

# Yabelale Oral Literature in the Formation of Early Childhood Character

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**Abstract.** This study aims to describe the form of directive speech acts in Yabelale, which is a form of local wisdom in the Bugis community, as an effort to build children's character from an early age. This research approach uses a theoretical and methodological approach. A pragmatic approach is used as a theoretical approach, while a descriptive and qualitative approach is used as a methodological approach. Data sourced from Yabelale was collected using various techniques. The results of the research show that Yabelale contains different types of directive speech acts. Based on their function, the directive speech acts found have the functions of requirements, questions, prohibitives, permissives, and advisories. Researchers hope that this form of local wisdom will continue to be preserved in an effort to educate children's characters from an early age through the messages and values contained in the Yabelale

**Keywords:** directive, oral literature, Yabelale, character building.

## 1 Introduction

Language is a communication tool used by humans. Communicating using language makes it easier for humans to meet all their needs. In its use, every individual in society has certain characteristics and types of language as a result of an agreed-upon communication agreement and has its own language style and uniqueness, which is in accordance with one of the characteristics of language, namely, arbitrary. Every community group has language differences and uniqueness that set it apart from others.

One aspect of language studies is pragmatics. Djajasudarman explained that pragmatics is related to discourse through language and context; pragmatics is very closely related to the results of utterances [1]. According to Levinson (1983; 9), pragmatics is defined as the study of language that studies the relationship between language and its context, which is grammatically or structurally encoded in the structure of language usage. That is, pragmatics is a language study that studies the conditions of human language use, which are determined by the context that embodies and is the background of that language [2].

The part of the pragmatic analysis that includes speech acts Wibowo explained that speech acts are a very important element [1]. In analyzing pragmatics, it is necessary to understand the context in which something is happening. The context includes contexts that are social and The social context is the context that arises as a result of the interaction between community members in a culturally diverse community. Social context is built by the position of community members in social institutions that exist in a particular society and culture. Based on their function, speech

acts are divided into six types: assertive speech acts, directive speech acts, expressive speech acts, commissive speech acts, declarative speech acts, and combinative speech acts.

One part that can be examined in terms of speech acts is the use of directive speech acts in literary works. Oral literature *Yabelale*, which is one of the local wisdoms of the Bugis community, is used by parents to lull their babies or toddlers to sleep by reciting this oral literature as a lullaby for their children. Local wisdom is a socio-cultural order in the form of knowledge, norms, regulations, and community skills in an area to meet shared (living) needs that are passed down from generation to generation [3].

Local wisdom is the content of oral tradition, which has been passed down from generation to generation and is used to organize the social life of society in all fields of life. Local wisdom is a local cultural value that can be used to regulate the order of people's lives wisely. The characteristics of local wisdom [4] are that (1) it must incorporate virtuous knowledge that teaches people about ethics and moral values; (2) it must teach people to love nature and not destroy it; and (3) it must come from older members of the community. The values relevant to local wisdom include honesty, responsibility, discipline, creativity, and hard work [5].

Oral literature is part of a culture that grows and develops in the midst of society and is passed down orally as common property [6]. Such literature serves as a reflection of group views and ideals, a means of educating children, a means of validating cultural institutions and institutions, and a means of maintaining society norms in addition to serving as an entertainment tool, free time filler, and channeling feelings for speakers and listeners.

The characteristics of oral literature include: 1) spreading it orally (mouth); 2) being born in a community with village culture and most of them not knowing letters (writing); 3) Describes a society's cultural characteristics because oral literature is a cultural heritage that describes the past while also mentioning new things in relation to social issues (living fossils); 4) Possesses a poetic style 5) There are several versions. 6) Places less emphasis on truth and more emphasis on fantasy aspects, fantasies that are not accepted by modern society but serve a purpose in society; 7) Uses common language [7].

Along with developments, in the realm of modern Indonesian literature, both in the expression of literary verbal processes and in studies, written literature dominates. This began to develop when it was assumed that written literature had a higher value than oral literature in the context of developing a more advanced nation's personality. Together with the current modernization that has entered and brought new cultural patterns, the position of oral literature in society has begun to fade and has almost been forgotten. As a result, this study will look at the meaning and values contained in *Yabelale* as an inheritance of Bugis community wisdom values in Sidenreng Rappang Regency. Therefore, this study aims to describe the types of directive speech acts contained in *Yabelale* as a way of inheriting local wisdom values found in the Bugis community in Sidenreng Rappang Regency.

When talking about directive speech acts, Batch and Harnish [8] categorize directives into six categories, namely Requetive (demand) has the function of asking, pressing, inviting, praying, inviting, and pushing. Questions (questions) have the function of asking, inquiring, and negotiating. Requirements (needs) have the function of ordering, wanting, commanding, demanding, dictating, directing, instructing, regulating, and influencing society. Prohibitives have the function of prohibiting and limiting. Permissives (permits) have the function of approving, allowing, authorizing, awarding, granting, letting go, pardoning, and allowing, as well as the function of advising, warning, counseling, proposing, suggesting, and encouraging.

Research on directive speech acts has been done before, namely [9] "Directive Speech Acts in the Novel Angels of Heaven by Tere Liye." The results of this study found eight types of directive speech acts, namely, asking, ordering, begging, advising, recommending, asking, forbidding, and permitting. Furthermore, the study entitled "Techniques and Strategies for Directive Politeness Among Elementary School Children with a Jaya Cultural Background" This study aims to formulate a taxonomy of directive politeness acts among elementary school students with a Javanese cultural background [10]. The results of this study indicate that the embodiment of directive politeness among elementary school students with a Javanese cultural background tends to be manifested through the type of ordering in the category of ordering and the type of asking in the category of asking. Another study is "Directive Speech Acts of Sabda Kinara Drum Corps Drum Corps Trainers." The results of this study obtained 21 forms of directive speech acts used by SKDU trainers in the CG division, including 8 speech acts of ordering, 3 speech acts of begging, 6 speech acts of suggesting, and 4 speech acts of challenging [11].

## **2 Research Method**

The research method is the method used by researchers in collecting research units. The qualitative research method was used in this study [12]. The qualitative method was chosen to achieve the objective of this study, which is to describe the types of directive speech acts that exist in the Yabelale. Qualitative research methods are research methods based on post-positivism, used to research natural object conditions, where the researcher is the key instrument, collection techniques use note-taking techniques and transliteration techniques, data analysis is qualitative in nature, and qualitative research results emphasize meaning rather than generalization [13]. The qualitative research method is a method that departs from scientifically obtained data to then carry out analysis and interpretation in the form of scientific descriptions of the data.

The approach used in this study is a pragmatic approach used as a theoretical approach that will examine the directive speech acts found in Yabelale's so as to know the values contained in the oral literature. The data source for this study is Yabelale, which is used as a ritual in the Bugis community to lull children to sleep. The research instrument in this study was the researcher himself, who was assisted by note-taking tools along with electronic devices in the form of laptops. This study uses the off model by making involved observations and asking supporters of the Yabelale to reveal the meaning of the oral literature being sung. The stages of analyzing the data in this study are transcription, transliteration, data description, and conclusion.

## **3 Result and Discussion**

Based on the results of the analysis, a form of directive speech acts in Yabelale.

For more details, the lyrics of Yabelale can be seen in the transliteration and translation as follows:

Yabelale  
 Cakkaruddu atinrono  
 Matinro tudang ammao  
 Alla nasala nippimmu  
 Nippi magi mumalewe  
 Leweno makkawaru  
 Alla todongi go peddi  
 Peddi kegana mutaro  
 Kegani muppalinrung  
 Alla tomasalle lolang  
 Lolanno mussalleangngi  
 Sarae ri atimmu  
 Alla aja mumadoko  
 Madoko dokoni laoe  
 Makkale rojong-rojong  
 Alla tori welaimmu  
 Tori welaimmu gare  
 Tudang ritengnga laleng  
 Alla mappaseng naterri  
 Tori paseng tea mette  
  
 Tona polei paseng  
 Alla tea makkutana  
 Pekkogana makkutana  
 Rilaleng tennunengnga  
 Alla napole pasetta

Yabelale  
 If drowsy, go to bed  
 Later asleep in sitting  
 Until your dream is interrupted,  
 What dreams keep repeating?  
 Never give up.  
 Removing pain  
 What pain do you keep  
 Where are you hiding?  
 Explore on your own  
 Be adventurous and blow away.  
 All the sadness and worry in your heart  
 Don't let yourself be thin.  
 It's faded since that departure.  
 By oneself  
 The person who left you  
 They say he left you.  
 Sitting silent in the middle of the journey  
 Left a message while crying  
 The person who placed the order remained silent  
 and said nothing.  
 While the person who was given the message  
 Simply don't respond with another question.  
 How would you want to ask?  
 I'm weaving right now.  
 When the message is transmitted

The results of the analysis based on directive speech acts in Yabelale oral literature are as follows:

a. Directive discourse is required;

Requirements: Directive speech acts have the aim of ordering, desiring, commanding, pressing, inviting, and pushing, which have the sense of order and purpose, in order for the speech partner to perform in accordance with the speaker's wants. Yabelale's oral literature has the following commanding speech acts:

Cakkaruddu atinrono  
 Lolanno mussalleangngi

If drowsy, go to bed  
 Be adventurous and blow away.

b. Questions and directive speech acts

Questions are directive speech acts that have the functions of asking, inquiring, and interrogating. The following speech acts are found in Yabelale oral literature:

Nippi magi mumalewe  
 Peddi kegana mutaro

What dreams keep repeating?  
 What pain do you keep?

Kegani muppalinrung  
Pekkogana makkutana

Where are you hiding?  
How would you want to ask?

c. Permissive, directive speech act

The directive permissive speech act has the functions of agreeing, allowing, authorizing, conferring, granting, permitting, letting go, forgiving, and allowing. The following speech acts are found in Yabelale oral literature:

Leweno makkawaru  
Alla todongi go peddi

Never give up.  
Removing pain

d. Prohibitive directive speech acts

Prohibitive directive speech acts (prohibitions) have the function of prohibiting and limiting. The following are prohibitive (prohibitive) speech acts in Yabelale oral literature:

Alla aja mumadoko

Don't let yourself be thin.

e. Advisories and directive speech acts

Advisories (advice) and directive speech acts have the function of advising, warning, counseling, suggesting, and encouraging. Following are the speech acts of advisories (advice) in Yabelale oral literature:

Matinro tudang ammao  
Alla nasala nippimmu  
Sarae ri atimmu

Later asleep in sitting  
Until your dream is interrupted,  
All the sadness and worry in your hea

Basically, Yabelale is a medium for parenting children that involves educating their character from an early age (instilling good manners and ethics) in the form of songs for children who are about to go to sleep. This custom is rarely found in urban traditions but is common in rural areas. This article contends that Yabelale is a beautiful form of oral literature in which the archetype is recited to gain knowledge about the world and God, capable of shaping a good child's character. There are three considerations that precede Yabelale having qualities to pass on to the character. Therefore, this kind of thing is a way for the child to always remember the advice or teachings spoken by his mother [14].

In Yabelale's oral literature above, there is a deep meaning and message implied. The first stanza contains verses and intonation for a good night's sleep. Furthermore, it is implied in the second to fifth stanzas that a mother's hope and prayer is that her child will one day succeed in achieving his goals, be safe, and then lead him to a better life. Then in verses 5 and 6, it is known that the husband abroad has not yet found a decent and special life to be able to give messages without words while crying alone. Meanwhile, in verses 7 and 8, it can also be seen that the abandoned wife no longer hopes for her husband's return overseas, so she chooses to be busy weaving (earning a living) for their young children.

Philosophical and aesthetic values as the message implied in the oral literature, Yabelale. The message of culture, social life, and the letters of civilization are embedded in every stanza of the lyrics of this Bugis song. The challenge at this time is that external cultural influences can affect local wisdom. Therefore, it will be very important because Yabelale's wisdom has value. Basically, local wisdom in Bugis society, especially in Yabelale for children, cannot be separated from what is given by parents who play an active role in this matter, namely, Yabelale as a basis for literacy for Bugis families for children's development from toddler age, helping to improve children's language (through listening or reading, intentionally or unknowingly, children's mastery of language will increase). Children have a comfortable relationship with their parents, and the development of their thinking ability to imitate will play a more important role. The more gifted young people are in language, the more gifted they are in thinking skills.

This research differs from other studies in terms of data sources and implications for the formation of children's character from an early age, so that it has a significant contribution to make in cultivating children's character. because oral literature like Yabelale contains messages, ethical impressions for children, and brain development. This study also has limitations, namely that it only examines the form of directive speech acts in Yabelale. and also provide benefits in terms of enriching and developing references in literary studies through a pragmatic approach, especially in the case of directive speech acts. This research also has contributions and benefits in educational practice, namely the formation of character in children from an early age..

#### **4 Conclusion**

The conclusion of this study is that the types of directive speech acts found in Yabelale include directive requests, directive questions, directive prohibitives, permissives, and directive advisories (advice). The values contained in the Yabelale are the value of honesty, which is proven by the song lyrics and a mother's conscience for her child; the value of responsibility, which is a mother's job to keep her child to sleep in a deep sleep; the value of discipline, which is reflected in the meaning of what bedtime for the child should be like at night and during the day; and the value of hard work, which is the sound of a mother's singing and lulling. So, according to local wisdom, putting children to sleep by chanting Yabelale is one of the efforts to instill character in children from an early age.

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