



CULTURAL VALUES IN *PARUNTUK KANA* LITERATURE: A STUDY IN DATARA VILLAGE, TOMPOBULU, GOWA REGENCY

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ABSTRACT

This study examines the *Paruntuk Kana* among the people of Datara Village, Tompobulu, Gowa Regency. This research aims to analyze the use of *Paruntuk Kana* among the community in Datara Village, Tompobulu, Gowa Regency, while examining the cultural values embedded within its practice in the same context. This field research employs a descriptive qualitative methodology. Data collection was conducted through interviews. The findings of this study reveal that *Paruntuk Kana* is a local literary work that remains prevalent in the Datara village community. *Paruntuk Kana* embodies the refinement of language, which is integral to the community's way of life and facilitates communication and the expression of humanitarian aspects within society. The indicators of linguistic subtlety and gentleness in *Paruntuk Kana* literature, as evidenced by the research, demonstrate that the diction in *Paruntuk Kana* plays a crucial role in addressing the audience, imbued with the values of politeness and local traditions. The cultural values embedded in *Paruntuk Kana* literature are local values that reflect linguistic refinement, mutual respect, honor, and the practice of life based on humanist principles.

KeyWord: Cultural Value, Datara, Literature, *Paruntuk Kana*

ABSTRAK

Penelitian ini bertujuan untuk menganalisis penggunaan *Paruntuk Kana* di kalangan masyarakat Desa Datara, Kecamatan Tompobulu, Kabupaten Gowa, sekaligus mengkaji nilai-nilai budaya yang terkandung di dalam praktiknya dalam konteks tersebut. Penelitian lapangan ini menggunakan metodologi kualitatif deskriptif. Pengumpulan data dilakukan melalui wawancara. Temuan penelitian ini mengungkapkan bahwa *Paruntuk Kana* merupakan karya sastra lokal yang masih bertahan di masyarakat Desa Datara. *Paruntuk Kana* mewujudkan kehalusan bahasa yang merupakan bagian integral dari cara hidup masyarakat dan memfasilitasi komunikasi dan ekspresi aspek-aspek kemanusiaan dalam masyarakat. Indikator kehalusan dan kelembutan bahasa dalam sastra *Paruntuk Kana*, sebagaimana dibuktikan oleh penelitian, menunjukkan bahwa diksi dalam *Paruntuk Kana* memainkan peran penting dalam menyapa audiens, yang dijiwai oleh nilai-nilai kesopanan dan tradisi lokal. Nilai-nilai budaya yang tertanam dalam sastra *Paruntuk Kana* adalah nilai-nilai lokal yang mencerminkan kehalusan budi bahasa, saling menghargai, menghormati, dan praktik kehidupan yang berlandaskan pada prinsip-prinsip humanis.

kata kunci: Nilai Budaya, Datara, Sastra, *Paruntuk Kana*

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INTRODUCTION

In the development of human life, language and literature have become an inseparable part. This can be seen in the rapid development of communication and life. In the aspect of communication, for example, language is the main aspect that determines the smoothness of communication. Language plays a role in allowing every speaker to express their ideas, notions, and messages that they want to convey to others. Language and literature not only function as messengers but also have a very influential value in the dimensions of human life. Both language and literature can influence human communication practices.

Literature can be broadly defined as a societal product that conveys messages and employs word choices imbued with meaning, capable of influencing individuals. As an autonomously generated product of society, literature is intrinsically linked to human life and encompasses various values pertinent to societal realities. Literature is highly responsive to conditions and is created by authors as a reaction to life problems across different dimensions. These dimensions, which emerge from naturally evolving communication practices within a society, relate to issues of interaction. Consequently, humans, as participants in these practices, engage in diverse forms of interaction regardless of time or space. Human interaction through language occurs in various contexts and conditions.

Based on its type, there is regional literature that is born and produced by a particular community. Regional literature is a genre of literature that is unique to the region in which it was produced and is consistent with the regional values of the region. Regional literature can be identified in the form of *paruntu kana* (expression). This literary form of Makassarese expression is used by the people of Makassar as part of its identity because of its softness of language and subtlety for its speakers. The subtlety in question is the effective use of figurative words, or Paruntuk Kana, that are highly acceptable to others.

Paruntuk Kana literature is a classic literary works of Makassar society that contains subtlety in language practice. *Paruntuk Kana* characterizes the Makassarese people in various speech practices in their daily lives. As classic literary works, *Paruntuk Kana* is a literary work that inherited by predecessors and should be preserved because it is full of colossal values and local wisdom in line with the local traditions of the community. *Paruntuk Kana* is also synonymous with social messages, messages of wisdom, messages of mutual honor, and mutual respect, and in it there are messages of high value. Almost all activities in the local community of Makassar prioritize the noble values of language subtlety in various interaction practices. In banquet events, for example, *Paruntuk Kana* is the main part that must be observed because it is related to the service and reception of guests and relatives. Another aspect observed in the implementation of Paruntuk Kana is the cultivation of social adaptation within the Makassarese society by emphasizing the importance of linguistic finesse.

As a creative product, literature serves as a medium for authors to convey messages and share inner experiences through the imaginative use of language (Bourdieu, 2012). Language, as the core medium, establishes a communicative bridge between readers and writers, enabling literary works to possess distinctive aesthetic qualities. Unlike other written forms, such as argumentation or scientific expositions, literature captures human experiences and emotions through its stylistic and figurative language. It reflects the interplay between imagination and reality, revealing the intricate connection between society, culture, and language (Zainuddin, 2015).

In understanding literature, it is essential to consider the linguistic codes and the social systems that sustain these works. According to Bourdieu (2012), literary value is produced within a network of social relations and mediated by agents such as publishers, critics, and academics. This perspective suggests that literature is not merely an expression of individual creativity but an outcome of its cultural and social environment. As such, the study of literature involves both the aesthetic features of language and its symbolic value within a broader cultural framework. This dual focus enriches the understanding of how literary works serve as reflections of social realities and vehicles for cultural transmission.

Local literature, such as *Paruntuk Kana* in the Makassarese tradition, exemplifies these principles. Found in oral form within communities like Datara Village in Gowa Regency, *Paruntuk Kana* is a rich repository of cultural values, expressed through unique word choices and stylistic elements (Halima, 2015). As oral literature, it represents a genre distinct from conventional written literature, showcasing the cultural wisdom and heritage of its people. Local literature not only provides insight into societal values and historical contexts but also serves as a mirror reflecting the collective mindset and traditions of its community (Zainuddin, 2015).

Preserving such cultural legacies requires active engagement and adaptive strategies. Cultural experience and knowledge play crucial roles in ensuring the continuity and relevance of traditions amidst societal changes. Communities must embrace their cultural heritage as a source of identity, fostering appreciation and participation in practices such as *Paruntuk Kana* (Al-Ma'ruf, 2008). Encouraging younger generations to engage with local traditions is particularly critical, as it ensures the preservation and evolution of cultural practices in response to modern influences (Siswantoro, 2010).

The stylistic richness of literature, including local forms like *Paruntuk Kana*, lies in its use of language to evoke emotions, communicate ideas, and create aesthetic effects. Stylistics, as an approach to literary analysis, focuses on elements such as sentence variation, figurative language, and the manipulation of sound and meaning (Noor, 2005). This linguistic creativity enhances the poetic and artistic value of literary works, making them more engaging and impactful for readers. Through language style, authors can immerse readers in the narrative, eliciting emotional and intellectual responses that bridge the gap between the reader's world and the literary work (Keraf, 2004).

In the context of *Paruntuk Kana*, the stylistic elements are central to its appeal and cultural significance. The use of refined Makassarese language, regional dialects, and meaningful expressions creates a distinct literary form that reflects both the lexical and interpretive richness of local wisdom. These stylistic choices not only preserve the aesthetic quality of the literature but also reinforce its role as a cultural artifact that connects past traditions with contemporary interpretations (Wellek & Austin, 2014).

This research focuses on the study of *Paruntuk Kana* in Datara Village, Tompobulu, Gowa Regency, with the primary aim of addressing two key questions: (1) How is *Paruntuk Kana* practiced among the people of Datara Village? and (2) What cultural values are embedded within *Paruntuk Kana* in this community? Accordingly, the objectives of this research are to describe the characteristics of *Paruntuk Kana* literature in the local context and to interpret the cultural values it embodies. The study is expected to enhance the understanding of local literature rich in cultural significance, such as the *Paruntuk Kana* tradition within the Makassar heritage, and to contribute to the development of regional literary resources. Furthermore, it offers valuable insights and practical experience in analyzing literary phenomena, oral traditions, and local culture, enriching the field of literary studies.

RESEARCH METHOD

This study employs a field research methodology with a descriptive-qualitative approach, focusing on the phenomena and cultural practices of Paruntuk Kana within the Datara Village community in Tompobulu, Gowa Regency. The research seeks to provide a detailed analysis of these traditional expressions, which are rich in moral, social, religious, and cultural messages. Data collection involves direct observation and interviews with community members to explore the characteristics and significance of Paruntuk Kana. Additionally, relevant written records and documentation from the community are utilized to support the analysis, ensuring a comprehensive understanding of the subject matter.

The research location in Datara Village was chosen because of its reputation as a community that preserves traditional cultural elements. This makes it an ideal setting to study Paruntuk Kana, a form of local literature integral to the community's heritage. Data collection methods include observation guidelines to classify data, interview guidelines to gather insights from informants, and documentation to capture relevant information during fieldwork. The analysis process involves identifying the literary forms of Paruntuk Kana and describing the cultural values embedded within these expressions. By systematically examining the literature and its cultural context, the study aims to contribute to the understanding and preservation of this unique aspect of local tradition.

FINDING

Based on the systematic research design that has been designed by researchers in this study, the findings during the research process are described.

1. *Paruntuk Kana* in the Datara Village, Tompobulu, Gowa Regency

Like literature in general, *Paruntuk Kana* comprises several elements, including word choice and aspects of meaning. However, this discussion will primarily focus on the comprehensive aspects of *Paruntuk Kana* literature obtained through interviews and observations with informants. This approach is necessary because *Paruntuk Kana* literature is unwritten and cannot be found in textual form within the community. As such, *Paruntuk Kana* exists as a legendary oral tradition that has not been documented in writing, necessitating field studies to gather relevant information.

Researchers obtained data in the field that "*Paruntuk Kana* is a subtle expression that is traditional in the community. The expression is sometimes used as an elder to educate and an elder to be guided by the community". As such data, the following is an excerpt of interview data:

Antu nikanaya Paruntuk Kana sanrapangi anrong pangajari. Jari Paruntuk Kana ia niaka rimasayarakatka kana-kana alusu namangerang bone pangngajari siagang angngimboldongi kana tutoa ia nipakea satunggu-tunggu untuk nijarrecki siagang ampakasingaraki ada' ada'ka, rampe-rampea mange riparanta rupa tau battu ri siagang mange ripanggaukang tallasatta.

Meaning: *Paruntuk Kana* serves as a foundational educational tool within families and communities, encompassing refined language and traditional messages from elders. These expressions are passed down through generations, emphasizing the importance of customs, actions, and words in interactions with others. *Paruntuk Kana* underscores the significance of maintaining respectful and ethical conduct in all aspects of life.

Based on the data above, *Paruntuk Kana* is a literary expression imbued with educational values within the family, community, and customary leadership. It is regarded as the cornerstone of education for the Makassarese community, particularly in Datara, due to its transmission from generation to generation. *Paruntuk Kana* is also very acceptable if applied in educating because the content of *Paruntuk Kana* is presented in subtle language as an example in the interview data quote "*tutuki rikana-kana*" (watch your word / do not speak incorrectly) so that the words contained in *Paruntuk Kana* contain subtlety of language. *Paruntuk Kana* is presented in a form of language that is not cornered, looks very soft so it is very soothing if used to educate.

Paruntuk Kana is considered the foundation of education due to its rich local and cultural values, which are deeply embedded in the community. It has been traditionally validated within the community for fostering social, cultural, ethical, and moral values. The application of *Paruntuk Kana* is not formalized; rather, it occurs naturally as it is passed down from one generation to the next. Individuals who practice it have received this education informally from their parents. *Paruntuk Kana* is not documented in written form for family education but is instead transmitted through lived experiences and habitual practices that incorporate it as an integral part of family education.

The subtlety of language in *Paruntuk Kana* is evident in the use of refined Makassarese diction. The diction employed in *Paruntuk Kana* involves careful word choice. The precision of

word usage in an expression is crucial for effective communication. Diction facilitates the communicative process between the speaker and the listener and contributes to the aesthetic elements of communication, thereby enhancing its genre and intensity. This, in turn, fosters productive communication practices. In *Paruntuk Kana*, diction is instrumental in identifying the intended recipient, characterized by an expressive style. Consequently, *Paruntuk Kana* embodies linguistic beauty, making it well-received by both speakers and listeners.

Paruntuk Kana is considered to have significant local value due to its deeply regional content. It can be seen in the expressions within *Paruntuk Kana* that reflect the coherence and meaning of life. The coherence of life pertains to the strengthening of solidarity and social bonds, while the meaning of life relates to the cultural habituation accepted within the community. An example can be seen in the following data quote: "*bonena kuranganga mongconnai panggajaria*" (the Qur'an is the spirit of knowledge and education). In this quote, the term "*moncongnaï*" is notably rich in connotation, as "*moncong*" generally refers to a high point or the highest part of a place. This usage suggests that "*moncongnaï*" symbolizes the highest, most important, primary, or even the most significant aspect.

Furthermore, the researcher collected data through fieldwork during the research process as follows:"

Paruntuk Kana niarengtongi panggajari alusu riilalang tau niaka anggau kang salah. Kammayya tommy tuniaka anggau bawangï paranna rupa tau, anggaubawangï janjinna, siagang tau niaka anggau bawangï adaka rikamponga. Pangngajari alusu iaymiantu panggajari iya antamaka rinawa-nawa siagang akkullea ampïnrai panggukanna tasse 're-se 're tau niaka anggau salah.

Meaning: *Paruntuk Kana* literature is characterized as a form of gentle admonition directed towards individuals who engage in wrongful acts, such as harming others, breaking promises, or violating customary rules within their community. This gentle reprimand is crafted to be rational and well-received, with the intention of prompting behavioral change in the individuals being admonished.

Based on the quoted data, *Paruntuk Kana* in Datara Village functions as a form of subtle satire. This subtlety is seen in the language used to criticize someone without mocking or offending them directly. *Paruntuk Kana*'s expressions are designed to be gentle and acceptable, aligning with the Makassarese tradition that emphasizes avoiding offense to prevent the term *asSiri'*-*Siri'* from arising. In this cultural context, offending others can lead to the birth of *Siri'*, a concept deeply tied to honor and self-esteem. Insinuations or reprimands, therefore, must be delivered with specific manners, employing subtle and acceptable language variants and choosing appropriate timing. In Makassarese tradition, causing someone embarrassment can lead to conflict and division, as the offended party's sense of *Siri'*—the highest form of self-esteem—may be perceived as being compromised. This could provoke reckless actions and justifications of improper behavior in defense of one's honor.

2. Cultural values contained in *Paruntuk Kana* literature in Datara Village, Tompobulu , Gowa Regency

In this section, researchers describe the results of research on data concerning cultural values in *Paruntuk Kana* in the Datara Village Community, Tompobulu, Gowa Regency. The *Paruntuk Kana* literature obtained through extracting data on field studies through direct interviews with informants is as follows:

Data 1)

Punna ti 'ring nia latakkimbolong riatinnu aggau baji apparuruko nanu mannangnungan rigaukang ia nakarannuangan tumakkamponga siangang tumajaia. Paentengi sumanga'nu nanu tuliang nia'nu. Punna sallang amminra gau'nu minasako ampassibattui kabajikanga.

Meaning: If in yourself someone awakens the intention to do good, then start and you are firm in carrying out the goodness because it is favored by many people (society). Build your spirit and continue the good as well as the good intention. If you want your attitude to change, then convey your goodness to others.

The quote of *Paruntuk Kana* as in the data contains the meaning of a message of kindness. *Paruntuk Kana* as the data above shows that in the Datara village community there is a wise message about the importance of doing good as well as noble intentions in a person. This *Paruntuk Kana* begins to be applied in the household and is then expected to have an impact on daily life.

Furthermore, researchers also obtained *Paruntuk Kana* data that is relevant to the data above as quoted below:

Data 2)

Mannannungan rigau baji nanu piadaki adaka sigang nupa'nia aSiri'sirika

Meaning: Always try to do good, abide by the customs that apply in the social environment (society), and build shame in yourself.

The data contains the message that it is important for a person to do good in his daily life. In the tradition of the Makassar community, especially in Datara Village, everyone is always expected to build good values in themselves. The values of kindness are expected to be socially sensitive and have an attitude of mutual respect, mutual honor, and mutual assistance. One of the ways to strengthen brotherhood is by doing good to others regardless of their social background in our social environment.

Furthermore, researchers also obtained *Paruntuk Kana* data relevant to the data above as data 3 below:

Data 3:

Katutui kalennu nasababa gau baji, singarri tallasanu nasaba panggai nanu ngimbolong karannuang ia nikanakkukia

Meaning:

Cultivate good attitudes, morals, and values to enhance your life, thereby fostering a positive perception among those around you. This pursuit of nobility is both commendable and deeply desired.

Based on Data 3, *Paruntuk Kana* emphasizes the importance of cultivating the habit of performing good deeds, as it is considered noble. Everyone aspires to be honored and respected, just as they seek to honor and respect others. Therefore, it is crucial in our daily lives to consistently engage in acts of kindness, as doing good to others ultimately benefits oneself. Individuals who maintain their moral integrity by consistently doing good not only uphold their values but also safeguard their own well-being. Furthermore, researchers also obtained *Paruntuk Kana* data relevant to the data above as data four below:

Data 4.

Tutuko rikana-kana sigang panggaukang, nasaba carammengna taua niaki riampe bajika sigang gau malabbirika.

Meaning:

Guard yourself with good words or expressions that are accompanied by an attitude, because it is a mirror of others on you and keep yourself always doing noble deeds.

Based on data 4, the *Paruntuk Kana* implies that every person has a mirror in their self that others can read. The mirror is a good attitude and behavior that is built in a person. In a society in a rural environment that is still full of local wisdom values, a person's mirror is not because he has a lot of wealth and wealth, higher education, and high social status, but someone will get good recognition in the community if someone is able to do good and has high social sensitivity. The community views that if one wants to live a noble and acceptable life in the community, then one is first able to place himself in the community with a pleasant attitude and behavior.

Furthermore, researchers also obtained *Paruntuk Kana* data relevant to the data above as data five below:

Data 5.

Passanrapangin kanannu sianggang panggaukannu. Niasallang se're waktu nana lanippa'rupai tojenga nasaba panggaukang.

Meaning:

Match your words and deeds. One day, every word will be measured by corresponding deeds.

Based on data 5, that *Paruntuk Kana* as that data five, that in the literary tradition there are expressions that refer to behavior. The behavior in question is that the people of Datara Village have *parantuk kana*, which contains a message about the importance of applying in our social lives the compatibility between words and deeds. Traditionally, the words issued by each community

are actually in line between expression and action. In the community, words that are in line with actions have a very high sensitivity because sometimes they become a value system scale and even a self-identity. It is said to be self-identity because the community generally makes judgments based on language that is in line with actions.

Furthermore, the researcher also obtained *Paruntuk Kana* data that is relevant to the data above as data six below:

Data 6.

Pa'niaki pangngaia rigau baji nanu pakabella kalennu battu ri anung kodia kaiya nikanayya rupa tau nirekengi battu ripanggaukang baji'na.

Meaning:

Instill love with a positive attitude and keep yourself away from things that are not good, because a person is judged by his actions.

Based on the analysis of *Paruntuk Kana*, specifically data 6, the researcher gathered that instilling a sense of positivity and distancing oneself from negative behaviors is essential, as individuals are judged by their actions. The lifestyle practices within a community are significantly influenced by the creation of harmonious relationships, which begin with the acceptance of appropriate attitudes and speech among its members. Good manners are crucial and hold high social and fraternal value within the community. For instance, in communal work, community members show great obedience to leaders who actively participate. However, if leaders suggest or invite communal work without involving themselves, they elicit a negative reaction from the people, as they are seen as recommending actions they are not willing to undertake themselves. Furthermore, the researcher also obtained *Paruntuk Kana* data relevant to the data above as data seven below:

Data 7)

Tau niaka angkaletutuii kalabbiranna napa'rupa gau'na siagang kana-kananna assangrapangi bulunna siagang tingkokona.

Meaning:

People who always maintain their honor by matching their actions and words are like a voice that symbolizes the owner of the voice.

Based on the data 6, the researcher discovered a form of literature that conveys an important message. Individuals who consistently uphold their dignity by aligning their actions with their words are likened to a voice that represents its owner. This is exemplified by the symbolism of a rooster's crow, where the loudness of the crow signifies the identity of the rooster. The philosophical meanings embedded in this metaphor, along with the message of *Paruntuk Kana*, emphasize the importance of a person's integrity and goodness, which are manifested through

actions that correspond with their words. Furthermore, researchers identified *Paruntuk Kana* data as above which contains moral messages and local traditions in the following data:

Data 8.

*Manna runtung buluka sosara romanga tena namanmingra dongkokangku ilalang nyawaku
siagang pangngaingku rikampongku*

Meaning:

Even if the mountain is shaken and the forest becomes barren, it will not change my attitude and love for my region.

Based on data eight, that *Paruntuk Kana* literature contains a very deep meaning about the constancy of his love for his region. The *Paruntuk Kana* is still used by the community and is part of the community's ideology of love for their region. The message in the satra is about how the local community promises to always love their region even when it is hit by a disaster. They seem to want to say that a beautiful life in a foreign country is not as beautiful as in one's own country even in unfavorable conditions. The message also implies that the people's moral of their love for their region is reflected in the firmness of their attitude and stance towards their inherent pride.

DISCUSSION

On this section, the researcher will discuss the research results that have been presented in the previous sub-chapters consisting of *Paruntuk Kana* literature in the Datara Village Community, Tompobulu, Gowa Regency, and Cultural Values in *Paruntuk Kana* literature in the Tompobulu, Gowa Regency.

1. *Paruntuk Kana* in the Among the People of Datara Village, Tompobulu, Gowa Regency.

Literature is a local product that is born and created by the local community. *Paruntuk Kana* is oral literature which is one aspect of local culture that can be studied and developed into one of the elements in the development and development of national culture. In Makassar *Paruntuk Kana* literature, it can be seen how subtle the feelings and ethics of the user community are as seen in the Datara village community. *Paruntuk Kana* is a literary expression that is full of cultural values and educational values in the family, community and of course the stakeholders, customary leaders. It is said to be the parent of education for the Makassar community, especially in Datara because *Paruntuk Kana* has been passed down from generation to generation. *Paruntuk Kana* is also very acceptable if applied in educating because the content of *Paruntuk Kana* is presented in subtle language as an example in the interview data quote "*tutuki rikana-kana*" (*watch your word / do not speak incorrectly*) so that the words contained in *Paruntuk Kana* contain subtlety of language. *Paruntuk Kana* is presented in a form of language that is not cornered, looks very soft so it is very soothing if used to educate. What appears in the description above is in line with Koentjara Ningrat's opinion that they have a habit of life that was born as a work of reason based on deep feelings, character and recommendations for the glory of human life is a form of collective awareness of the spirit of human life (Baso, 2014)

The subtlety of language contained in *Paruntuk Kana* literature is part of the habit of life to facilitate communication and the occurrence of aspects of humanity in society. Thus, what

Koentjaraningrat said is in line with Baso's view, that social interaction in society is a phenomenon that must be supported by good language skills. Language is the main tool for the smooth practice of interaction in society.¹ Language-using communities certainly have diversity in language. Rural communities are characterized by different ways of speaking from urban communities as well as language practices influenced by environment, age and education.

Paruntuk Kana literature is full of diction in the form of word choice. The accuracy of word usage in an expression determines the success of communication. According to Tang (2008), diction serves to facilitate the communication aspect between the speaker and the listener. Diction also plays a role in the aesthetic elements of a communication so that it gives genre and tension that can trigger the creation of productive communication practices. In *Paruntuk Kana* diction plays a role to evoke to whom the *Paruntuk Kana* is addressed. There is an expressive style in the use of diction in *paruntuk kana*.

Indicators of the subtlety and gentleness of language in *Paruntuk Kana* literature, as revealed through research, highlight the role of diction in conveying politeness to the intended audience. According to Grice, as cited by Baso (2014: 15), politeness can be mapped into five key indicators: maintaining the dignity of interlocutors to prevent them from feeling humiliated; refraining from speaking ill of oneself, others, or items related to the interlocutors; avoiding expressions of pleasure at the misfortunes of others; refraining from expressing disagreement with interlocutors to preserve their self-esteem; and avoiding self-praise or boasting about one's own fortune or advantages. These principles are integral to the diction used in *Paruntuk Kana*, ensuring that the expressions are imbued with respect and courtesy (Pradopo, 2002)

High-quality literature that employs distinctive language, such as *Paruntuk Kana*, can be interpreted as a literary product inherently connected to elements of beauty and stylistics. (Pradopo, 2002) defines stylistics as the study of language style. The application of various language styles in literary works aims to enhance their poetic or aesthetic value. Often, the artistic merit of a literary work is determined by its stylistic choices. This aligns with the research findings, which indicate that the word choices in *Paruntuk Kana* are deliberate and imbued with social and cultural messages.²

2. Cultural Values in *Paruntuk Kana* literature in the Community of Tompobulu, Gowa Regency.

In this section, researchers discuss the results of research on data concerning cultural values in *Paruntuk Kana* in the Datara Village Community, Tompobulu, Gowa Regency. The discussion of *Paruntuk Kana* literature obtained through the presentation of research results is as follows.

The value of local culture in *Paruntuk Kana* literature can be found in the research data that *Paruntuk Kana* as it contains meaning about the message of goodness. *Paruntuk Kana* as the data above shows that in the Datara village community there is a wise message about the importance of doing good as well as noble intentions in a person. This *Paruntuk Kana* begins to be applied in the household and is then expected to have an impact on daily life. In Anthropology, religious systems and practices that are traditional in society are elements of culture. The culture of speaking well is a practice carried out by the community so that it can be categorized as culture. According

to Arifin Noor (2009) local culture is defined as the original traditions and customs of a particular community group which also characterizes the culture of a local community group.³ Furthermore, in the Big Indonesian Dictionary, it is stated that culture is the result of the mind or the result of the intellect of the community, and the customs that develop in a society (Depdiknas, 2005)

Arifin Noor's (2005) insights align with the *Paruntuk Kana* literary tradition within the Datara Village community. In the Makassarese community, particularly in Datara Village, individuals are consistently encouraged to cultivate positive values within themselves. These values include social sensitivity, mutual respect, mutual honor, and mutual assistance. One method to strengthen brotherhood is to perform good deeds for others, regardless of their social background.

According to Data 3, *Paruntuk Kana* underscores the importance of developing the habit of doing good, as it is considered a noble endeavor. Everyone desires to be esteemed, and this esteem is reciprocated among individuals. Therefore, it is crucial to consistently engage in good actions, as benefiting others ultimately benefits oneself. Those who maintain their morals by doing good preserve their own integrity.

Furthermore, research indicates that *Paruntuk Kana* suggests each person possesses an internal 'mirror' that reflects their behavior to others. In rural societies rich in local wisdom, this 'mirror' is not defined by wealth, education, or social status but by the individual's ability to perform good deeds and exhibit high social sensitivity. The community holds that to live a noble and respected life, one must demonstrate pleasant attitudes and behaviors. These behaviors are deeply rooted in local traditions and represent the community's life system. As Soraya states, cultural values serve as a framework for human actions in daily activities (Suraya rasyid, 2015)

Furthermore, researchers also obtained *Paruntuk Kana* data relevant to the data above that in the literary tradition there are expressions that refer to behavior. The behavior in question is that the people of Datara Village have *parantuk kana* which contains a message about the importance of applying in our social life the compatibility between words and deeds. Traditionally, the words issued by each community are actually in line between expression and action. In society, words that are in line with actions have a very high sensitivity because sometimes it becomes a value system scale and even becomes selfidentity. It is said to be self-identity, because the community generally gives an assessment of the language that is in line with the actions. Local literature is the totality of the results of thoughts and behaviors owned by the community.

The establishment of harmony among fellow communities, starting with the acceptance of attitudes and speech, significantly shapes the lifestyle practices within the community. A good attitude is very important and has a very high social and fraternal value in the community. In the field of communal work, for example, the community is very obedient to leaders or figures who

direct communal work, but if they recommend or invite communal work without involving themselves, they will get a negative reaction from the community. This happens because they recommend but do not work together.

In Datara village community, there is literature that contains messages about people who always maintain their glory by adjusting their actions and words like a voice that symbolizes the owner of the voice. The sound that symbolizes the owner of the voice is exemplified in the symbol of the sound of a rooster whose loudness symbolizes the identity of the rooster. The philosophical meanings contained in the parable as well as the message of the *Paruntuk Kana* contain messages about one's stature, one's goodness is reflected in actions that are in line with words.

Based on the data, that *Paruntuk Kana* literature contains a very deep meaning about the firmness of love for the region. The *Paruntuk Kana* is still used by the community and is part of the community's ideology of love for their region. The message in the literature is about how the local people promise to always love their region even when it is hit by a disaster. They seem to want to say that a beautiful life in a foreign country is not as beautiful as in one's own country even in unfavorable conditions. The message also implies that the people's moral of their love for their region is reflected in the firmness of their attitude and stance towards their inherent pride.

CONCLUSION

Based on the findings of this study, it can be concluded that *Paruntuk Kana* remains an integral part of the cultural traditions in the Datara Village community, serving as a form of local literature still practiced in daily life. This literature is characterized by its refined language, utilizing distinctive and culturally appropriate expressions that reflect the community's values. The cultural significance of *Paruntuk Kana* lies in its embodiment of local wisdom, including traditions of politeness, mutual respect, alignment between words and actions, and philosophical insights that contribute to education within the family setting. These elements highlight the richness of *Paruntuk Kana* as a medium for preserving and transmitting cultural values.

In light of these findings, several recommendations are proposed. Scholars and researchers are encouraged to devote greater attention to *Paruntuk Kana*, as studying and promoting this literature is vital for understanding its role within Indonesian culture. The results of this research can serve as a valuable resource for students and academics, enriching the study of literature, particularly local traditions. Furthermore, this study aims to illuminate the meanings and significance of *Paruntuk Kana* within the Datara Village community, providing a foundation for future research. Subsequent studies could explore additional aspects of this tradition or extend the investigation into related areas, using this research as a starting point for more comprehensive and detailed examinations..

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