



The Educational Values of Reading Sureq (Literature) Meong Palo Karella'e of Bugis Society (An Effort to Realize Profile of Pancasila Student)

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<http://dx.doi.org/10.18415/ijmmu.v10i1.4206>

Abstract

The purpose of this study is to find out the educational values contained in the reading of Sureq (literature) Meong Palo Karella'e of Bugis Society as an effort to realize the profile of Pancasila student. This study is a descriptive study with a qualitative approach that focuses on the activities of pasureq (singer) and the content of Sureq Meong Palo Karella'e. Data collection techniques include interviews with one of the sureq chanter communities based on the determination of informants using purposive sampling technique, direct observation and involvement in the Massureq Meong Palo Karella'e ritual, documentation by collecting pictures and manuscripts of Sureq Meong Palo Karella'e. Furthermore, the data were analyzed by data reduction, presentation, and conclusion drawing/verification procedures. The results showed that there were educational values in the reading of Sureq Meong Palo Karella'e, namely religious and social values, while in the script/Sureq Meong Palo Karella'e, four values were found, namely: peace, social, tolerance, and friendship. These values can be instilled in students through the learning process as a form of inheritance of values and culture for the next generation of the nation as an effort to realize the six profiles of Pancasila students, namely religiosity, obedience to God Almighty, nobility, global diversity, collaboration, independence, critical and creative reasoning.

Keywords: *Bugis Literature; Bugis Society; Educational Value; Pancasila; Student Profile*

Introduction

The rapid development of technology and information accompanied by automation in various fields, including the phenomenon of workers being replaced by machines or computers is an integral part of life. This reality is demanding the 21st century education to increasingly improve to produce qualified and cultured human resources who have breakthrough thoughts and actions in facing the challenges of the times (Hidayatulloh et al., 2020). Not to mention the boom of globalization on the younger generation which inevitably brings serious impacts such as an identity crisis and the disappearance of the existence of local culture (Hidayatulloh et al., 2019). Even Parji (2016) states that globalization can make

Indonesia's young generation blind to cultural values, until it is manifested in cheating, truancy, and severe behavior such as bullying, brawls, free sex, harassment, narcotics and illegal drugs consumption and other deviant actions that take victims (Zakso et al., 2022). The degradation of cultural values in the generation of a nation is not a trivial phenomenon, so this reality needs to be made a joint agenda in the world of education.

In response to the problems and challenges of students, The Minister of Education, Culture, Research, and Technology (Kemendikbud) is promoting Merdeka Belajar (Freedom to Learn) program that is aiming to mold profile of Pancasila student. The profile of Pancasila student in the strategic plan of Kemendikbud in the years of 2020-2024 is the embodiment of Indonesian students with global competency and behaviour which corresponds to Pancasila values. It has six main features, namely: religiosity, obedience to God Almighty, nobility, global diversity, collaboration, independence, critical thinking, and creativity (Rusnaini et al., 2021). One of the ways to achieve profile of Pancasila students is the implementation of character building through educational values of the local culture (Zakso et al., 2022). A similar thing was also said by Aneja (2014) and Aroff (2014) that educational values are the remedy of every increasing social and global problem and a foundation of the superior characters. Therefore, educational values play a main role in forming the character of a nation.

The dream of shaping superior characters through education can be actualized because education does not only include the process of inheriting knowledge but also inheriting culture and values (Hidayatulloh et al., 2020). In general, there are 18 educational values, namely religiosity, honesty, tolerance, discipline, hard work, creativity, independence, curiosity, spirit of nationality, love for the homeland, reverence for achievement, hospitality, peace, love to read, environmental care, social care, and responsibility (Shervina & Nugraheni, 2019; Mijianti, 2018). These educational values support the six features of profile of Pancasila student, and their implementation is strongly supported by the richness of local Indonesian culture.

The main emphasis is on inculcation and development of moral values among students by adapting educational values from the culture or local wisdom of the community (Tyas, 2018). This is easier to do because culture and values grow together in the students' environment. The Ministry of Education and Culture recorded a total of 1,239 Indonesian intangible heritages in 2020 which includes performing arts, oral traditions and expressions, customs, celebrations, natural knowledge, and crafts (Dihni, 2021). However, according to Shervina & Nugraheni (2019), Mijianti (2018) and Supriatna et al (2018), of the many local cultures owned by Indonesia, there are still many undiscovered values in them.

Based on the statement in the previous paragraph, the search for the educational value of a culture is still very necessary to do. Thus, this study takes a role by focusing on tracing educational values in one of the cultures that exists in South Sulawesi, namely the *Massureq Meong Palo Karella'e* ritual. It is a ritual of reading *sureq* (literature) with a solemn language and rhythm at the *maddoja bine'* ceremony of the Bugis community as a form of reverence for the Goddess of Rice. The literature that was read was one of the Bugis literature "epic episode of I La Galigo" as the longest epic/literary work in the world that contains positive values. In addition, this epic is very unique and interesting because it has been declared as the oldest literary work in the world.

The previous study conducted by Suhra & Rosita (2021) was more general in nature because it explored the value of Islamic education of *maddoja bine'* ceremony aimed at religious moderation, not focusing on reading *Sureq Meong Palo Karella'e*. Supriatna et al (2018) also said that studies on the *Massureq Meong Palo Karella'e* ritual are also still very rare. Therefore, this study aims to describe the educational values contained in the reading of *Sureq Meong Palo Karella'e*. This study makes it possible to contribute to the field of education as a reference for educational and cultural values from South Sulawesi which can be adapted by education units in shaping the profile of Pancasila student. In addition, this study is also one of the steps to preserve culture, especially in regional literary works.

Methods

This study discusses the educational values contained in reading *sureq* (literary work) *Meong Palo Karella'e* in the Bugis community, especially the people who live in Soppeng Regency, South Sulawesi. This literary work was chosen because it is always read in the *Maddoja Bine'* ceremony as gratitude for the abundant rice harvest. It is also an episode of the epic *I Ga Galigo*, the longest and oldest literary work in the world. This study uses a descriptive research method with a qualitative approach because it is relevant to the research process, in line with what Denzin & Yvonna S. Lincoln (2011) stated that this method is carried out in a real world setting and starts from assumptions or predictions related to values involving individuals or groups in social context.

This study focuses on the activity of *pasureq* (singer) and the content of *Sureq Meong Palo Karella'e*. The data collection techniques in this study include (1) interviews with one of the *sureq* chanting communities based on the determination of informants with purposive sampling technique, namely selecting informants specifically with certain criteria to obtain more specific information according to the objectives of the researcher (Campbell et al., 2020), (2) direct observation and involvement in the ritual of *Massureq meong palo karella'e*, (3) documentation by collecting pictures and manuscripts of *Sureq Meong Palo Karella'e*. The data that has been collected is then analyzed based on the procedures of B. Miles et al (2014), data reduction, presentation, and drawing conclusions/verification. The final process of the research is reconfirming the educational value based on the author's interpretation of the script and the results of interviews with interviewees to get the right educational values.

Results and Discussion

Sureq Meong Palo Karella'e is part of the epic *I La Galigo* as a literary work of the Bugis tribe. Here's the script:

Sureq Meong Palo Karella'e

Makkedai galigona méyompalo karellaé elokkélonna cokié. Wéréna méyompaloé. Iya monroku ri Témpé Ricappakna Walennaé, Riwirinna tapparenggé. Maubalanak kuwanré, mau bété kulariyang tengnginang kuripassiyak. Malappa ininnawanna puwaku punnaé bola. makkunrai worowané. Natunai manak Déwata. Natunai manak langi kuripaénrék ri Soppéng. Maggulingkang kuri Wagé. kulaloi Pammana kusunring toni Lagosi kutatteppa mabéla. Kukotik dekké manré kugareppuk buku - buku. kuariyang ceppek - ceppek. Kurirémpekna sakkaleng narigappokeng ulukku. Sala mareppak ulukku. Sala tatteré póncina sala tappessi matanna. Ulari mua maccékkén ripapenna dapurenggé makkaneddak manemmuwa sininna lappak - lappaku. Sining buku mawessaku. Sining urek marennikku. Upabbalobo mémengngi jénnek uwaé matakku. Ulari mangessu – essu riyattanna dapurenggé. Nauru sikak pabberung puwaku pannasuédé kumabuwang ritanaé. Engka panini asunna. Engkatona mappassiyak. Makkunrai ritanaé. turung maneng pannampuk-é. Mabbabbarengni alunna makkunrai worowané maddaurengngi bessinna. Ulari muasi ménrék rialiri lattuk – édé uselluk muwa parimeng riyawana dapurengge. Nasoppak sikak aju puwaku Pabbicaraé. ulari mangessu – essu riyattanna dapurenggé, kurirémpekna sakkaleng narigappokeng ulunna, sala tappessi matanna. Ulari muwa maddakka Ritala - tala bolaé. Natéya paja mappéppéng awiseng pada waténa Matowa Paddiumaé Mampiriengngi Maiwa. Ulari tappose – osé Mangessu - essu makkénrék ripaléténg renringngédé. Ala pa-jaga macai awiseng punnaé ceppek. Ulari masigak ménrék rirakkéyang marupekna Matowa Paddiumaémampiriengngi Naiwa. Asé pulu asé lalo. Sining asé maégaé ajak tatudang mapek mana macai riyampareng natéya mappésangka massola - sola teppaja mangngaruk maddaju raju tennapaja kakkang ulunna maccolok - colok pusekna nagaru tassiyampo inauréna ripincenggé, massai samuk indokna narupu - rupu anakna natanroi rangenrangenna natéya paja macai anakna kawalakié. Giling muwani nateri Datunna

Sangiyasseri kuwani risilaongenna téyawak tudang taddaga natunaiyang Déwata to pabbarek – barek – édé manaik riboting langi tudangngédé ri Maiwa. Maperini o, tokawa Tekkuélori gaukna. Tekkupoji pangampéna. No - no – ko matuk talao sappa pangampé madécéng barak engka talolongeng situju nawa - nawa, ininnawa mapata – é sabbarak mapésone, namasémpo dallékna. Makkunraigi mamasé, worowanégi malempu. teppogauk céko - céko. masek duppai wésésa, paénrék sangiyasseri. Larullarungngi mattoddang Datunna Sangiyasseri risoppo rijénnék – édé Sangat pedih perasaannku mattulekkeng ritanaé malléwa riangingngédé najoppa riremanremmang Datunna Sangiyasseri. Ala maressak otaé ala kédé pabbojaé. Nabokorini Maiwa, naoloi Soppéng. Nasinrittoni Pattojo, naranreng toni Lampoko.nalatuini Mario. Namarété langi - é. Namapappa bajaé. Nadapini Walennaé. Nagiling muwa makkeda. Datunna Sangiyasseri kégana mennang taola. Iya riyatangngédé mattujué ri Tanété. Sama merrunni makkeda élomu kuwaé raja adanna Sangiyasseri. Madécéngngik mappésau taléppang sana cinampek rilépu naoloiyé sappa pangampé madécéng mattujué ri Langkemmek napoléini Mangkoso. Datunna riyasengngédé wettengngédé, barelléiwémonro siteri teriyang manguju pali - i aléna pusa ininnawa. Datunna Sangiyasseri rimasuana nasedding riwanuwa nattoddangiyé sumange banampatinna. nagiling muwa makkeda Datunna Sangiyasseri mapeddi wégangngak puwang. Ala upali aléku tennapalaiyangngak bala tauwédé ri Langkernmek. Mabbaliyada makkeda. Datunna Sangiyasseri. tarowak léppang cinampek mappérampeng kininnawa. Nasamaiyo maélo. Datunna riyasengngédé bettengngédé. Barelléwé. Ala kédé pabbojaé. Ala maressa otaé. Natakkadapi Mangkoso. Rilépu - é ri Langkemmek natini teru naénrék ribola natudangiyé. Matowaéri Langkemmek. Nasitujuwampéggangngi. Akkatimu massalokana. riada takkaborokna, massaisamu teppaja gauk awiseng paddawéna matowaé ri Langkemmek. Datunna Sangiyasseri. tettudang tongemmuwai rilépu - é ri Langkemmekapak iyapa kupaja kuwa ri Langkemmek macai sekkétujunna tauwé mallaibine Matowa Paddiunnaé mampiriéngngi Langkemmek. Napoménasai pole gauk temmadécéngngédé natanroiro anakna. napeddiri sikamponna. nabacciwi perumana, iyanaro tekkupoji. Laoko matuk talao sappa pangampé madécéng, makkunraigi malempu. Orowanégi mapata. Sabbarak mapésena. é misséng duppai wésésa paémék Sangiyasseri. siwéwangenni tarakka napada no - no parimeng. Datunna Sangiyasseri risompo rijénnék – édé mattulekkeng ritanaé malléwa riangingngédé. Mampiriengngi ri Kessi pennoi bola sipolo napolé muwa maccokkong rialiri liri lattuk - édé. Nasitujuwampeggangngi mannagarinna tauwé. engka téténgngi sajinna. engka sowéyangngi sanrukna, engka maggaruwanngi pabberenna. Tudang sicipik – cipireng riyolona dapurengngédé. Mangkagari puppu uju, natéya situju basa. Sining lisekna bolaé. Nateri muwa makkeda. Datunna Sangiyasseri éyawak mennang mabbenni riwanuwaé ri Kessi tekkuélori gaukna. tekkupoji pangampena. Attoddakko masigak talao pali – i aléta tanennungini totota pura rijanciyangngéngngik ri to parapu – rapu - é. Natarakkana mattoddang. Datunna Sangasseri risompo rijénnék – édé mattulekkeng ritanaé malléwa riangingngédé Naléppassi mappésammeng ribola alau – édé maruwa tau pésedding, tudang patuwo pellenna, rimadduppanna pettangngé, léwu situdari tadduwa, makkunrai orowané, tijing muasi nalao karawaiwi bémpa. Iyana pattudangngédé masuwa jénnék sisérok riyala pallisek bémpa, nalaonasa leppaiwi apinna ridapurengngé natenrek apinaita. Nagiling mua makkeda. Datunna Sangiyasseri. No – no ko matu talao. Ojé to maté waténa. Tinroé mua natungka. Tejjénnék tengngapinna. Mau séuwa to lino maccokkong moloiwi pellennarimadduppanna pettangngé. Taddakka rakka mattoddang. Datunna Sangiyasseri. Napada lao marulu. Saningngasé maégé risonppo rijénnék – édé mattulekkeng ritanaé malléwa riangingngédé. Natini ceru nagiling nawawani essé babuwa. Naléppassi mappésau namaréténa langi – é namappappana bajaé, natengnga tikka nalattu. Naoloni ri Watu, nagiling mua makkeda. Datunna Sangiyasseri. Taléppassa cinampek riwanuwaé ri Watu sappa pangampé madécéng, barak engka talolongeng situju nawa - nawatta, matti mamasé - masé, pataddaga to tappali, sabbarak mapésone, makkunraigi malempu, orowanégé mapata, teppogauk céko - céko. Nasama iyona kado bataédé. Barelléwé sining wetteng maégaé. Datunna Méyompaloénapada polé Mangkoso ribola natudangiyé. Pabbicaraé ri Watu pennoi bola sipolo. Natini teru maccokkong Datunna Sangiyasseri. Kuwani riposi saowé. Temmetti topa pusekna. Datunna Sangiyasseni naénrékna mappésau. Datunna Méyompaloé. Matteru ménrék mallekkuricoppokna lappo aséde. Nawéngö - wéngoni lupu, masero toni madekka. Maliwasenni temmanré natuttung tanété lampé, tassangnga ininnawanna. Dátunna Méyompaloé. Tessau ternmaccokkong. Datunna Sangiyasseri, temmetti topa pusekni natengnga tikka

naénrék. Awisengpunnaé bola. Naénrék rirakkéyangngé, tennabissai ajéna mampaé asé siwessé. Nasitujumpégangngi rampenna innawanna. Apak mattotong takkéi napassiyak téya meddé Datunna Méyompaloé mpélaiwi léwurena. Massaisamo muani ukka timu madécéna naénrék natudduiwi. Natallittana cokié namabuwanna riyawa polé teppa riyolona. Datunna Sangiyasseri, Kuwani bunné marunu jénnék uwaé matanna. Datunna Sangiyasseri. Siningngasémaégaé. Natuju matai cokié riteppaja natujui pakkagelli temmaddampeng. Datunna Méyompaloé. Ala paja - ga macai awiseng punnaé bola, naléngkang niro aséna. matteru lao nampuk – I naludda massammuk - samuk. Tassiyampo wali – wali tennacukuk naitté – i nalariyangnganairo manuk. Nagiling mua makkeda. Datunna Sangiyasseri kuwani risilaongenna. No – no - ko matu talao. Maseroi tekupoji rigauk takkaborokna makkunrai doraké matowa paddiumaé. Siwéwangennu tarakka. Datunna Sangiyasseri risompo rijénnék – édé mattulekkeng ritanaé, malléwa riangingngédé. Natteru mua makkeda. Datunna Sangiyasseri laoko matu talao sappa pangampé madécéng barak mamasé muai to pabbarék – barék – édé barak engka talolongeng situju nawa - nawatta. Makkunraigi sabbarak, situju nawa – nawatta musu – I inapessunna mangka - i samo - samona, temmangémpuru matani, kuwa ribali ummak - é. Misséng duppai wésésa, paénrék Sangiyasseri. Natakkadapi ri Lisu. Nagiling mua makkeda. Datunna Sangiyasseri rilangkana tudangenna matowa paddiremaé jennangiéngngi ri Lisu. Massamaiyo makkeda. Datunna Sangiyasseri. Madécéng tongemmuai nalabu tona essaé. Rimadduppanna pettangnge. Natakkappona ri Lisu ribola natudangiye mattau - tauni naénrék rilangkana tudangenna matowa paddiumaé jennangiéngngi ri Lésu. Sama naréwu takkappo tennarinyili watanna baunna mua patengek paémpu rasa malena. Nasitujung méggangngi manre minung to Lesu – é maddojaiwi binéna tennagennek inanréna matowa paddimmaé. Enreng mamasé muao Mepettinio to Lésu. Mabbaliyada makkeda. Datunna Sangiyasseri baru engkata lolongeng situjunawa – nawatta makkunraigi Malabo. Malappa innawanna, sabbarak mapésoneaé. namasémpona dallékna, misséng duppai wésésa paénrék Sangiyasseri. Kuwapa taddagai. Namarétélangi – é namajappa bajaé. Natarakkana mattoddang. Datunna Sangiyasseri nisompo rijénnék – édé malléwa riangingngédé mattulekkeng ritanaé enreng mamasé muwao mpetinio to Lésu. Mabbaliyada makkeda. Datunna Sangiyasseri. Madiméng mopa lao sappa. Pangampé madécéng barak engka talolongeng situju nawa - nawatta.

The findings of this study are grouped into two parts, namely the educational value contained in the *Massureq Meong Palo Karella'e* ritual and the contents of the *Meong Palo Karella'e* manuscript. The educational value of the *Massureq Meong Palo Karella'e* ritual includes religious values and social care values.

Religious Values

Religious values are described at the beginning of the *Massureq Meong Palo Karella'e* procession starting with *passureq* saying *basmalah* and *hamdalah*, and giving thanks to the Creator. *Passureq* is a term for someone who chants *sureq* (literary works). Religious values are related to the involvement of God Almighty in community activities, usually in the form of gratitude and asking for blessings (Tyas, 2018). In this study, religious values are reflected in the reading of *basmalah* and *hamdalah* when *passureq* begins her activities. *Basmalah* is the opening ritual. This reading in Islam means "in the name of Allah, the Most Gracious and Merciful" and *hamdalah* which means "Praise be to Allah". According to Ultari et al (2019) and Nur Aisyah et al (2018) the behavior of obedience and belief in Allah in carrying out the religious teachings they adhere to is a manifestation of religious values. *Basmalah* and *Hamdalah* are also classified in belief (*tawhid*) as components of monotheism in religious values in Islam (Shervina & Nugraheni, 2019). These values are believed by the community in everyday life. The following Figure 1 illustrates a *passureq* starting a ritual.



Figure 1. *Passureq* is reading *Sureq Meong Palo Karella'e*
(Documented by: Muhammad Yani)

Social Values

The social values are reflected in the giving of advice in carrying out social life, this procession is carried out at the peak of the *Sureq Meong Palo Karella'e* ritual. Giving advice is a way of communication where the actor who gives advice usually gives a sermon and teaching that is considered good to be carried out by the interlocutor. Usually, the advice tells that as human beings who are God's creations, we should not be arrogant in behavior or words, but respect each other, help, share, and love. Also, not to quarrel in family and society, be humble, not to take the rights or property of others, and eat halal food. Figure 2 shows the people who follow the ritual listening to the advice of *Passureq* carefully.

Advice is a part of the desire to help which aims to lighten someone's burden. This is a part of the goal of social values (Saraswati et al., 2020) because humans basically are social beings who need each other. Habiburrohman (2020) argues that actions based on social values are not only about knowledge of wrong and right but the desire to do something small, including inculcating verbal values such as giving advice, motivation, reprimand, praise, and punishment. Thus, advice becomes one of the ways and a part of social values.



Figure 2. People are listening to the sermon from *passureq*
(Documented by: Muhammad Yani)

The educational values contained in the *Sureq Meong Palo Karella'e* script include the values of peace, social, tolerance, and friendship. Basically, the content of *Sureq Meong Palo Karella'e* is a collection of advice for social life.

Peace and Friendship Values

Peace values are values that underlie an attitude and words that make other people feel happy and safe. These values become the foundation of humans to stay away from social conflict. This value is contained in the *sureq* snippet which reads:

“No no ko matuk talao sappa pangampe madeceng barak engka tololongeng situju nawa-nawa ininnawana mapata'e sabbarak mapesone namasempo dallena. Makunraigi mamase worowanegi malempu. teppogauk ceko-ceko”.

Meaning: Let's go down and look for good deeds so that we can get according to our hearts people who are obedient, patient, full of luck, good women, honest men, and people who don't like to fudge).

The snippet of *sureq* above calls for doing good to each other or loving fellow human beings through commendable behavior that can foster generosity (*Malabo*), not stingy (*Dena Masekke*), patience, and honesty in daily life. This symbolizes the value of love, peace and friendship. Friendship is an open attitude that makes a person feel the impression of friendship from one's behaviour. By doing good things as stated in *sureq*, we can get friends who are patient, kind, obedient and do not like to fudge. As stated by Ultari et al (2019), the value of friendship represents a close relationship that involves happiness, acceptance, trust, respect, mutual help, sharing secrets, understanding, and spontaneity. In the value of friendship, of course, there is an attitude of mutual respect, trust and have a sense of joy or happiness. Friendships are characterized by high levels of prosocial behavior, intimacy, and other positive characteristics, and low levels of conflict, competition, and other negative characteristics.

Furthermore, the value of peace is also found in the continuation of *sureq*.

“Macai sekketujunna tauwemallaibine matowa paddiunnae mampiriengngi langkemmek napomenasai pole gauk temmadecenggede natanroiro anakna napeddiri sikamponna nabacciwi perumana iyanaro tekkupoji”. (*Engka tetengngi sajinna. Engka soweyangngi sanrukna. Engka maggaruangi pabberena, tudang sicipik-picireng riyolona dapurenggede. Mangkagari puppu aju, nateya situju basa, sining lisekma bolae.na teri muwa makkeda datunna sangiyasseri eyawak mennang mabbenni riwanuwae ri kessi tekkuelori gaukna.*)

Meaning: "Angry erratically, residents of a family of regional rulers who rule langkemmek. He hopes that bad treatment will come, such as cursing at his child, hurting his village, not talking about his household, that's what I don't like." (Some are holding a serving hood, some are holding spoons, some are scratching their binoculars, sitting together, always fighting in front of the kitchen, there is no agreement, the residents of the house cry while exclaiming datunya sangiyangseri, I don't want to spend the night in the kessi village, it is not approved).

It is inferred from *Sureq Meong Palo Karella'e* that one should not be jealous of one's neighbour, patiently surrender to fellow human beings, men who are honest, generous, obedient (*Lempu*) are open-hearted (kind), not malicious, loving and open towards fellow human beings, women who are generous, neat (*Malabo*), tolerant of others and love each other, not jealous and envious of neighbors or fellow human beings, only talk about something true and useful, does not take what is not theirs, escort people who are traveling (*Marola*), pick up people who come (*Madduppa*), feed people who are hungry, give drink to people who are thirsty, cover (give a sarong) to naked people, accept people who are in trouble, accommodate people who are stranded, accept those who are hated, accept all those who are mistreated.

Tolerance Values

Furthermore, there are the values of tolerance which are attitudes of respecting differences and responding to every situation and condition tolerantly. This value is contained in the *Sureq* snippet as follows:

“Marowa tuwo pellenna masumangek wengkalinga sammenna kawalakiye namapato makkampareng napakuruk sumange-I sininna rangenrangen namapatoe na mamase kuwa ripadanna tau enrengnge riseyajinna pakunai alena siparu sempanuwana risukkarakna tauwe malappa innawanna sabarak-e namamase pabbira patotona topabarek-barek ede”.

Meaning: Many of the lamps illuminate, I can hear the voices of the residents and diligently rebuke him, he pitied all the contents of his house who are diligent and steadfast to his fellow humans and the owner humbles himself, loves his village, has patience, broad heart, patient and loving, speaks for the fate of the farmers.

The piece of *sureq Meong Palo Karalla'e* implies for us to treat our fellow human beings regardless of their degree, young or old, with the same manner. Punish the guilty, reward the righteous without exception. This refers to the value of tolerance, especially in the sentence "to be patient with fellow humans and humble himself to love the whole village". The identification of this value refers to the study of Suryanto (2016) and Ultari et al (2019) which identify the values of tolerance based on an attitude that does not discriminate between humans and accepts it easily. *Sureq* also illustrates tolerance which refers to an open and respectful attitude in the midst of the diversity of families living at home and society in general (Wirani, 2016).

Social Values

The social values are attitudes formed in everyone's mind and is automatically applied in everyday life in the form of helping each other, giving advice or suggestions, etc. These values are most commonly found in manuscript fragments. This is found when *Passureq* recites his *Sureq* as follows:

“Lappa ada pangajaku ajak bere mumalalla innawana mapatamu.ukka timu tessumpalamu, massiperu massikamong, mai rilalempanuwa O, je, tudanno ri beru tasipubaritta madeceng nasukku enrek pulana.nasessu sompa makkada uputanra marennuo natudang ro sicokkongnge riwanuwae ri beru. angikko kuraukkaju riya omni ri weraja riya engka teppa maccokkong”.

Meaning: “My adviser's words, don't change your good mind, that's your touching speech as a village of all residents. O Stay in Beru, we feel sorry for each other until we worship each other and say we will mark you all, I hope you sit together in this Beru area. weraja safely arrived at the destination.”

From the *Sureq Meong Palo Karalla'e* ritual, a message is taken that we must apply positive attitudes and traits towards fellow human beings, mutual respect means not only respecting fellow humans but also respecting all creatures on this earth, such as respecting food as a special need, for example, not wasting even a grain of rice. Not violating the rules means not to take what is not our property, cultivate food and wear halal clothing. Courtesy is meant to respect each other among human beings. From this snippet, it is identified that living in Beru, we love each other until it is perfect, this means being in the village, we as residents love and respect each other sincerely and whole. The sentence shows the caring character as identified by Soekarno & Mujiwati Sri (2015) which fosters an attitude of empathy in small actions as a form of expression.

Social attitudes are identified by 3 indicators, namely (1) being able to feel the suffering of others, (2) being able to provide help/assistance to others, and (3) being aware of making sacrifices for the

suffering of others (Soekarno & Mujiwati Sri, 2015). These are reflected in sympathizing with others in the *sureq* snippet.

“Marowa tuwo pellenna masumangek wengkalinga sammenna kawalakiye namapato makkampareng napakuruk sumange-I sininna rangenrangen namapatoe na mamase kuwa ripadanna tau enrenge riseyajinna pakunai alena siparu sempanuwana risukkarakna tauwe malappa innawanna sabarak-e namamase pabbira patotona topabarek-barek ede”.

Meaning: “There were lots of lightnings. The voices of the residents could be heard and diligently admonished it, he pities all the contents of his house who are diligent and steadfast to his fellow humans and the owner humbles himself, loves his village in patience, broad-hearted, patient and loving, speaking of the fate of the farmers”.

The *sureq* snippet above shows an attitude of love as part of an indicator of feeling the suffering of others as in the *Sureq Meong Palo Karella'e* ritual of good behavior such as escorting people who are traveling, picking up people who come, feeding hungry people, giving drink to thirsty people, covering the naked, accepting the troubled, accommodating the stranded, accepting the hated, and those who are mistreated by their fellow human beings.

The social values also represent sharing activities. Sharing means giving something that one's own to be felt together. Usually what is shared is something positive so that other people feel happy with what we have. This is found when *passureq* recites his *sureq* as follows:

“Mau balanak kuwanre. Mau bete kulariyang tengginang kuripassiyak. Malappa innawanna puwakku punnae bola makkunrai worowane”.

Meaning: “Even though I eat the balanak. I run away with *bete* fish. I've never been scolded. My owner has always been kind, both the husband and the wife.”

The social values are also reflected in family behavior. Family reflects the existence of togetherness, with the principles of mutual cooperation, complementarity and sharing. This is found when *passureq* chants his *sureq*:

“Napassiyak teya medde datunna meyompaloe, mpelaiwi lewurena massaisamo muani ukka timu. madecenna naenrek natudduiwi natallittana cokie namabuwanna riyawa pole tepa riyolona datunna sangiyaserri. Kuwani bunne marunu jennek uwae matanna datunna sangiyaserri siningase maegae natuju matai, cokie riteppaja natujui pakkagelli temmaddampeng, datunna meyompaloe ala paja macai awiseng unnae bola nalengkanng niro asena matteru lao nampuki naludda massammu-samuk tassiyampo wali-wali tennacukuk naitei nalariyanggananiro manuk”.

Meaning: "It was rebuked for not wanting to go, the cat's master, the words came out of his mouth. Then he went up and kicked him, the cat fell down until it was in front of the Goddess of Rice. She shed tears. He was looking for rice while the cat was constantly being scolded. The cat's master was unforgivable, the owner of the house was still angry when he picked up the rice and went to pound it. Pounding while murmuring. The rice scattered left and right, yet he did not pick it up and was carried away by the chicken."

This snippet means that everything in this world, both humans and *meong* (cats) are God's creations that must be treated as well as possible. Therefore, we should share, respect and love each other, give a ride to the outcast, and give food to the hungry, complement each other and share (Admizal, 2018).

Thus, the results of this study found 5 educative values from reading *sureq* (literature) *Meong Palo Karella'e* of Bugis Society, namely religious, social, peace, friendship, and tolerance values. The educational values of reading some parts of the epic *I La Galigo*, the longest epic/literary work in the world that contains these positive values, can support the six profiles of Pancasila student when

transmitted through education. As expected by the study of Hidayatulloh et al (2020) that education should not only be about the inheritance of knowledge but also the inheritance of culture and values, so that the golden generation that Indonesia aspires to can be realized. In line with that, Tyas's (2018) study emphasizes that if moral values have been obtained from a local community wisdom, the main emphasis now is the cultivation and development of these educational values among students. For example, the educational values of peace, friendship, tolerance, and social which are very essential are applied so that mutual respect arises in the midst of differences (Setyoningsih, 2019). Especially considering the spread of violence and hostility between communities, as stated in the introduction to this study (Wahyuningrum, 2016). In addition, religious values also play an important role in fortifying students and realizing the characteristics of Pancasila students, especially religiosity, obedience to God Almighty, nobility, global diversity and collaboration.

Conclusion

Based on the results of the study of educational values in the reading of *Sureq Meong Palo Karella'e* found two kinds of values, namely: (1) religious and (2) social while in the script/*Sureq Meong Palo Karella'e* found four kinds of values, namely: (1) peace, (2) social, (3) tolerance, and (4) friendship. The educational values of reading the epic part I La Galigo as the longest epic/literary work in the world that contains positive values can support the six profiles of Pancasila students to be passed on through education.

Based on the conclusions above, suggestions are made to: (1) the Culture and Tourism Office of South Sulawesi Province to pay attention to local culture and preserve regional literary works so that the values contained in them remain sustainable; 2) teachers always instil educational values from *Sureq Meong Palo Karella'e* to students; and (3) students are advised to read and apply the educational values of the literary work of *Meong Palo Karella'e*.

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