

# “Pappasang” Value of Makassar Language and Its Instruction

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## Abstract

The Literary work "Pappasang" is an expression of language or speech that is a potential for the smooth transformation of the noble values and vital ideas from one generation to the next. The presence of the "Pappasang" manuscript is not suddenly falling in a vacuum. Pappasang is the result of the process of thinking and aspiring caused by environmental conditions of a society and culture. "Pappasang" has a very important role in conveying religious teachings. This can be seen because the influence of Islam is very strong in it. This shows that "Pappasang" functions not only as a literary work, but also as a medium conveying certain religious teachings. In "Pappasang" it is assessed on the reflection of value of “Pappasang” Makassar language in life. The development of *Pappasang* in *Mangkasarak* society is not something meaningless, but it gives the life concept of civilization. This shows that *Pappasang* in this society has become a part of traditional customs, although its utterances are done through the process of cultural events. Improving the quality of the meaning of a literary work can be done not only through *Pappasang* autodidact study but also through conducting it formally, that is programmed to facilitate the learning in order to easily obtain experience of regional literature.

Index Termas ----- Pappasang value and its instruction

## I. INTRODUCTION

“*Pappasang*” is a literary work of Makassarnese that grows up in the life of the community containing messages of the ancestors, both of rulers, kings, and parents toward their children, grandchildren. The messages comprise rules or norms of decency. Literary work "*Pappasang*" is an expression of language or speech that is a potential for the smooth transformation of the noble values and vital ideas from one generation to the next. In the context of "*Pappasang*", it is a form of symbolic community that contains the records of the ancestors of the cultural values of community life. The values of community life in the form of "*Pappasang*" is a community that still exists and thrives, even if the dynamics of "*Pappasang*" is not a traditional society, but it becomes certain people's need to do so. Indonesian society is expected to remain proud of their language, and local culture as one of the local wisdoms.

The presence of the "*Pappasang*" manuscript is not suddenly falling in a vacuum. Pappasang is the result of the process of thinking and aspiring caused by environmental conditions of a society and culture. This is in line with R. Bascon's statement, that the script itself is important, but without the environment (context) it is a dead thing. Its presence provides attitude, views, and treatment of the audience, so it should also be disclosed and understood (Ambo Enre 1999). Ralph Linton (1984) in Saleh (2000) assumes that what is needed in today's modern world is a set of ideas that are still circumstances and followed by all members of society. To reveal and understand the importance of cultural values that is implicitly written in "*Pappasang*", it is inseparable from the representation of the people, as connoisseurs of cultural values. "Pappasang" in terms of form contains tangible expressions or proverbs, stories, and even in the form of singing. In terms of content, it tells about religion, government, customs, and duties of husband and wife. "*Pappasang*" has a very important role in conveying religious teachings. This can be seen because the influence of Islam is very strong in it. This shows that "Pappasang" functions not only as a literary work, but also as a medium conveying certain religious teachings. In "*Pappasang*" it is assessed on the reflection of value of “*Pappasang*” Makassar language in life.

## II. THEORETICAL REVIEW

The book "*Ritumpanna Welenrennge*", which was written by Fachruddin Ambo Enre (1999) became the basis of the study of philology writing *Pappasang*, by adjusting the availability of *Pappasang* manuscript. *Pappasang* is an oral form of regional literature that needs to be studied. Hakim (2010) explains that the study of various types of literature, particularly in the areas of literature, should still need attention. The regional literature functions as part of the local culture that is also an integral part of Indonesian culture in general. As cultural products contain cultural values are very useful for life. Since in the previous time, literature has been showing its role as one of the media that has been very powerful in instilling moral values to society. Moreover, with the literature, we will get better understanding and happily making this life (Ali, 1976 in Hakim, 2010). Wellek and Werren (1989) suggest that literature can be studied from the influence of social background. Basically, there are three main issues related to the sociology of literature, the author sociology, literary works, and the influences of literature toward society, readers, and listeners. Teeuw (1982) said that the relevance of literature in the sociology of culture will manifest in its function as (a) affirmation, which establishes the norms of socio-culture existing at a

particular time, (b) re-notation, revealing willingness or longing to the norms that have been gone with a long time, and (c) the negation, which changes certain norms that are applicable. Intuitive approach is the approach implemented by prioritizing the impressions that arise after reading a literary work.

### III. POSITION AND FUNCTION

Didipu (2010) explains that the regional literature has the position and function as follows: Regional literature is the creation of communities in the past time or preceding the creation of modern Indonesian literature. Regional literature may be included in one of the Indonesian culture aspects that needs to be explored to enrich the national culture. Regional literature is attached to the soul, spiritual, beliefs, and customs of the people of a nation, and that they use to convey the noble values like young generation. Regional literature has a strategic position and human resource development framework, which is to strengthen the Indonesian personality of cultural diverse unity. While the regional literature serves as a projection system, cultural validation, tool enactment of social norms, social control, child educator. It is a tool to provide a path that is justified by the public, given the way the community to protest the injustice in society.

Position and function of an inclusive regional literature of *Pappasang* that has been mentioned embody cultural values in cultural life and the society in which *Pappasang* has a strategic role to develop a comprehensive understanding through transliteration and translation of song texts (*Kelong*) and imagery (*Pau-pau*) in Latin. The development of *Pappasang* in *Mangkasarak* society is not something meaningless, but it gives the life concept of civilization. This shows that *Pappasang* in this society has become a part of traditional customs, although its utterances are done through the process of cultural events.

### IV. PAPPASANG STRUCTURE

To express *Pappasang* of Makassar language can be done in three forms, namely (1) *Pappasang* in the form of a conversation, and (2) in the form of *Paruntut Kana*, and (3) in the form of *Kelong*.

#### 1. Pappasang in the form of conversation

*Pappasang* in the form of conversation was spoken through monologue such as the following script translation.

The former people said:

"The characteristic of honesty is not easy to have, because it is like a wild animal that cannot be captured if it is not known how to tame it. The feed of honesty is the ability to take into account the result of an act. Its meal is vigilance and prudence. Cage or fence is accuracy. If someone has had it; then, he/she has been living in a solid wall".

The priest says:

"Prudent action is to put something in the first place in accordance with religious rituals. Furthermore, the base of the goodness has three items, namely (1) patience, (2) honesty, and (3) self-resignation or surrender. Patience grows in piety, so it encourages someone to do commands and avoid its prohibitions. Honesty is stepped on the endeavor. Therefore, one can distinguish between good acts and bad ones. Resignation comes from sincerity, so that someone cares from mistakes. The nature of mistakes becomes inner disease.

*Pappasang* is uttered in the form of a dialogue as an example the following translation.

Karaeng says:

"What are the signs of a prosperous state (population)?"

"There are two signs: the first is the king (ruler) who has been honest, and secondly, if the willingness of the people has already been in line with the wishes of the authorities".

#### 2. Pappasang in the form of *Paruntut Kana*

*Paruntut Kana* is similar to thimbles, (proverbs, sayings, and parables), namely sentences containing allegory, satire or comparison. *Paruntut Kana* is the main tool to produce a number of thoughts and ideas that will grow and flourish in society, and it is generated in hereditary and from the speakers who pronounce words. For more details, one of the following forms of *Paruntut Kana*. "It is better preventing from doing useless thing than doing something that needs recovering".

#### 3. Pappasang in the form of *Kelong* (singing)

*Kelong* is one of the Makassar literature types in the form of poetry. In terms of shape, especially *Kelong* traditionally has similarities with the poem in Indonesian literature, such as the four lines in a verse. It has lyrics, and does not have a title. The special features of traditional *Kelong*: (a) the lines of lyrics is one of the whole unity to support a meaning, (b) the unity of sound is in each line is the unity of syntactic form of the words or phrases with the pattern: 2/2/1/2, and (c) the number of syllables in each line pattern: 8/8/5/2. Value is something appreciated, respected, or honored or something you want to achieve, because it is considered as something that is precious or valuable. Therefore, in *Kelong* of Makassar, it is found that it contains values that need to be maintained and preserved.

## V. PAPPASANG REFLECTION OF THE VALUE

Reflection of *Pappasang* value in the form of *Kelong* or singing can give the feeling of the value, *Siri na pacce*, religion, and advice that imply in public life used in the local content requirement. It is undeniable that we are in shackles cruelty of contemporary times. Local cultural wisdom must be preserved in the teaching learning activities in school as one of the formal institutions to examine the meaning of life associated with the life of the nation that is different, but it is still united. *Siri na pace* is a statement of life rooted in the hearts to create behavior and attitudes. Moein (1977) explains that *Siri* is a vibrant customs and entrenched in South Sulawesi society till today. *Siri* is defined as a moral principle that distinguishes humans and animals. *Siri* teaches self-esteem, honor, and courtesy to people. *Siri* becomes the guidelines of one's rights and obligations and helps people understand when they can preserve human dignity (Budidarmo in Tontowi, 2007). In order to know how a reflection of the value of life is produced through *Kelong*, M. Ali (2014) mentions its values as follows:

<i>siri paccea ri Katte</i>	be deeply shamed for us
<i>bajinialle oloang</i>	be used as the guidance
<i>o jari padamang</i>	be guided
<i>assimombalak ri lini</i>	to sail in the world

If it is examined more deeply, it will display the various layers of meanings in *Kelon*. Even people who have the expertise to interpret, and understand the Makassar language, it will produce a more profound interpretation. Simply, *Kelong* can be performed in the form of prose that culture of *Siri na pace* inherent in the Makassarnese; then it will make a way of life in directing life to speak, act, and behave. Those performances must be based on the culture of *Siri na Pacce*. *Siri na Pacce* is not only for the life of the world, but also for life after people die (life in the heaven). The expressions of *Siri na Pacce* related to life in the heaven are as follows.

<i>siri pace ri katte</i>	be deeply shamed for us
<i>punna ia tokdok puli</i>	if our self-principles
<i>bajik rilino</i>	be good in the world
<i>kanangkik battu jorengang</i>	be beautiful after arriving in the heaven

The manuscripts of *Kelong* above illustrate that *Siri na pacce* for Makassarnese is not only for the sake of this world, but also it is for the interest of people after they die. If we want to survive our live in the world and in the heaven, we can hold *Siri na pacce*, because it has taught us all about the way of life of society, nation, and state.

Furthermore, M. Ali (2014) says that *Kelong* is the theme of how to understand religion, particularly Islam, as the religion professed by people of Makassar in their life. Manuscripts of religious life are seen as follows.

<i>Boyai ritaena-Na</i>	to find God of absence
<i>Assengi Rimaniak-Na</i>	to know God, because she exists
<i>Tenai Antu</i>	God is not appeared
<i>Namaknassaja niak-Na</i>	but God is surely appeared

Manuscripts of *Kelong* above contain philosophical meanings in order to instruct people to know their God or creator. It can simply be interpreted that humans are born into this world because there is a creator, God, and they are not existed by themselves. Therefore, humans look for God in the absence, because she is appeared must be. People should know the One who creates them, because she is existed. God is not visible and cannot be seen, but she is certainly there. Be sure solemnly that our existence is in the world because of God. Therefore, people should worship God in order to run commands and stay away from all prohibitions. Similarly, in the following the manuscripts of *Kelong* are narrated in the following related to where human goes after living in the world.

<i>Battu riaji antu</i>	from God that you are appeared
<i>Kajarianna nyawanu</i>	God creates your life
<i>Ri ia tonji</i>	from God also
<i>Lammaliang tallasaknu</i>	we will return to God

If we examine the manuscripts above, they show that conveying to man and that creating man is Allah. God gives life or spirit, and we will soon get back facing God. In addition to religious themes, there is the theme song of *Kelong* or advice is loaded with connotations such as the following meanings.

<i>Tutuko maklepa-lepa</i>	Be careful in using small boat (canoe)
<i>Makbiseang rate bonto</i>	boating on the seas
<i>Tallangko sallang</i>	later you are drown
<i>Nanasakkoko limbukbuk</i>	you are choked dust

We interpret in depth that man in life should have good behavior. Human life is expected to avoid doing wrong step, because if one has done wrong step in this life, it will be a loss in the world and the heaven.

The meanings of *Siri na Pacce*, religion, and advice are the strands of life that are basically from the

person's ability to interpret the value of *Kelong* into a philosophical human life both in this world and in the heaven. One way to interpret *Kelong* as a literary work of Makassar is done through learning in schools. Daeng (2014) explains that learning the language and literature of Makassar starts from the view that the Makassar language is a communication tool for community supporters. Language communication is realized through oral language activities (listening and speaking) and written language activities (reading and writing). Therefore, learning the native language is directed to improve the skills on broadening the culture of Makassar, and to think and reason. It is also used to increase the ability to expand knowledge about the culture of Makassar, and directed to sharpen the feeling of the learners.

Makassar language learning functions: (1) a means of fostering regional socio-cultural South Sulawesi, (2) a means of improving knowledge, skills, and attitudes in order to promote preservation and development of culture, (3) a means of improving knowledge, and attitudes and develop the science and art, (4) a means of standardization and dissemination of the use of the Makassar language for a variety of purposes, (5) means the development of reasoning, and (6) a means of understanding of culturally diverse area of Makassar. The Objectives of learning the Makassar language are expected that learners are able to (1) gain experience on speaking and using the language and literature of Makassar, (2) respect and be proud of the Makassar language as the language of South Sulawesi which is also their mother tongue for the large community of Makassar, (3) understand the Makassar language in terms of the form, meaning, and function, and able to use it accurately and creatively for a variety of contexts (objectives, and circumstances), (4) use the Makassar language to improve intellectual abilities, and social maturity, (5) has the ability and discipline to speak Makassar, (6) enjoy and take advantage of literary works Makassar to improve knowledge and proficiency in Makassar, develop personality, and expand horizons of life, (7) respect and be proud of Makassar as a literary and cultural treasures of human intellectual Makassar (Sudaryat 2008).

To achieve the objectives mentioned above requires the instruction of Makassar literature for learners to gain experience of literary appreciation Makassar. Appreciation of literature is an activity or effort to understand literature as well as possible in order to grow understanding, understanding, and good attitude towards literature. Literary works contain human experiences that include experience, sensing, feeling, imagination, and reflection in an integrated manner embodied in the use of language both in oral and in written forms. Through the literature of Makassar, learners are expected to understand, enjoy, and appreciate literature. Implementing the instruction of the Makassar literature can be done through: (1) the teacher presenting local literary works that can attract the learner's interest in learning (2) instill the concept of the theory in the beginning instructional activities. This way is actually done by a teacher, so learners do not feel studying theoretically as the most teachers have done, (3) if the second step is taken place with fun; then, the teacher directs learners to translate the lyrics of *Kelong* or words that are identified into Indonesian language, (4) meaningfulness, learners are directed to express values that can be learned from the literature of Makassar with everyday life learners. The implication is that it can provide learners provision of fineness of character, morals, personality, and always keep the norms/rules prevailing custom in the community, (5) the teacher can direct learners to construct a sentence based on the words contained in the lyrics or words that are related to the lyrics of the song, (6) learners can practice the lyrics Makassar into paragraphs/simple prose. Afterwards, the learners take turns reading the paragraph and pay attention on pronunciation and intonation, (7) the learners are directed to work in groups. Each group is assigned to choose reading materials (prose / poetry) containing the Makassar language, and discuss the content of the discourse that is read. After that, learners answer questions or report the results of the discussion by using the native language. During the discussion, the teacher can instill character education, such as cooperation, politeness to speak, and at the same time fixing errors of speech, (8) learners are directed to select and set a theme paper to be developed. After finding a theme, learners practice writing the local literature in the form of poetry, prose, and drama. The literary works produced are read aloud, and they are displayed on a bulletin board, and (9) teacher and learners collect together an overall assessment which includes assessment of spiritual, personal, and social attitudes, knowledge, and skills. Based on the results of teacher assessment, the teacher can provide follow-up.

## VI. CONCLUSION

Literary works of *Paruntuk kana* (parable), and *Kelong* or singing are the products of *Pappasang* culture of South Sulawesi. If *Pappasang* is examined in depth analysis, it can provide valuable lessons for the reader in terms of improving the quality of personality, religion, and norms of life. Furthermore, the base of the goodness has three items, namely (1) patience, (2) honesty, and (3) self-resignation or surrender. Patience grows in piety, so it encourages someone to do commands and avoid its prohibitions. Honesty is stepped on the endeavor. Therefore, someone can differentiate which one is good or bad. Resignation comes from sincerity, so that someone cares from mistakes. The nature of mistakes becomes inner disease.

Improving the quality of a literary work comprehensively, *pappasang* can be implemented not only autodidak study, but may also be done formally. That is the planned program to make easier to get the regional

literature experience through the program of regional literary appreciation both in their schools and outside school. The implementation of students' appreciation towards the regional literary pappasang inclusive is really determined by the competence of Indonesian language teacher creativity at school. Substantially, one of the Pappasang appreciation form is that in this life, the people must have good behavior. It is expected that human life don't misstep, because if we do the wrong step in this life, then it would be a loss in the world and the hereafter.

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