

Life Philosophy Values of Buginese Makassarese in the Novel *PULAU* by Aspar Paturusi (A Genetic Structural Review)

Syarifuddin Tundreng¹, Emzir² & Ninuk Lustyantie³

Abstract

The purpose of this study was to gain insight regarding to life philosophy values of Buginese Makassarese in the novel *Pulau* by Aspar Paturusi completely and intact, in terms of social conditions of a community. This study used a qualitative approach with content analysis method. Data were collected through repeated and profound readings on the novel. Subsequently, recording, coding, identification, and classification were made. Data were analyzed and interpreted through deep understanding and abstraction on the social conditions. The research findings showed that the social condition of the society of the 1970s, the values of Buginese Makassarese's life philosophy were highly preserved, maintained, upheld, so that they could live harmoniously and peace. The condition is in the form of customs, the concept of manhood, honor of Buginese Makassarese women, mythology in the belief, and awareness of Buginese Makassarese society towards education.

Keywords: philosophy of life, novel, buginese makassarese, structuralgenetic.

1. Introduction

Literary works are not merely a clone of reality, but facts that have been interpreted by the author of the life around him. Wellek and Warren (2002,p. 43) revealed that literature is "presenting life", and a "life" is largely a social reality, although literary works also "imitate" the nature and the human subjective world. Poet/author is a citizen who has special status and gets the recognition and appreciation of society and has the masses even though it is theoretical. Therefore, the literary work contains ideas, experiences, mandate, and the values that he wants to convey to the readers. The values of life contained in the literary work, always being input and able to be interpreted in real life. Novel is one of the elements of literary works, which made the media in revealing the reality of human life both personally and in groups. All events and social phenomena in all aspects of life that occurred in today's day is described thoroughly. Literature written in a certain period of time directly related to the norms and times of the mores (*ade*) (Hartako, 1984, p. 23). The problem of religion, society, culture, law, to the problem of the view of life trying to be exposed by the researcher. The values of the philosophy of life that are broken down in the novel, it is believed to bring humanity to a better life. Readers can find various values of life philosophy in the form of attitudes, self-esteem, human nature that are very useful to deepen and expand the perception, responses, insight, and reasoning for life. The person who always reads a number of novel as literary works, usually has a good feeling about what is valuable and what is not.

¹Lecturer at the Universitas Sembilanbelas November, Kolaka-Indonesia, tundreng.syarifuddin@gmail.com

²Professor at the Language Education Department of the Postgraduate Program of the Universitas Negeri Jakarta, Jakarta-Indonesia, emzir@unj.ac.id

³Associate Professor at the Language Education Department of the Postgraduate Program of the Universitas Negeri Jakarta, Jakarta-Indonesia, corresponding author ninuk.lustyantie.unj.ac.id

For Buginese Makassarese people, the values of life philosophy are their life guidelines in the interaction accumulated in the *adat* (*panngadereng* / *pangadakkang*) and message (*paseng*). The values of the life philosophy of Buginese Makassarese can be found in every segment of story in the novel *Pulau* by Aspar Paturusi.

These values can be a form of filtering in overcoming the degradation of values and morals in today's society, especially the younger generation. They believe, if they are able to apply the values of life philosophy that comes from *Lontara'* which is contained in *Pangaderrang* / *pangadakkang* and *Paseng*, then they will survive the world and the hereafter. In the concept of life philosophy, Koentjaraningrat (2002, p.94) describes the concept of life view with the term ideology. It is a system of life guidance or ideals that many individuals want to achieve in society. An ideology may involve a large proportion of the population, but may also involve certain categories of society. The term ideology is usually used not for individuals, but rather on a group, society, or country. Meanwhile, the philosophy of life according to the Buginese Makassarese view is manifested in *ade'* / *ada'* is a key concept, because the Buginese Makassarese people's belief to their *adat* underlies all ideas about its relationships, either by Human beings, with their social institutions, as well as with the natural surroundings, even the macrocosm. If we are able to discover or express its meaning in family life, economics, politics, government, and religion, then we can understand the view of their life which is respected by the *adat* (Rahim, without year, p. 123).

Regarding to the approach of this research, Faruk (2012) expresses his view of genetic structuralism as a literary research that links between the literary structure and the structure of society through the worldview or ideology that is expressed. Furthermore, Goldmann (1977, pp. 160-161) describes that "social class" or social structure as the concept of genetic structuralism is an affirmation of the relationship between large cultural works and social groups oriented towards all the restructuring of society or its preservation in an effort to connect them to a number of other social groups, especially for the nation, generation, province, and family, to mention only the most important. He acknowledges that these groups do not "act on the consciousness of their members and therefore the authors, but they can explain only the peripheral elements of a particular job and not its essential structure."

In relation to the values of the philosophy of life as a value that became the guidance of the Buginese Makassarese in living, Syamsudduha (2014) in his article describes how the value of local wisdom in the Buginese Makassarese society packed in *Panngadereng* or *adat* and *Pappaseng* as Buginese Makassarese's life philosophy can be the tip spear in the entry of another culture. In addition, *Pappaseng* contains great ideas, noble thoughts, precious souls, and great attention on positive and negative traits. Further, Abbas (2017) in his research describes how *Lontara'* (the main source of the Buginese Makassarese's philosophy), becomes the source of guidance in determining the leadership criteria based on the Buginese Makassarese local wisdom. Human leadership in the view of Buginese Makassarese is the center of cultural life. The contents of *Pappaseng lontara'* / *Pappasang* has some pedagogical values such as messages and criteria to be ideal leaders who can contribute potentially as sources of character value. The contents of *pontaseng lontara'* / *pappasang* have some pedagogical values such as messages and criteria to be ideal leaders who can contribute potentially as sources of character value. Meanwhile, in another context, Akil et al. (2014) in their research describes the knowledge of Buginese Makassarese people as a society with its local knowledge based on culture, cosmology, and philosophy that has been understood for a long time, able to be implemented in city development as a whole. Implementation of cultural values existing in the city of Makassar has been able to influence the more macro regional rules. Some cultural values of the Buginese Makassarese people are identified and applied in the city of Makassar especially in the pattern of the road, the shape of the building, and the building orientation.

The previous research, in general, has similarities with our research, namely by raising the theme of Buginese Makassarese culture as a focus in research. However, the difference in this research lies in the use of novel as a medium in discovering the values of living philosophy that exists in the Buginese Makassarese community. In addition, this research focuses on the implementation of Buginese Makassarese's philosophy of life to the community in Tanjung Bira in the 1970s based on the story in the novel. Based on preliminary exposure, the study aims to gain a deep understanding of the values description of life philosophy of the Buginese Makassarese in the novel *Pulau* by Aspar Paturusi. This study applies a genetic structural approach, which includes three things, namely story structure, social conditions of society, and the author's worldview. However, in this study only focuses on the social conditions of the community.

2. Methodology

The research approach used is qualitative with content analysis method. According to Emzir (2011,p. 283), content analysis is an in-depth analysis of the explicit and implicit messages of all types of communication or place context, both with both quantitative and qualitative approach. Furthermore, Titscher et al. (2009,p.106) explains that content analysis is a method of analyzing text by constructing categories of textual meaning with reference to hidden content and context reconstruction as well as considering the meaning of specific examples.

The content analysis method used in this research is centered on the message content. In this case, the documents to be studied are the values of the philosophy of life of Buginese Makassarese in the novel *Pulau* by Aspar Paturusi. The research object is a novel by Aspar Paturusi with the title of *Pulau*, published in 1976 by PT Bhakti Baru Ujung Pandang. The novel describes the life of the Buginese Makassarese people in the area of Tanjung Bira in the 1970s, who lived peacefully, peaceably, and harmoniously. The *adat* with all the forms and problems that are described in the order of life philosophy values as a guideline of Buginese Makassarese society that has a very important role in regulating the pattern of life in the community. Data collection techniques and procedures were carried out by determining the novel *Pulau* by Aspar Paturusi as the main data source, while the secondary data source derived from the in-depth interview conducted on March 6, 2017.

The main source data analysis in this study applied Philip Mayring's inductive model which was adapted to genetic structural analysis, which generally begins with; 1) careful reading of novels, 2) abstracting problem categories to determine research questions, 3) formulating categories of research problems inductively, 4) analyzing and abstracting predetermined categories of problems, 5) analyzing and interpreting categories of the problem of research using dialectical genetic structural theory, i.e., comprehending and analyzing the values of life phases in the novel repeatedly and thoroughly from the novel structure associated with the social situation of society in a certain period. The secondary data was analyzed using Miles and Huberman's (1992,pp. 17-19) model with stages, 1) reducing data, 2) displaying data, 3) verifying data and concluding. Furthermore, checking the validity of the data in this study, the researcher conducted: 1) careful observation; 2) reference adequacy; 3) discussions with peers; and 4) source triangulation.

3. Findings

Based on the results of the analysis in the novel *Pulau* by Aspar works, it was found that the community told in the novel *Pulau* is a Buginese Makassarese community who inhabit the coastal area called Tanjung Bira. The story of this novel occurred around the 1970s with all the problems of life of the people. At that time, the life of the people of Buginese Makassarese was highly regulated by the rules of the community life (*adat*). All the joints of their life must be guided by the *adat* rules. Some of the findings were based on the story of Aspar Paturusi's novel in the 1970s and other sources related to the philosophy of Buginese Makassarese's life philosophy namely: customs, the concepts of manhood, honor of Buginese Makassarese women, mythology in belief, and awareness of the Buginese Makassarese society towards education.

The main values of Buginese Makassarese's life philosophy are fundamental in building relationships among individuals, individuals with groups of individual, and groups of individuals with other groups of individuals. The main values of Buginese Makassarese's life philosophy are fundamental in building relationships between individuals, individuals with groups, and groups with other groups. In the view of life of the Buginese Makassarese people, *adat* (*ade' / ada'*) is personified as a great human which is a symbol of the ancestral words that serve as a living guide and must be upheld by the Buginese Makassarese people. From the side of humanity, the highest value in *adat* (*ade' / ada'*) is *siri'* (self esteem). All human actions and deeds must keep the value of themselves in the midst of social life. Humans who do not maintain the value of their pride or fall / lost self-esteem (*tabbe siri'na / tappela ki siri'na*) are no longer worthy of mentioning as the Buginese Makassarese (*tau ogi / to mangkasara*). Humans who fall / lost self-esteem (*tabbe siri'na / tappela ki siri'na*) are considered only human forms (*rupa tau mani*) and have no value whatsoever. As a majority of people who live their profession as sailors, they hold the principles of seafarers. The mentality of a great sailor basically still refers to the principles of life they get from their ancestors. The principle of life of the Buginese Makassarese people in doing a business or job is *temmangingi* (literally: not saturated / not bored), which contains the meaning of perseverance in doing a business or a job.

This is stated in the message (paseng / pasang): Reso temmangingi malomo na letei pammasena Dewata (efforts without saturation is always a bridge of God's mercy). The principle of life of the people of Makassar is also contained in the message (paseng / pasang): "Kualleangngangi tallanga na towaliya" (I choose to drown rather than have to return to the beach). The message contains the meaning of determination in facing everything. Perseverance and determination are the principles held by the Buginese Makassarese people who then form them as hard workers.

The implementation of the Buginese Makassarese philosophy of life as a benchmark or guidance in the activities of all life joints appears to men and women of Buginese Makassarese in placing their positions and responsibilities respectively. They do all that with the spirit of hard work (pakkareso). Men work as sailors and sailing to some areas / regions with hard work and full of responsibility and vigilance in facing all challenges they encounter in the middle of their voyage. So even women, they await the arrival of their relatives who go to sea while doing various jobs that have become their responsibility. When they are left by relatives to go to sea, the women in Tanjung Bira fill the waiting period by doing various activities that have become their routine, among others; Weaving sarongs, making ropes from coconut husk, walking dozens of kilos bringing merchandise to the city, cutting and splitting firewood, planting corn and digging wells or graves. It has become a hereditary tradition that keeps them idle in their waiting periods. The situation is a description of the perseverance of Buginese Makassarese women.

The intimacy social relationships (inner relations) in the life of the Buginese Makassarese community in Tanjung Bira, also contributes to the social situation in the novel story *Pulau* of Aspar Paturusi. The social relationships that make up are created by the existence of an open communication relationship. The values of the philosophy of life of the Buginese Makassarese society in terms of this inner connection are the value of togetherness and the spirit of mutual cooperation. Togetherness, spirit of mutual cooperation, and a sense of solidarity in doing various activities in the social life of Buginese Makassarese community in Tanjung Bira is a tradition that has been done since the time of their ancestors and passed down from generation to generation. The Buginese Makassarese people are accustomed to helping each other in organizing receptions or celebrations. Either with the help of energy, mind, and matter. Reception of marriage for example, residents are hunting deer in the forest to be presented to the host and enjoyed together. They will sit cross-legged together eating deer. This description, in the Buginese Makassarese term, is called a tudang sipulung (sitting together). tudang sipulung became a tradition and symbolization of togetherness, mutual cooperation and solidarity in the life of Buginese Makassarese community. In the principle of life of Buginese Makassarese society, it is reflected in three attitudes: Sipakatu (mutual giving and receiving), Sipakatau (Mutual respect), and sipakainge (remind each other). These three attitudes, they must apply in maintaining relationships among others for the sake of continuity of harmony and peace in community life.

In the life of the Buginese Makassarese people, the naming for *laki-laki* (male) becomes very important and it is a very shameful embarrassment when a Makassarese Buginese man lacks some attitude, which becomes a barometer to bear the naming of a man because the naming of male is considered very important for a Buginese Makassarese man (who will later be the head of the household). So not surprisingly, if the Buginese Makassarese people more concentration on the science of men. There are several factors so that Buginese Makassarese men have a life view that the science of manliness or the men knowledge; invulnerable and self-defense skills (Paddissengngeng urane / pangngissengang bura'ne), and mystical knowledge becomes something that is absolute for a Makassarese Buginese man, that is 1) a man must be able to defend his pride, as well as his family. That is why, to be able to defend his honor and his family, then he must have the science of manhood (mystical knowledge and inner knowledge); 2) Historical factors are also the main cause so that Buginese Makassarese man at that time, vying to seek and learn the science of man and the inner knowledge. Conditions of the country that is not conducive, post-independence of course also greatly affect the areas that exist in the archipelago, including Tanjung Bira. In such an uncertain atmosphere, it creates a lot of chaos that results in fear of society. Everywhere murders happen, as well as robbery rampant. This condition certainly makes the atmosphere of the village, no longer conducive. Therefore, to defend themselves and the family from enemy attacks, the Buginese Makassarese man in Tanjung Bira studied men knowledge; 3) Buginese Makassarese men who are in Tanjung Bira are sailors who will automatically sail far to the country people. To keep himself from any possibility that can harm himself, both in the voyage and in the country of people, the Buginese Makassarese men studied the men knowledge from people he considered bruiser and magical men.

Delineation of the essence of male values embedded in Buginese Makassarese man in the story event in Aspar Paturusi's novel *Pulu*, present at some point of the incident. The first event, when the author displays the parents at the beginning of the story as a self-portrait of Sunu Lompo; The second event when Datu Toa ordered his grandson Sunu Lompo about the authenticity of a Buginese Makassarese man; The third incident in Bora Salvo expresses his opinion about the form of a man concerned, according to the philosophy of Buginese Makassarese life; and the fourth event is the Sanneng Karang and Salasa Bora events not as friends, but unlike the killing of each other but from some of these events, the form of authenticity Buginese Makassarese lies in the duel between Sanneng Karang and Salasa Bora. The concept of Buginese Makassarese can be found in the dialogue between Sanneng Karang and Salasa Bora.

Kedua lelaki itu berhadapan dengan perkasanya. Keduanya bertubuh kekar. Berdiri dengan tenang. Saling menajamkan mata. Sesaat mereka terkenang kembali kepada masa kanak-kanak mereka. Sesaat saja. Sebab mata mereka saling berjaga,

"Aku tidak pernah melihat kau takut, Sanneng Karang!"

"Kaulah yang tidak pernah, Salasa Bora!"

"Tidak pernah aku menaruh benci kepadamu."

"Aku juga tidak!"

Kenapa kau tidak mau lebih dulu menyerang? Cabut dan tikamkan kerismu, Sanneng!"

"Aku akan berusaha mengelak dari seranganmu. Tikamkan kerismu, Salasa! Menunggu seperti ini, siksa lebih keras!"

(Novel Pulau, Aspar Paturusi: 110)

The two men were confronted by the prowess. Both were stocky. Stand calmly. Mutually sharpening eyes. For a moment they remember back to their childhood. Just a moment. Because their eyes are on guard,

"I never saw you scared, Sanneng Karang!"

"You're the one who never be scared, Salasa Bora!"

"I never hate you."

"Neither am I!"

Why do not you want to attack first? Unplug and put your keris out, Sanneng!"

"I will try to dodge your attacks. Lay your keris, Salasa! Waiting like this, torture harder!"

(Novel Island, Aspar Paturusi: 110)

While the social conditions of the community at that time related to formal educational institutions is only primary school. This irony shows the existence of teaching and learning process that takes place in the life of Buginese Makassarese in Tanjung Bira community is conventional and informal. Such knowledge can be obtained from the mother and father, grandparents, and their teachers without being limited by the formality of space and time. The people of Buginese Makassarese at that time simply ignored the continuing formal education but awareness of knowledge is very important to them.

In the Buginese Makassarese society's view on education, it does not have to be formal education that is institutional. The teaching and learning process in the life of the Buginese Makassarese community also takes place naturally where the old people teach their children about science (paddissengeng / pangissengang) and knowledge / understanding (Pahang). The learning materials they teach are based on the knowledge derived from their hereditary and continuous ancestors. The science contains the values of life and human values that are material and spiritual. So that science includes man, nature, and God; The life of the hereafter.

The Buginese Makassarese believe that the teacher for Toriolonna ogi mangkasa'E (the people of the Bugis Makassar) in obtaining knowledge, one of them is the self and the universe in which the main source of knowledge itself is the God of the Knower. They believe that their toxicity in making boats, knowing astronomy, and agricultural science without attending formal education. This shows that the Buginese Makassarese community in Tanjung Bira is still firm in their beliefs about how to educate children through life-learning models (non-formal).

A glimpse of the psycho-social conditions of the women of Buginese Makassarese community in Tanjung Bira seems that the demonstration of accessories performed by women at every *hajatan* (expression of gratitude to God) in the village is a form of the appearance of the family social status. The value of family honor associated with the value of wealth and self-esteem (asugireng/kakalumanyangang). Women as a symbol of family honor, in addition to be kept and protected by men, women are also required to maintain themselves in attitude and behavior. Even more than that, their appearance must also be maintained in order to maintain the honor of the family. One of them is to maintain the appearance in the middle of the crowd, not to appear a two-bit. They must look attractive to speak, that they come from a well-off family (to ngka / tau nia) and not from a suffering family (to peddi / tau pacce).

One of the things that drop the degree of family in the view of life of Buginese Makassarese community is the term for suffering family (to peddi / tau pacce). Look attractive here does not mean appearing with the intent of showing off and competing with one another. However, they look attractive with the intention of responsible to maintain the image of self and family so as not to drop the degree and honor of the family in the community.

Women performing as they are at the end of the show (mata gau) at a party / guess reception without wearing attributes like ringgit necklaces and the like will be assume by various people around them. This can lead to slander, because the woman may be considered a wife who is not good at keeping the sweat of her husband, her husband has no job, stingy, ignored, and not trusted by her husband, and various interpretations that may not necessarily be in accordance with reality. It is this social situation that makes the Buginese Makassarese women collect little by little their ornamental items.

However, religious beliefs, belief in the truth of their adat (ade '/ ada') values, are in parallel to their belief in objects and places of wisdom. From the social aspect, the reality mentioned before has no significant impact in the life of the Buginese Makassarese community in Tanjung Bira. They live in harmony with each other living their lives and doing things according to their beliefs. There has never been a long debate about these three forms of belief. Religion, custom, and mysticism seem to have a line of relations that runs according to their respective paths.

4. Conclusion

The living conditions of the Buginese Makassarese people who inhabited the area of Tanjung Bira in the 1970s were a portrait of the Buginese Makassarese community in general at that time in South Sulawesi. They can coexist peacefully, harmoniously, based on the principle of Give each other and receive (*sipakatuo*), Mutual respect/respect (*sipakatan*), and to remind to each other (*sipakainge*). The values of the philosophy of life as a Buginese Makassarese are reflected in the value of honesty (*lempu' / kalambusang*), courage (*warani / barani*), wealth (*asugireng / kakalumayangang*), intelligence (*amaccangeng / caraddeq*), and persistence (*getteng / tokdok*) that are upheld in order to create a sense of brotherhood, fate, and one goal of improving the degree of self, family, and group.

References

- Abbas. (2013). *Criteria of Ideal Leadership By Lontaraq A Study for Learning Materials of Social Studies And History Learning* (International Journal of History Education, Vol. XIV, No. 2 Desember 2013, ejournal.upi.edu/index.php/historia/article/download/.../1416)
- Akil et al, (2014). *Application of Buginese-Makassarese culture in Makassar City, Indonesia* (International review for spatial planning and sustainable development, Vol. 2 No. 4. 2014. dspace.lib.kanazawa-u.ac.jp/dspace/bitstream/.../2-4-68_pdf.pdf).
- Emzir. (2014). *Metodologi Penelitian Kualitatif Analisis Data*. Jakarta: Rajagrafindo Persada.
- Faruk (1988). *Strukturalisme Genetik dan Epistemologi Sastra*. Yogyakarta: PD Lukman Offset.
- Goldmann, Lucien. (1977). *Toward A Sosiologi of the Novel*. London: Tavistock Publication Limited.
- Hartako, Dick. (1984). *Pengantar Ilmu Sastra*. Jakarta: Gramedia.
- Koentjaraningrat. (2002). *Pengantar Ilmu Antropologi*. Jakarta: PT Rineka Cipta,
- Paturusi, Aspar (1976). *Pulau*. Ujung Pandang: Bhakti Baru. 1976
- Rahim, Rahman. *Nilai-Nilai Utama Kebudayaan Bugis*. Ujung Pandang: Hasanuddin University Press, Tanpa Tahun.
- Syamsudduha. (2014). Educational Value and Character in PappasengBugis (Buginese Message) *Journal of Language Teaching and Research*, Vol. 5, No. 5, pp. 1092-1102, September 2014 ACADEMY PUBLISHER Manufactured in Finland.
- Titscher, Stefan et al. (2009). Penterjemah: Abdul Syukur Ibrahim. *Metode Analisis Teks & Wacana*. Yogyakarta: Pustaka Pelajar.
- Wellek, Rene & Austin Warren. (2002). *Teori Kesusastraan*. Jakarta: Gramedia Pustaka Utama.