethnic as they relate to outside world, from verbal to non-verbal. Through that consciousness, they find self-confidence, which in turn plays a vital role in shaping their identity and existence. Amir describes two functions of oral literature. Firstly, to build and to bind the sense of group unity as oral literature becomes the identity of the group. Secondly, oral literature maintains local wisdom.
Kelongs as one of the oral literature types in the form of poetry is a mean of communication in wedding proposal, a settlement of the case, a medium of expressing of a man's feelings to a girl, and so forth. In addition, through this oral literature, various things of the literary owner can be traced. The views, thoughts, feelings, ideas, passion, behaviour, and beliefs that exist in Makassar can be understood through their oral literature. Regarding understanding of social order that can be obtained from folklore, Danandjaja explains that objects as an analysis material for knowing behaviour are various, but one of the most important objects is folklore forms of one ethnic nation; the most valid objects are folklore forms of collective ethnic concerned. It is because folklore reveals to us covertly (as in fairy tales), or plainly (as in the proverb) how the folk thinks. The philosophy of siriknapace, which becomes the way of life of Makassar tribe, is reflected in kelong tapanrita lines.

Moral values contain in the kelongs, for instance, about parents' sacrifice for their children. The lyric line says /Kikasuknuangbajiksai (remember well) / Tallasattaanmekamma / (our present life), / Anrongmangeta / (Mother and father), / Marakaitamalanre / (caring unconditionally). The kelong is calling on everyone to treat his/her parents with well-considering services as the parents have given a lot of things to their children. The sacrifices are made sincerely without expecting any reply from their son/daughter. However, the fact in real life is very tragic. Instead of trying to make their parents happy who are getting old, there is a case that a daughter dragged her mother as her biological mother to prison. Lately, the case of a child using her biological mother is highlighted by the public through various media. A mother in Garut was sued by her child with a fantastic lawsuit amount of 1.8 billion. At her old age, a mother had to sit in the prisoner, not for committing a crime, but for being sued by her biological child. A mother who should enjoy the rest of her life in a peaceful life in the midst of the affection of her offspring had to undergo a very tiring process of trial. For an elderly mother, she had to attend the trial. She would not only feel the physical fatigue but also would experience psychological tiredness. She would collapse because of physical exhaustion since the elderly parent's power had already limited. A mother experienced fatigue just because of treasure issue; a child conscience was covered with black fog. The mother who had been raising her children restlessly got criticism, accusations, and insults. Certainly, there is a question in our mind, why a child dares to bring her mother to trial. In addition, other cases are not less tragic where some children dare to kill their friends only because of trivial matters; some mothers dare to kill their baby; a father dares to damage his daughter's honour, and so forth. This phenomenon shows moral declines within the community. Moral values do not seem to be a filter that is capable of fortifying themselves from bad behaviour.

In this regard, the issue of moral decline needs to be taken seriously. If not, we can imagine the situation in the future will be more harmful. Character education should be maintained. Character formation is supported by the strength of one's morality. Soeseno in Suyatno explains that morality is a right attitude based on full awareness and responsibility. Character education must be strengthened from all aspects of life. Various ways must be taken to provide character education to children so that they can grow to be a moral person. One of them by exploring ethical values contained in oral literature, such as kelong tapanrita. Research on kelong has been done by various authors. One of them is the discussion on gender in Makassar lyric phrase, written by Kemboang Daeng in the Journal of Rhetoric: Language, Literature, and Teaching. In his research, Daeng explains that in kelong Mangkasarak lyric there are expressions that symbolize women, such as bungaejaya, bungakebok, benih, bulang, jamarrok, intang, and kondetekinggi. Expressions that signify men are jangang-jangang, bombang, smbalak, and tope. The illustrations in the kelong line illustrate that men and women have their complementary roles.

The important theory (Roland Barthes) is a theory used to analyze the moral values in kelong. Zaimar explains that Barthes's theory is based on the theory of the marker (form) that is put forward by Ferdinand de Saussure. With this theory, we can arrive at the second stage of understanding, the meaning of the text. Research on the value contained in the literary works/oral tradition can be done
with the critical theory. This theory is used to help to understand of the second stage. Values are something that is by the standard ideal according to society at a specific time. For example, a person judges something right, beautiful, or useful should be by the community of his era. According to Bartens to understand what is called value, it is necessary to compare facts. (...) "The facts found in description context: all of its elements can be done one by one, and the descriptions are in principle acceptable to everyone. The value plays a role in an atmosphere of appreciation or judgment and its consequences will often be judged differently by various people." "Bartens poses three characteristics of value, namely: 1) the value associated with subject; if there is no subject to judge, then no value also (...) 2) the appearing of value in a practical context, in which subject wants to make something (...) 3) value of properties "added" by subject to properties owned by the object.

2. Method

This research is a literature research. The data used are Kelong Tu Panrita, which is in the book of “Sangkakrupa Kelong Mangkasarak” (1997) by Sahabuddin Nappu, et al. Based on contents of kelong, there are four types of kelong: kelong tapanrita, kelong tupabiring, kelong tulembang, and kelong tupabiring. One of them is kelong tapanrita. Kelong tapanrita type is a kelong containing advice expressed by people who have the full scientific knowledge, wise people as religious figures and community leaders. Kelong tapanrita type is the data in this study. Data were analyzed by qualitative descriptive method.

3. Findings and Discussion

3.1 Glance of Kelong Mangkasarak

Kelong is one of Makassar ethnic oral literature types in the form of poetry. The existence of kelong in Makassar society is not merely a form of artistic expression that serves as a means to pour out feelings. Moreover, kelong has various functions. Fakhri as cited in Abdullah Muhammad Ali in his dissertation entitled “Kelong dalam Perspektif Hermeneutika (Kelong in the Perspective of Hermeneutics)” describes that kelong has five functions: informational, emotive, directive, poetic, and aesthetic [7]. Yusriy Sanusi Baco divides kelong into three types of kelong, namely ordinary kelong, kelong pappasang, and kelong turungka. Furthermore, Nappu et al divide kelong into four kinds of kelong, such as kelong tapanrita, kelong tupabiring, kelong tulembang, and kelong lalakung.

Kelong types, according to Djirong Basang cited by Salahuddin, are divided into child kelong, adolescent kelong, and parent kelong or advice. The child kelong consists of kelong teknepakmaik and kelong susah pakaik. Teenage kelong is divided into kelong passitanringang and kelong sibokoi. Meanwhile, parent kelong is kelong panggajarak and religion kelong.

3.2 Moral Values in Kelong Tapanrita

Liliweri states that moral values are standard for something good or evil. The standard governs the choice of individual behaviour [8]. Moral values come from society, government, religion, or even from us. Moral values can also be obtained from the oral literature. Moral values in oral literature are an essential part of child character education [9]. Sudewo in Defina, et al. says that character is part of attitude [10]. A right attitude is called a "character". A bad attitude is called "temper". This behaviour is a manifestation of the consciousness of carrying out one's role, function, a duty of mandate, and responsibility [11]. Some moral values that exist in the following kelongtapanrita are essential values owned by one for building his/her character.

3.2.1 Devote and Be Kind to Parents

Child and parent relationships are widely expressed in kelong. The values contained in kelong are hard work, parent’s sincerity and sacrifice, child’s moral to his parent, expression of child's affection to the parents and so forth. It is shown in the following kelong.
Cakditasanggengtarungka from childhood until adolescence
Nakatuwokasi-asi is maintained with poverty
Ri sumanganna from his spirit
Kammatonjirisesena as well as the situation

3.2.2 Humble

Pauwangibungaeja tells the Red Flower
Nakatutuirasanna to keep the fragrance
Mannamibau even if she is fragrant
Teaima'rengungdudu do not be arrogant

One of the values or moral messages that can be picked from a kelong is the need for us to have a humble nature. Based on kelong lines, the people can learn that we should not be arrogant because what we have now is only temporary. When we are given physical advantages, let us not assume that we are the most perfect of all people. When we are given the ability to think more than others, we should not be stingy to share our knowledge with others. When we can live with all the luxuries and abundant treasures, let us not forget that out there many people deserve to have what we have. Do not ever think that with our treasure, we can possess everything we want. Thus, we forget that all of those belong to Allah SWT. One thing we need to nurture is always to maintain a humble nature; we should not always assume that we are much superior to others.

3.2.3 Respect Each Other

Humans are social beings who cannot live without others. Cooperation with others becomes a necessity. From various activities of cooperation and interaction process, different opinion might always occur. A different opinion is a common thing and must be addressed wisely by assuming that other's idea or view is as important as our own opinion. This attitude results in the attitude of respect for others. This attitude is essential because it is natural that every human being has a desire to be respected whatever the role that human carries, such as a child, a subordinate, a wife, a husband, a superior, a friend, etc. always needs appreciation. This attitude can be seen from how one treats others. The guidance to develop this attitude is presented in the following lines of kelong pangngajak.

Ikattetumaelakbak we are immigrants
Alletongkiksarikbattang think us as your sibling
Bilangkik tau treat us well
Nani pangngalikiktongkik So we also appreciate you

The message taken from Kelong Tapanrita is a depiction that mutual respect will be one of the guidelines in community life. It may be in line with one of the proverbs saying, "Where the earth is rested, where the sky is held up." The proverb gives us an illustration that to have a peaceful life in society, every individual in it must be able to respect each other. Wherever we are, we must be able to follow and appreciate all the order of life in that society. One example of mutual respects is when we enter an area or territory that its people still retain local traditions as inherited from their ancestors, we should not insult and perceive that they are still very ancient or left behind. We must keep respecting their culture or belief. To recognize does not mean that we should also participate in that tradition, but simply by giving freedom and not disturbing their habits.
3.2.4 **Keeping Unity**

The threat of the nation disintegration should continue to be wary. Various issues containing SARA (ethnicity, religion, race, and inter-group relations) issue are more increasingly uncontrolled. This situation can bring the country to its destruction. The following kelong lines remind us to keep unity to defend the Nation and the State.

*Bajikkiassamaturuk* We must unite
*Nanikallikiboritta* to defend the State
*Iannaniak* hopefully be
*Empotamangngukrangi* an awareness

The attitude of maintaining a unity of the nation will give positive impacts to all people. The attitude of defending the state contains the value of courage and sacrifice. What the heroes had gained in defending our country in the past has brought positive effect to all of us, namely freedom. Now we must always maintain the sense of unity so that the freedom that had been given to us is preserved and not wasted. The thought of unity that we are planning to this day will one day be evidence to our children and grandchildren that what we do now will also be useful to them. By maintaining independence and filling it with the improvement of people's living standards in this country, it will be felt by our next generation. All the positive things we do in filling this independence will be a mirror for the next generation in defending freedom in our country. After all, our next generation will be the determinant of the nation's future. They will play a role in the survival of this nation in the future.

3.2.5 **Never give up**

Life undergone by humans is never out of trouble. To be able to survive, humans must have never given up the spirit. The following kelong lines remind us to develop an unyielding attitude.

*Takunjungak banging turuk* I will not follow the stream
*Nakuguncirikgulingku* Steering wheel I have played
*Kualleanna* I am more willing
*Tallanga no toalia* To sink than to return

3.2.6 **Maintain Honor and Develop Empathy**

The character of *sirikna pace* is the cultural concept of Bugis-Makassar society. Mukhlis explains that the word *siri* literally means "shame". The word *sirik* is always attributed to each person, so it is always stated adrift to the dignity of each person. The word *sirik* is usually paired with the word *pacce* (Makassar) or *passê* (Bugis). Furthermore, Wahid explains that philosophy of *siriknapacce* is a philosophy of life that they hold firmly, often even emotionally highlighted. The sense and value of honour are planted and developed within the person in each member of one's family life; one must maintain his honour and reputation of his family. The word *pacce* means poignant, which has its value and always accompany the attitude of *sirik*. With a life based on this *pacce*, the people of Makassar develop a high humanitarian attitude. The humanity attitude in life view contained in word *pacce* is not limited to fellow human beings, but also to all living things.

The cultural concept of *siriknapacce* in today life is excellent to be planted deep in fields of human life. A student should be embarrassed when cheating, embarrassed if he is always involved in a conflict with a friend up to be involved in a brawl. A leader should be embarrassed if he does corruption, embarrassment if he is doing an inappropriate act, ashamed if he cannot show good
performance. Efforts to maintain the honor of a person can be seen from the effort to keep oneself from not harming things to others.

Sirikpaceearikatte  shame grievously on us
Bajikniallealoang  good to be used as a guideline
Jaripadomang  to be way of life
Assimombalakrilinoa  to sail in the world

Kelong's quote shows that through oral literature, the culture of the community can be read. Ratna explains that literature is an integral part of a particular society, whereas society itself is part of a broader culture. The whole issue of community discussed in literature and culture cannot be separated from the underlying culture. Moral values in kelong should be followed. Moral values in kelong should be used to build child character. Formal education can be an entrance of oral literature learning through learning Mulok (local wisdom).

4. Conclusion

Kelong tupanrita is a kelong containing advice that is meant to guide someone to be better. Kelong tupanrita is usually delivered by religious leaders, community leaders, and parents to children. Kelong tupanrita contains moral values that are important to foster children's character. The moral values are to devote and to be kind to parents, to respect each other, to be humble, to keep unity, to never give up, to keep honour, and to develop empathy. These values need to be instilled in a child to shape his character as a man of virtuous and noble character. Efforts to introduce kelong and values contained in it to children are carried out by teaching, for example, through the local content material at school.

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