

Values of Integrity in Kelong Literature as a Moral Education Efforts for The Generations in the Millennial Era

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Abstract. *Kelong* is one type of old poetic literature in Makassar literature that is still alive and developing in the midst of its supporting community. In addition to containing aesthetic value, this literary work also contains character education values that are very useful in life. The purpose of this paper is to describe the integrity value contained in Makassar *kelong* literature as an effort for character education for the millennial generation. The value of integrity is one of the five pillars of character education that are interesting to study specifically in *kelong* literature. This study uses a qualitative approach with descriptive analysis techniques. The data analyzed is *kelong* text originating from written. The results of this study show that in literature *kelong* contains the value of integrity which includes: honesty, determination, and courage.

Keywords: *integrity value, Kelong, millennial era*

1. INTRODUCTION

The local ethnic of Makassar is renowned for its vastly diverse ability to understand and appreciate its importance in conducting everyday's activities. Cultural values which are the foundation of the nation's character are important to be instilled so that each individual is able to better understand, interpret, appreciate and realize the importance of cultural values in carrying out daily activities [1]. The concerning fact of how moral values has been slackening among the younger generations in this millennial era is therefore a phenomenon which requires a serious attention from all aspects of the society including governments, scholars, cultural experts, civilians and even parents [2].

A nation's characteristics are often the result of adapting the universally accepted religious and cultural values. Character is a consistent and predictable shown by the tendency of behavior. Character development starts from the formation of attitudes based on certain values, such as religious values, culture including the state ideology [3]. Hakim [4] theorized that Indonesia's attributes are recognized from the nation's reputation as a nation of ethics and religions. Character is usually seen from psychological perspective. This is related to the aspects of behaviour, attitude, manner and the quality following which differentiate one person to another or specific elements which may lead somebody to be more outstanding than others [5]. This conveys a meaning that, in order for a particular individual to be considered nationalistically characterized, he or she must exhibit consistent implementation of the

principles of morality, integrity, religiosity, mutual help, kindness, independence and nationalism in his or her daily life.

Cultural values will be reflected in every word, action and will be ingrained in humans, including in thinking and making decisions. The existence of cultural values inherent in human being will form a strong foundation of character and inherent to any time [6]. The aforementioned values of character education has rooted in the very souls of Indonesians through each ethnic's literature with its local language as an expression of the local culture. An example of this is Makassar with its signature language, literature and culture which are able to be a media of moral education in millennial era.

Makassar literature is an example of Makassar cultural legacy which requires guidance, preservation, and development due to its vastly useful values in daily life. These values of the ancestors ought to be passed down in preventing the younger Makassar generations from losing their identity as Makassarese and, therefore, can maintain cooperation in upholding the integrity and unity of the Republic of Indonesia.

An example of a Makassar literature with a potential to be a media to form nationalistic personalities is *kelong*. This literary work (*kelong kama*) has several similarities to the poems in Indonesian literature such as its anonymity, four-lyrics-in-one-line form, and certain patterns. Some difference remains, however, such as the 'ab-ab' mnemonics, the first couplet's function as the metaphores or 'sampiran', and the second couplet's role to deliver the content or 'isi'. *Kelong*, on the contrary, has cohesions throughout its lyrics which forms a cohesive meaning or message. *Kelong* also has a regular syllable pattern, which is 8 8 5 8 and 2 21 2 for the number of phrases [7].

Taisin [8] states that in figurative language, a word, phrase or sentence has a different meaning from the literal meaning of the words that set it up. It is an undisputable fact that *kelong* is one of the most popular Makassarese literary works among the citizens of South Sulawesi. However, not all of these *kelong* enthusiasts understand the meaning and message it is conveying through its lyrics. In order to do so, further and deeper study on *kelong* is needed to ease to process of comprehending this literary product's messages.

The study of the five pillars of characteristic education, namely religiosity, nationality, independency, mutual help and integrity in literary works is of a high demand to implant characteristic values within the nation's next generation of hope. These values have long been contaminated by numerous forms of modern entertainment whose lack of beneficial educational values is obvious. One of the aforementioned pillars studied in this article is the integrity value.

Integrity is an unshakeable consistency and persistence in upholding ancestral values and beliefs. It can also be defined as someone's truth and honesty shown in his or her daily activities. Based on this definition, it can be assumed that someone's integrity plays an important role in showing their nobility as a human being.

The concept of integrity according to *Executive Brain Assessment* is divided into three dimensions: honesty, consistency, and bravery. Honesty is a dimension of integrity potential which shows aspect of integrity on the awareness of truthfulness in the action of honesty. Consistency is the dimension exhibiting components of integrity as a consistent work, adamant principles, responsibility, and mutual assistance among people. Bravery is exhibited in a form of being brave to openly uphold the truth with confidence [9] (adapted from *Modul Muatan Lokal Diklat Teknis dan Fungsional*, 2017). In the positive-psychology domain, integrity has also been linked to positive personality constructs, such as courage, care, authenticity and honesty [10]–[12].

Research on *kelong* values in general has been conducted by researchers before, both in the form of papers, theses, dissertations, and dissertations. Research that is almost the same as this research is a study conducted by Muhammad As'ad [13] reveals the values of the religious values of the Islamic religion in Kelong Makassar are grouped on aspects of Islam, namely: Aqeedah, worship, and morals. Aspects of aqidah, worship, and moral based on Gabriel's explanation to the Prophet Muhammad. Another study also conducted by Nasruddin [14] reveals the Islamic religious value in Kelong Makassar which covers several aspects: aqeedah, Muhammad's apostolate, the truth of Al-Qur'an, the importance of prayer, vigilance in words and deeds, and cleansing themselves from sin. Another study was also carried out by Besse Darmawati, entitled Bugis and Makassar Regional Literature as Cultural Strength in Building the Culture of the Indonesian Nation. The results of this study indicate that Bugis and Makassar literature are loaded with various concepts culture which is very potential is referred to in building human character with fine. The concepts are offered in the form of (1) establish the nature of prudence, (2) embed the nature of honesty, (3) embed the nature of solidarity, and (4) establish the ethos of work are high. The concepts of the merupakan strength of the cultural community of Bugis and Makassar were very helpful in building a culture of the nation of Indonesia.

The study on *kelong* values has generally been conducted by previous researchers in various forms including papers, *skripsi*, thesis and dissertations. Nonetheless, a study conducted exclusively on the value of integrity in the literary work of *kelong* has never been carried out before, hence the writer's interest in analyzing and describing the values of integrity in *kelong* which can also be used as a learning material in the subject of Makassar literature for students at schools, campuses and even the millenials.

2. RESEARCH METHOD

This is a qualitative-descriptive research aimed to bring the values of integrity in *kelong* to surface. The data analyzed here are texts of *kelong* from many documents with integrity values. The researchers are the key instrument of this research due to their good understanding on *kelong* as a literary work.

The data analysis was conducted at the beginning of its collection phase during which the researchers reduced the data before it was presented, interpreted and concluded. These steps were repeatedly carried out until the conclusion made provided appropriate description.

Pragmatic approach is used in interpreting the *kelong* which sees literary work as a tool made by the author to generally educate its reader. The object analysis of this research is not the literary work itself (aesthetic object), but its practical (pragmatic) values (extra-aesthteic object) mirrored in the work.

3. RESULTS AND DISCUSSION

The following research data is a part of the research conducted by the research team. Based on the aforementioned aims and literature review, the writer limits this study on the integrity value of Makassarese *kelong* which in general covers three dimentions: honesty, consistency, and bravery. These three dimensions have parts which are broken down by referring to the data found in Makassarese literary work of *kelong*. The following is the description of the data and its analysis

1. Value of Honesty

The term of honesty in Makassar language is referred to as *malambusuk*. Its concept in the cultural society of Makassar is a founding factors since neglecting this value will result in anxiety, nervousness, misery and loss both to the perpetrator and the people around him or her. Lakbiri [15] asserted that honesty is the main capital in life to be proven in patterns of behavior instead of empty slogans or sugarcoated and meaningless expressions.

On its basis, honesty can be viewed from three point of views: honesty to God, to other people, and to own self. The data presented in this article is limited due to its word limitation. These three point of views can be studied in detail on the following *kelong*.

a. Honesty to God (Allah)

*Boyai ri taena-Na / Assengi ri maniak-na / Tena-i antu / Na maknassa ri niak-Na
Karaeng Alla Taala / Karaeng mappakjaria / Ia kusomba / Ia tong kupaknganroi
Kasalamakkang kupalak / abajikang kugaukang / Na kuliliang / Sikontu pappisangka-Na*

‘Seek Him in the *Ghaib* / Have faith of His existence / for He is invisible / yet His existence is undeniable’

‘Allah Ta’ala, the King of everything / The creator of every creation / He Whom I worship / and upon Whom my wishes are asked’

‘The safety I begged for / and the righteousness I conducted / and I avoid / everything He forbids.’

The data above illustrates the honesty of the servant to his Lord. *Kelong* (1) describes the belief that God exists and is believed to be in His existence; *Kelong* (2) illustrates that Moslems must have faith in Allah as the only God Almighty to be worshipped and relied upon when asking for help; and *Kelong* (3) provides a description that if asking for salvation, do good and avoid prohibitions or actions that are not in accordance with religious teachings adopted.

By looking at the three *kelong* above, a servant will always uphold honesty whenever and wherever he is due to his faith that God always sees and supervises his every actions. Therefore, such type of *kelong* has the potential to be used as learning material and a medium for character education to ensure the millennial generations’ understanding on their local wisdom.

b. Honesty to Fellow Human Being

*Nakke sannak sukkurukku / Punna niak tuppaingak / Eroknajintu / Nacinik kabajikangku
Punna kasalangku / Allemamak pacinikang / Dasi na dasi / Kukkulle akjari tau
I katte rupa taua / Maeki sipakaingak / Na nientengang / Nikanayya kalambusang*

‘How I will be grateful / should one reminds me / of his longing / to see the kindness in me.’

‘For every wrongdoing I did / may it is shown / and may these mistakes / makes me human.’

‘As fellow human being / let us remind one another / and uphold / what we call honesty.’

The data above illustrates honesty to fellow human beings. *Kelong* (1) illustrates that the person is open and grateful if reminded; *Kelong* (2) realizes that a human being must have mistakes. thus his willingness to accept criticism and input from others; and *Kelong* (3) states that, as a fellow human being, we must also invite others to do good and uphold honesty in daily life.

When looked at closely, it is clear that, in the *kelong* mentioned above, honesty towards fellow human beings in its essence is constant gratitude to God and people who can show and provide input on words, attitudes, and actions. People must be aware of their every mistake and shortcoming in order to be open to input, and ask fellow human beings to remind each other and keep upholding honesty in all of their attitudes and actions.

c. Honesty to Own Self

*Nakke teajak anngalle / Punna tena siratangku / manna kualle / tena tonja nakbarakkak
Kalamannangku tannganre / Kacipurang ri ballakku / Alangkanayya / Lannganre ta
siratangku*

Siratankuji kualle / Situju kaposoangku / Manna sikekdek / Punna kulle akbarakkak

‘I don’t want to take / what is not mine / for if I take it / blessings are not with it.’

‘I prefer hunger / being hungry in my own home / rather than / eating what’s not mine.’

‘What I take is within my rights / based on my efforts / for though it may be small / it is blessed.’

The data above illustrates the honesty of humans to fellow humans. *Kelong* (1) illustrates that someone never takes something that is not his right, *kelong* (2) states that a person would rather die of starvation than to eat the rights of others, and *kelong* (3) says someone must receives rights in accordance with the results of their efforts.

If we look at the three *kelong* above, it is clear that being honest with yourself is essentially always thanking God for the sustenance and grace given in accordance with the results of his efforts. If the value of such honesty is attach to a person, then it can be guaranteed that Indonesian as a nation will be free from corruption, collusion, and nepotism.

2. Value of Consistency

The term consistency in Makassar is called *tokdopuli*. The values of consistency discussed in this study include consistency in working, having principles, being responsible, and helping others.

a. Consistency in Trying

*Kubantangna sombalakku / Kutantang baya-bayaku / Takminasayak / Towali tannga
dolangang*

Manna tinggi kalukua / Kualle tonji kuambik / Lanri niakna / Kabajikang la kugappa

*Manna i pantarang borik / Mange tonji kudanggangi / Barang anjereng / Nakkulle minra
sarengku*

‘When the sail is set / and the Temali is spread / I did not expect / to return from the middle of the ocean

‘as tall as the coconut tree may be / I will climb it still / for there exist / good I am trying to achieve’
‘though far in foreign country / still I will go to / may there exist a chance / for my fate to change’

The data above illustrates the value of consistency in doing business. *Kelong* (1) describes the character of seafarers who never give up before reaping the results or achieve goals; *kelong* (2) describes the burning passion or high motivation to achieve success; and *kelong* (3) describes the struggle of someone to try despite the far distance because they want to change their fate to better direction.

Upon a close inspection at the three *kelong* above, it is clear that perseverance in doing business is of an absolutely necessity. This is in line with the adage that states ‘The fate of a people will not change if it is not the people themselves who change it’. Such values must be transferred to millennials so that they can also possess the nautical spirit and determination in trying.

b. Consistency in Having Principles

Teak nakke mate kana / Punna tijeng kupajappa / Kontungku jammeng / Ala lari ri kanangku
Manna sibatuki kampong / Antenaiak aklampa / Tena kuerok / Punna kodi nigaukang
Bolikmak kamma kamse / Tallasak takronang-ronang / Passalak tena / Na kubalukang sirikku

‘Never will I defy what I said / if the truth is what I live by / Death I prefer / than betraying my own words’
‘Though the whole village / may ask me to leave / Never will I do so / if it’s heinous action I will do.’
‘Let misery be my company / or my life becomes miserable / as long as it is not / my dignity I sell.’

The data above illustrates the value of being in. *Kelong* (1) describes the attitude of maintaining opinion if it in the truth; *kelong* (2) describes the character of people who are not easily influenced to actions that are not commendable; *kelong* (3) describes the attitude of people who are willing to live in suffering as long as they maintain their honor and dignity.

If we look at the three *kelong* above, it is clear that the consistency in our principles must be maintained at a good and correct path. These values must be owned and maintained so that they are not easily swayed by the currents of modernization that are more of a materialistic nature rather than that of a dignity.

c. Consistency in Being Responsible

Punna nakke kirannuang / Teaki ranggaselai / Ka tena antu / Kunjama ta mappaklebbak
Lekbak tompinne jamangku / Na kukboya ri maraeng / Ka teak nakke / Passalasa tunrannuang
Sirikku tomminjo nakke / Akkulle nipaccinikki / Tena kulebbak / Akjanji ta manrupai

‘When I am trusted / There shall be no doubt in you / for I will not / stop working until I finish it.’

‘It is upon the completion of my work / When I will seek for something else / for I seek to cause no disappointment / in those who bestowed the trust in me.’
‘It is my dignity and my dignity only / that others will judge / I shall never / promise and break.’

The data above illustrates the value of firmness in assuming responsibility. *Kelong* (1) describes the character of a responsible person who will carry out the mandate as well as possible if given the responsibility; *kelong* (2) describes the attitude of people who do not want to take the burden before completing their responsibilities; and *kelong* (3) describes the attitude of people who have self-respect so high they never break any promises that have been said or, in other words, will walk the talk.

If we look at the three *kelong* above, it is clear that as people with integrity must have a high sense of responsibility. These values must be exemplified through language, attitudes, and actions to millennials in order to become a person who is trustworthy in carrying out their duties and responsibilities.

d. Consistency in Helping Others

Punna kicinik taua / Tallasak empo kamase / Alle tulung / Nakkulle minra sarengna
Punna sunggu tallasakta / Pakabajik ampeta / Na kinjonjoi / Tusiratanga nisare
Dallek niak ri katte / Alla Taalaji pata / Alle sukkuri / Kissidakka ri taua

‘Upon seeing others / who live in misery / Help them / to better their life.’
‘When living in happiness / maintain your character / and you shall give / to those who deserve it.’
‘The wealth we own / Belongs to Allah Taala / Have gratitude / And donate to others’

The data above illustrates the consistent attitude in helping others. *Kelong* (1) describes the invitation to fellow human beings to have empathy for those who need help; *kelong* (2) describes the advice to people who are happy to improve their behavior and give thanks for what they own; *kelong* (3) describes the warnings to fellow humans that sustenance owned is God's. Therefore, give some of the fortune that is mandated because within what you own lies the rights of those who are in need.

If we look at the three *kelong* above, it is clear that the consistency in helping others is commendable. No human can live in this world without needing help. Such values must be passed on to millennials so that mutual help is imprinted on their soul. This is important considering that the current generation has been tainted by individualism and selfish attitudes which cause lack of concern for fellow human beings.

3. Value of Bravery

The term courage in Makassar is called *courage* (courage). There are two values of courage discussed in this study, namely upholding the truth, self-esteem, and self-confidence.

a. Upholding the Truth

Tena kukminasa lari / Ri tanngana tajaia / Sabak i nakke / Katojengang kupajappa
Punna niak panggaukang / Nisuro jama ri nakke / Kualle rodong / Kupikkrik bajik-bajik
Teak nakke anggaukang / Parek gauk ta siratang / Lanri mallaku / Nitappuki sambik sekrok

‘I shall not run / from among many people / because it is bravery / that I live by’
‘When I was told / to do something / I shall think carefully / Beforehand’
‘I shall not do / What I shall never do / For I am afraid / of paying the price.’

The data above illustrates the attitude of courage. *Kelong* (1) describes the courage to defend the truth so that they dare to take a stand; *kelong* (2) describes the attitude of prudence before acting; and *kelong* (3) describes the attitude of abstinence to do something that is not in accordance with custom and applicable law.

When we look at the three *kelongs* above, it is clear that courage must be possessed by someone. Courage will arise from obeying the rules and always be in the righteous position. These values must be taught to young millennials who are influenced by media that is incompatible with Indonesian culture.

b. Self-Esteem

Manna tuna tallasakku / Tea tonjak nitunai / Sabak i nakke / Niak sirik kuballaki
Teami angkana doek / Kupannyokongang ri katte / Manna cerakku / Punna sirik la
takballe
Kalamannangkumo puli / Jammeng ri pakbundukangku / Alangkanayya / Lariak
niondang berang

‘Despite what I don’t have / I shall never be insulted / for what I have / is dignity’
‘Not only money / will I give you / even my blood / shall my dignity is hurt’
‘I’d rather die fighting / on a field of war / rather than see myself running / away from
being chased with *parang* (machete)’

The data above illustrates self-esteem. *Kelong* (1) describes the self-esteem that cannot be measured by the family's economy and social status; *kelong* (2) describes an attitude of concern for others and is willing to risk their property and soul in order to uphold the self-esteem of others; *kelong* (3) describes the attitude of unyielding in the face of life problems.

When we look at the three *kelongs* above, it is clear that someone must have an attitude of courage. Courage will arise if someone has a principle of life that is believed to be true and does not conflict with either religious or cultural values existing in the society. Such values must be instilled in the millennial generation in order to become an independent person and have an identity that can be proud of.

c. Confidence

Teaki lakbu ri kana / Tinggilangga ri taua / Ciniki rodong / Inai ri dallekangta
Sannging karaeng mammempo / Sannging daeng makjajareng / Tena kubeya / Ka niak
kalakbiangku
Nakkenjo kalakbiangku / Teyai barang na doek / Passanngalinna / Niak todong
sikolangku

‘One shall not talk much / or be arrogant to others / for they need to reflect / on who is
before you’
‘All the descendants of the king who sit / All the lineage of the blueblooded who march /
I am not shy away from you / for I have something you do not.’
‘What I have more / may not be wealth or money / but I also possess / education.’

The data above illustrates the attitude of confidence. *Kelong* (1) advises someone to maintain his speech and conduct when interacting with other because they are likely to be better than the speaker; *kelong* (2) describes the attitude of confidence because they have something that no one else has; and *kelong* (3) describes the attitude of confidence from the expertise or education that can be used for the greater good.

If we look at the three *kelong* above, it is clear that an attitude of confidence will arise if someone has a sense of humility, possess advantages, and is educated. Values like these must be instilled in millennials in order to have confidence without boasting of the glory of their parents and family [16].

4. CONCLUSIONS

The literary work of *kelong* Makassar can be used as a medium for learning Makassar language and literature because it is loaded with values that can provide character education for millennial generation. It is the values of integrity values that are studied in this article, namely honesty, determination, and courage.

Honesty, determination, and courage are three dimensions in the value of integrity as one of the pillars in the nation's character education. These three values are interrelated with one another so they must be taught, exemplified, and practiced in daily life. To understand the values in local literary works including *kelong* literature, language must first be understood as a medium for expressing meaning. Thus, regional languages and literature must be taught to millennials as a bulwark for millennials in facing the challenges of changing times.

Hopefully this article can provide understanding to readers and at the same time grow a sense of pride and love for regional literature as a supporter of national culture.

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