

Local Wisdom in Kelong Makassar as a Character Education Media for the Young Generation

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ABSTRACT:

This research aims to reveal the local wisdom contained in the Makassar *Kelong* text. It is important to do this considering the onslaught of foreign cultures that have touched remote villages. The noble values in the form of local wisdom contained in the *Kelong* text can be a shield or control of moral teachings for the younger generation. This research is a qualitative descriptive study. Methods of data collection are done through field research and library research. Oral data obtained from the field is then transferred to written discourse to be translated. While the written data obtained from ancient manuscripts or previous researchers were then transliterated and translated. Data analysis was carried out using a literary anthropology approach with the interpretation method of meaning. The results showed that in the *Kelong* text, three concepts were found, namely *sipakatau* (humanity to each other), *sipakalabbiri* (mutual respect), and *sipakaingaq* (reminding each other). In the concept of *sipakatau*, in it, there are values of affection, loyalty, humility. Meanwhile, in the *sipakalabbiri* concept, the value of constancy is found. Religious value is found in the concept of *sipakaianga*. The three concepts contained in the Makassar *Kelong* text should be implemented by the younger generation to become a generation of character and morals in globalization.

Keywords: Local Wisdom, Kelong Makassar

INTRODUCTION

Humans are special creatures with the gift of reason and mind by the Creator. With reason and mind, humans can carry out various activities, innovate and be creative according to their needs. From year to year, humans always experience changes in both the pattern of life and the necessities of life. These changes, of course, affect the order of values in today's society.

The consequences of a change are in the impact, both positive and negative impacts. The positive impact that is felt is the ability of this nation to coexist and coexist with other nations. On the other hand, this change is possible to erode and erode the local values of this nation. On the positive side, it is hoped that it will continue to develop human civilization. While the negative side is material for reflection and should be underlined, especially the local values that is the wealth of the Indonesian nation. To avoid or at least reduce the erosion

and erosion of local values that have become icons, resistance efforts are needed. Resistance is not by taking up arms or physical warfare but through the inheritance of the moral values of the ancestors in the form of local wisdom. In this regard, Indonesia is very rich because it is known as a multicultural country.

Ancestral values in the form of local wisdom are spread to various tribes and ethnicities in Indonesia. The sources are also very diverse, ranging from traditions, customs, rituals, languages, literary works, and so on. Local wisdom, in general, can be associated with the pattern of life of the local community or community in establishing relationships between individuals and themselves, individuals with other people as social beings, individuals with nature, and individuals with the creator¹⁾. This article raises one source of local wisdom found in South Sulawesi, especially for the Makassar ethnic, namely literary works, especially traditional literary works called *Kelong*. *Kelong* is an old poem shaped like a rhyme. However, not all *kelongs* have the same form as the rhyme because they are not concerned with sampiran and rhyme patterns²⁾.

This research is very important and has a great contribution to character building, both the character of the Makassar people themselves and the Indonesian nation in general. This is related to the nature of the literary work itself as a reflection of the supporting community. Literature or literature is the expression of human thoughts and feelings both verbally and in writing (print), using beautiful language according to the context³⁾. *Kelong* is a traditional literary work in oral form, namely literary works which are inherited orally by word of mouth.

The whole work of literature, art, and culture is thus one source of character education. Associated with the current situation, in which people seem to no longer believe in parents, leaders, and government, even in religion, literary works may be the most important source of character education⁴⁾. *Kelong* is a traditional oral-literary work that is an incarnation, reflection, and manifestation of the community's identity in-depth, as well as a representation of society that is put forward aesthetically, ethically, and logically. In addition, the content of cultural values manifested in the form of local wisdom is an asset and reference in character education for the current generation or millennial generation. Local wisdom and character education are two things that are always related. Local wisdom and knowledge of the local community that can be used to improve welfare and create peace in society is essentially a truth coveted by the community⁵⁾ including the millennial generation. On the other hand, character education is a genuine effort to understand, shape, foster ethical values, both for oneself and all citizens of society or citizens as a whole⁶⁾. The millennial generation is a generation that still needs character, moral values, and philosophy in all of its activities. Therefore, *kelong* oral literature as a cultural product that was born in its time still contributes to the present with the nuances of the cultural values it contains.

THEORETICAL FRAMEWORK

The existence of *Kelong* as Makassar oral literature is a description of the life pattern of the Makassar people in behaving, acting, and behaving. Therefore, *Kelong* oral literature is very closely related to Makassar humans themselves, both as individual beings and as social beings. Various cultural values can become local wisdom contained in *Kelong*.

Because of the closeness between *Kelong* as a literary work and its human owner, to reveal the values and local wisdom it contains is done using a literary anthropological approach. Because *Kelong* is a work of oral literature (although many have been written as documentation), it is more appropriate if the approach used is more directed to the anthropology of oral literature. Literary anthropology is one of the interdisciplinary approaches in literature. Definitively, literary anthropology is the study of literary works with human relevance (Anthropos). Literary anthropology is more inclined to cultural anthropology and what is being discussed in the works produced by humans, including works of art, namely literary works. If it is associated with three kinds of cultural forms, literary anthropology focuses on the complexity of ideas⁷⁾.

On the other hand, oral literature is a wide world, a world that involves many people, a world for many people in the true sense of the word⁸⁾. Usually what attracts the attention of the creators of oral literature is culture, including tradition. Even the correlation of oral literature with culture and history cannot be ignored⁹⁾.

Literary anthropology is a literary study that examines the relationship between literature and culture, especially to observe how literature is used daily as a tool in community action. Furthermore, it is said that literary anthropology examines the structure of literature (novels, short stories, poetry, drama, folklore) and then develops it with the concept or context of the socio-cultural situation of the people who own it¹⁰⁾. Literary anthropology is included in the artisanal approach, namely research on literary works that emphasize the cultural heritage of the past that can be reflected in classical or modern literary works⁹⁾.

Methodology

This type of research is qualitative research. Qualitative methods pay attention to natural data, data concerning the context of their existence¹⁰⁾. Qualitative research is research conducted based on the paradigm, strategy, and implementation of the model qualitatively¹¹⁾.

The research data is the *Kelong* text obtained from both informants and ancient manuscripts. Data collection was carried out using field research techniques and library research. Field research was carried out by recording *Kelong* speakers and then transferring from spoken discourse to written discourse, then translation was carried out. Meanwhile, library research was carried out by tracing the previous *Kelong* works, including from ancient manuscripts. From the ancient script or lontara, transliteration steps are carried out from the lontara script to the Latin script, and then the translation of the text is carried out.

The texts that have been collected are then sorted to classify the data. Furthermore, data analysis was carried out by interpreting the *kelong* to find the values and local wisdom it contains.

RESULTS AND DISCUSSION

The concept of Makassar or Mangkasara by Mattulada (in Wahid)¹²⁾ can be seen from three meanings, namely Makassar as an ethnic group, as the name of the Kingdom of Gowa-Tallo, and as the capital of the Kingdom. In this article, the concept of Makassar is referred to as an ethnic group, namely the Makassar Ethnic who inhabit the southern coast of Sulawesi Island together with the Bugis¹³⁾. Makassar ethnic groups by sociologists or sociolinguistic experts are also referred to as Makassar people. Similar to other ethnicities, the ethnic Makassar community or society has a language, script, tradition, or civilization from a long

time ago and is still alive today. In addition, the people of Makassar have their philosophy which is contained in their daily life activities and can be found in their cultural activities including in literary works. One of the traditional literary works that are still alive today is *Kelong*. *Kelong* is one of the oral literary works in the form of old poetry. The existence of *kelong* is not only as a medium of entertainment, but also as a manifestation of civilization, culture, and life philosophy of the people of Makassar itself. For the people of Makassar, *Kelong* has its place because all the feelings of joy and sorrow experienced by the community are conveyed through *Kelong*¹⁴⁾.

Kelong has become a symbol of culture and heritage of the past that has educational values. These values are used as a guide for the community in living their lives¹⁾. *Kelong* is one type of Makassar oral literature that needs to be preserved because it contains many values that are very useful in human life, especially the Makassar ethnic community is behaving, acting, and behaving¹⁵⁾.

The conceptsof *Sipakatau*, *Sipakalabbiri*, and *sipakainga*

The existence of *Kelong* in Makassar oral literature describes the pattern of life Makassar people are good at behaving, acting, or behaving. The uniqueness that exists in the Makassar community is the tri-concept of life philosophy that underpins them in carrying out the wheels of their life. The three concepts are *sipakatau*, *sipakalabbiri*, and *sikapala*. *Sipakatau* in Indonesian is to humanize each other. *Sipakatau* focuses on the concept of *tau*(humans) who are humans. Humans can live with other humans both in the pattern of life as relatives and in a wider social context. With the concept of the *sipakatau* philosophy, the people of Makassar can achieve harmony and etiquette in social interactions. So that all community activities can run well, safely, and peacefully and can accept each other and eliminate each other's ego. Living together, helping each other, taking care of each other can be realized through the concept of *sipakatau*. Here are some examples of *kelong* as a manifestation of the concept of *sipakatau* in Makassar society.

The concepts of *sipakatau*, *sipakalabbiri*, and *sikapala* in the text and context then derive several values in them, including persistence, religion, compassion, optimism, simplicity, loyalty and honesty. For more details, see the following *kelong* texts:

The first Data

Bulaeng pale' tauwa	Gold is human
Intangipanggaukanna	Diamond is also his behavior
Baji' ri lino	Good in the world
Kanangi bone suruga	Beautiful contents of heaven

The text above shows that the people of Makassar highly respect the behavior of a human being. Even well-behaved humans who are associated with diamonds can get good rewards in this world, especially in the hereafter. And this is true human nature. The combination of very solid choices between precious metals (gold and diamonds) with humans and their behavior shows that the Makassar people have an extraordinary civilization.

Humans can be rewarded for their behavior as well as to get reproach from their attitude¹⁶⁾. Humans who can maintain behavior with respect for their fellow human beings

will automatically be respected by other humans. Good behavior includes respecting other people humanely. Other data which is evidence that the Makassar people uphold brotherhood, respect each other:

The second Data

<i>Punnasallangsibokoi</i>	If later we part
<i>Teyakirampekodi</i>	Forget my bad
<i>Rampeyagolla</i>	Remember me like sugar
<i>Kurampetongkokaluku</i>	I remember you like a coconut

If there is a meeting then there must be a separation, this saying is universally familiar to us. The text above shows that if separation is inevitable, then what is remembered is that it is good, marked by the philosophy of sugar and coconut, which is a combination of sweet and savory. The people of Makassar in various activities, especially those related to their traditions, sugar, and coconut become a symbol of their hope that in life they always get sweet and savory. Sugar and coconut are symbols of happiness and comfort as well as in daily interactions as social beings.

The third Data

<i>Tubukunjimakaraeng</i>	Only my body is like a king
<i>Pammaikkulamasomba</i>	My worshipping life
<i>Kucinikangkikongtumamisijalalang</i>	Have seen, have held each other

The Kelong above shows the maintenance of togetherness. When holding hands, all forms of difference are no longer a problem. Physical may be different, the position may be high, the social status may be different, as well as wealth may be abundant but equal and equal before the Creator. Togetherness and humility are elements of mutual respect.

The *kelong* text below (data 4) is also an embodiment of mutual respect in other forms. For the people of Makassar, taking the rights of others is an act that is not commendable and can damage personal relationships between people. Don't even take it, he doesn't even dare to approach it because he's sure of sin and relationship rifts. This text also shows that the Makassar people are anti-corruption people, as an implementation of the *kelong* text which is their ancestral heritage.

The fourth Data

<i>Teyanakkenarolleikongtengniyakkasapanna</i>	I don't want to be approached by the boat I already own
<i>Yetolalokongteng mangkale-Okaleya</i>	Hopefully, the boat that is still alone

Kelong text on data 5) strengthens the culture of mutual respect in the concept of not taking what does not belong to them. Even in the text below it is very explicitly stated that it is not allowed to take a glance at other people's goods. These two texts show the honest attitude of the Makassar people as a form of mutual respect. If the honest attitude contained

in this text can be implemented in today's life, this nation will be free from corruption and other negative behaviors.

The Fifth Data

Teyakojalling matai	Don't you stare
Topeyarampinginganna	The cloth in the drying
Niya' patanna	Already have an owner
Tannakalimbunnamami	Just don't wear a blanket

The Sixth Data

<i>Takunjungabangungturuk</i>	I have stretched my screen
<i>Takugincirikgulingku</i>	I turn the wheel
<i>Kualleanna</i>	Take the road
<i>Tallanganatoalia</i>	Drowning rather than receding to the beach

Makassar society in the context of a culture of mutual respect is translated into an attitude of firmness both in opinion and in behavior. The texts below show the attitude of determination, loyalty possessed by the people of Makassar. Text 6) is a manifestation of the firm attitude that exists in the community. when facing a problem of abstinence for Makassar people do not solve it in any way. Likewise, it is associated with the mandate given, not to be left before it is completed. The text in data 7) below is also related to the attitude of firmness. The text suggests never to avoid problems, but every problem that arises must be found a solution because there can be problems that are the road to success. That's the implementation of the text in data 7) below. The attitude of determination for the people of Makassar can be manifested in the siri (shame) culture. Siri is one of the cultural values that becomes a way of life that aims to maintain and improve dignity, worth, and self-esteem both as individuals and as social beings¹⁷⁾.

The seventh Data

<i>Punnabosiriccik-riccik</i>	If it's raining
<i>Teakoammarinatuju</i>	Don't dodge
<i>Inakkelekbak</i>	I ever
<i>Antunatujuteknei</i>	Wet in happiness

The Eighth Data

<i>Mangu laying-layangmamo</i>	Even though I'm a kite
<i>Mangkubujangpajappokang</i>	Like paper that has been rotten/damaged
<i>Mammiletonjabumbunganglakujuranngi</i>	Still, I choose a mooring in my journey

For the people of Makassar, loyalty does not only belong to successful people or wooden people, but loyalty is mandatory for every human being. Like a kite made of very simple materials, namely a piece of paper and a few pieces of bamboo, but still has its

attitude. Likewise, the Makassar people, although simple, still have choices and keep the commitments they have built.

The ninth Data

<i>Pauangipokokrappo</i>	Remind The Areca Tree
<i>Nakatutuitinggina</i>	Take care of the height/stem
<i>Manna matinggi</i>	Even though it's high
<i>Teaitallayududu</i>	Don't waver in your stance

The text presented in data 8) is similar to the previous one, a manifestation of the attitude of firmness possessed by the people of Makassar. The height of the areca tree is associated with successful people, successful people, people who have positions and people who are intended to carry out the mandate they carry must have a stance, attitude so that the intended people are not easily carried away.

The Tenth Data

<i>Kamasekuminenakke</i>	My poverty
<i>Kumalewaipammai'</i>	I lift my spirits
<i>Mangkunisarelabba</i>	Even if given a taste
<i>Kupare'jite'ne</i>	I'll make it sweet

The text in data 10) above is still related to the attitude of firmness but in a different context. Based on the text above, it is illustrated that the Makassar people with their steadfast attitude are not a weak obstacle to work, innovate, and be creative. Precisely the shortcomings and weaknesses it has become an encouragement to achieve success. It means that Makassar people do not feel weak, they feel inadequate because their weaknesses and shortcomings are used as triggers to achieve their hopes and dreams.

The Eleventh Data

<i>Gunturuk manna nuintang</i>	Thunder, even though you are a diamond
<i>Kilak manna nujamarrok</i>	Lightning, even though you are emerald
<i>Tabajikantu</i>	That's not okay
<i>Rilekbaknu mako buta</i>	After you happen, you are blind

The Twelfth Data

<i>Gunturuknajimalompo</i>	Only the thunder roars
<i>Kilakmallakbanglino</i>	Lightning spreads across the universe
<i>Bosisarrona</i>	Heavy rain
<i>Tamalliangtompokbangkeng</i>	Not up to the ankles

The text in data 11) and 12) contains a message not to be too proud because it can have bad consequences. Data 11) shows that the people of Makassar are not people who forget

themselves because for them forgetfulness is an attitude that is not commendable. Someone successful, successful, rich should not underestimate others, instead should be wiser and help the weak. While in data 12) it becomes a symbol that Makassar people are people who are not happy with the excitement because they get something. In other words not happy with anything in excess.

The Thirteenth Data

<i>Punnasallangmarrabbangi</i>	If we unite with each other
<i>Teakisikabellaii</i>	Let's not be far
<i>Narassikamma</i>	Until full
<i>Sirolleisombalatta</i>	Our screens meet each other

The text in data 14) is the embodiment of the attitude of togetherness and kinship.

The Fourteenth data

Manna tallangbiseyangta	Even if our boat sinks
Manna reppe' tammamumba	Even if it breaks (sinks) it doesn't come to the surface
Tammaritonngamalettekongtengmaraeng	Never moved/anchored to another boat.

No matter how bad and no matter how big the problem is, it's not a reason to betray. Data 14) shows the loyal attitude of the Makassar people. The boat is likened to;

The Fifteenth Data

Andi' padakia'je'ne	sister, together we take a shower
Padakimammuwangsero	sister, together we lower the bucket
Padakimataong	sister, at the same time we are in-laws
Padakingasoro' tammeng	sister, together we cover the cold

One of the Makassar people's efforts to maintain harmony in interacting is the *sipakalabbiriculture*, which in Indonesian can be interpreted as mutual respect. Mutual respect is very clearly manifested in the use of greeting words, for example, *Karaeng*(greeting to people who are respected), *andi* (greeting for younger ones). The use of greeting words in the question can be seen in the text above, namely data 7). The greeting used is *andi* as a form of respect for the interlocutor. In addition, this text is also a very strong symbol of brotherhood. The culture of the Makassar people in manifesting mutual respect can be seen by taking care of each other. The above further strengthens that people or communities always maintain togetherness which can be realized in the form of mutual cooperation. In addition to the attitude of *gotong royong* inherent in the people of Makassar, the *Kelong* text also finds an attitude of simplicity as found in the following text.

The Sixteenth Data

<i>Teyako calla tunayya</i>	Don't insult poverty
<i>Upa'na kasi-kasiya</i>	Simple sincerity
<i>Naiyapaantunasakkabonenalino</i>	He is the one who colors the world

The text above is an explanation that Makassar society is a society that adheres to a pattern of simplicity. Because they believe that the rich and the poor are two sides of life that support each other and make life more meaningful. In addition, the text above is a description of the cultural values of *pacce* owned by the people of Makassar. *Pacce* is interpreted as a sense of pain and compassion, both because of self-pity and the suffering of others so that a strong will arises with a burning spirit to try with all our might to restore the dignity of oneself or others (Zainal). *Pacce* that is meant here is not at all out of compassion, but the deepest sense of perfecting each other's good intentions of the families of both parties (Sugirah).

The concept of *sigunakangga* which is defined as reminding each other is part of the cultural values of the Makassar people. *Kelong* texts that contain the concept of *sigunakangga* are generally manifestations of religious cultural values, for more details, see the following text.

The Seventeenth Data

Teyalalokisisayu	Don't neglect each other
Sirannuwangkiri lino	Hope for each other in the world
Majjulungkanalamantamarisuruga	Seiya just entered heaven

The *Kelong* text contained in data 17) is a reflection of reminding each other to always do good together in the world towards heaven in the future. This means that Makassar people always remind each other of the next day's afterlife in the world.

The Eighteenth Data

Ikauke'nangsunnguwa	Oh, you are happy
Katutuimatteneya	Take care of your fun
Alleirapangtosungguwanasalasa	Take, for example, Happy people fall into misery

While data 18) is a warning of the binary concept in life. The day is paired with night, hard to be happy with, dark is paired with light. So this text implies that everyone should always remember that apart from happiness there is also suffering. This text also implies that things should not be overvalued because of the binary concept. The same meaning is also found in data 19). However, data 19) places more emphasis on messages about the belief in death. In addition, this text also shows the Makassar people's belief in the concept of perfection. In this world, nothing is perfect because perfection belongs only to Allah (can be seen in the 2nd and 3rd lines)

The Nineteenth Data

<i>Tusungguwasayungtonji</i>	Rich/Happy people die too
<i>Lebongasalatonji</i>	The beautiful ones will be disappointed too
<i>Tomatteneyaniyatonejaparrisiqna</i>	People who are happy, there are also shortcomings

	Data 20)
<i>Pauangngibungaeja</i>	Advise the red flower (The Rose)
<i>Nakatutuirasanna</i>	Take care of the scent
<i>Manan mabauk</i>	Even though it's fragrant
<i>Teainapaududu</i>	Don't tell

Kelong text in data 20) is reflected in the form of a message not to always tell about other people symbolized by flowers that have a fragrant aroma. The message that can be learned is that even though it is good if it is related to other people, don't spread it, especially if it is not good.

CONCLUSIONS

The three concepts, namely *Sipakatau* (mutualizing each other), *sipakalabbiri* (mutual respect), *silapaknga* (reminding each other) are Makassar people's social ethics that should be actualized in various spheres of life. In globalization and the influence of foreign cultures, mutual respect, humaneness, and mutual reminders tend to be eroded and eroded.

The values contained in *kelong* texts such as loyalty, firmness, honesty, and religion can be used as control of moral teachings. The three concepts found in *kelong* texts still need to be socialized to generations so that they become the next generation with character, personality, and creativity.

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