

The Development Ethnic Value of Mandar in Syair *Passayang-Sayang*

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Abstract

The purpose of this study is to find and describe (1) the use of Mandar ethnic values in the Passayang-Sayang songs of the 1960-1970 period, (2) the use of the Mandar ethnic values in the Passayang-Sayang songs period of 1970-1980, (3) the use of the Mandar ethnic values in the Passayang-Sayang song period of 1980-1990, (4) the use of Mandar ethnic values in the Passayang-Sayang song period of 1990-2000, (5) the use of the Mandar ethnic value in the Passayang-Sayang song period of 2000-2010, and (6) the use of the Mandar ethnic value in the song of the Passayang-Sayang period 2010-Present. The theory used in this research is the theory of literary geography put forward by Herder, Stael, and Ricardson. This research is a qualitative descriptive study. The research data are in the form of Passayang-Sayang Mandar poetry texts, informant statements, and facts in the field. Data collection activities carried out by observation and observation techniques, interviews, recording, recording, and documentation. In this study the researcher acted as a key instrument guided by data collection guidelines. Data analysis procedures use the spiral model, while data analysis uses objective hermeneutics. To avoid research bias, triangulation was carried out for each stage of the study, research tools, and clarification of research findings to the informants as poet owners, Focus Group Discussions, and external audits. The findings of this study are the development of ethnic values in the Passayang-Sayang Mandar poem in the form of (16) ethnic values found in the period 1960-1970, (5) ethnic values found in the period 1970-1980, (7) ethnic values found in the 1980 period -1990, (6) ethnic values were found in the period 1990-2000, (7) ethnic values were found in the period 2000-2010, (8) ethnic values were found in the period 2010-Now.

Keywords

literary geography; ethnic values; Passayang-Sayang



I. Introduction

Passayang-Sayang Mandar song belongs to one of the oral literature that lives and develops in Mandar, especially the people of West Sulawesi. Its existence is inseparable from the culture of the local community. *Passayang-Sayang* is a traditional song that has been passed down from generation to generation in Mandar. *Passayang-Sayang* Mandar Song communicates values related to Mandar people's experience in understanding their environment (Interview with Mr. Mustafa in West Rea on Tuesday 19 September 2017).

The performance of *Passayang-Sayang* Mandar singing is unique. The song lyrics do not use the concept, but just show up during the performance. This means that the singing of *Passayang-Sayang* Mandar is purely a cultural product that was born and was created when it was sung.

The means of transportation from Makassar to West Sulawesi are airplanes, ships and land vehicles. The aircraft serving the Makassar-Mamuju route will take 50 minutes. If using sea and land transportation takes a longer time which is 8 to 9 hours.

Another uniqueness of the performance of *Passayang-Sayang* Mandar singing is that the performance lasts for 6 to 7 hours. The *Passayang-Sayang* singing performance is performed at night starting at 19:00 CET until 02.00 CET. The language used in the performance of *Passayang-Sayang* is Mandar. (Interview with Dr. Suriadi Yasil in Makassar on Tuesday 5 March 2019).

Based on the phenomena that have been stated above, the literary geography was chosen as a platform in this study. Literary geography will produce a comprehensive study of the development of ethnic values in the *Passayang-Sayang* Mandar poem.

Barth in Suharyanto (2018) asserts that ethnic groups can be known as cultural units and as order. As a cultural unit, ethnic groups can be observed from: i) continuity of cultural units and ii) the existence of factors that influence the formation of the cultural unit. And vice versa, as an order, ethnic groups show the existence of group uniqueness that is ascriptive and can be estimated in terms of background, origin. The group will be formed if someone uses his ethnic identity in categorizing himself with other people in the purpose of interaction. However, interaction and social contact will not necessarily eliminate the real identity of someone who is in contact, because in conducting social interactions and contacts, it takes a common sign that can be accepted by both parties with the formation of a particular social system. Such interactions will not result in mixing with cultural change. This difference will only survive even though ethnic relations occur. The similarity of the sign is needed because of mutual benefit (mutualism) between the two parties.

Theoretically this research strengthens literary geography theory because the findings of this study indicate that the development of ethnic values actualizes the development of Mandar ethnic values. Practically, this finding is useful for universities related to teaching oral literary courses and pragmatic subjects. The next researcher can utilize the theories and research models used.

II. Theoretical Framework

2.1 Literary Geography

Literary geography Herder (1969, p.13) outlines the development of literary sociology rooted in certain social and geographical environments. Herder further stated that there was a relationship between social and geographical environmental factors and literary works such as landscape, customs, climate, and political conditions. On the other hand, Herder stated that literature can be used as a reference to analyze literature and vice versa literature is used to analyze history. Based on Herder's description of the sociology which is rooted in the environment in relation to the literary geography of the Mandar region, it has a close connection. Mandar's oral literature deals with the social culture of the local community. This is based on the expression that literature is the soul of the times. Literature describes the conditions of the era that existed at the time the literature was created. With the spirit of literature which is a depiction of phenomena in society, it is possible that literature has a relationship with the geography of the place where the literature was created by the author.

Stael (1998, p.17) connects literature with customs, religion, law against literature. Furthermore Stael (1998, p.18) describes the relationship of literary works with climate, social environment, geography and even the nature of a nation. The development of literature

is always related to its creator and the reading community who enjoy it. It was formed by natural conditions and cultural social environment. As Stile argues, literature can be concluded as a container of the age that is very closely related to customs, culture and religion, so literature can be used as social control in certain sociocultural societies. Literature related to the environment around it was created by its creator. Rooted in the understanding that good literature is literature that can be accepted by the audience, it is very possible that literature is trying to be associated with the surrounding environment. Literary meaning mimics the world of ideas related to the socio-cultural environment of society.

Ricardson (2015, p.57) outlines some ideas about the space and place of cultural products and processes, and symbolic expressions more generally. In terms of the concept of space it is explained that there is a link between literature and culture with the cultural process and the place where the cultural prodak was created. This makes the selection of phenomena from various aspects of human spatiality. The basis of this is the approach to the relationship between the concepts of space or spatiality and symbolic expressions that seek to identify and make explicit the main elements of the two relationships. Based on the description of the concept of space proposed by Ricardson, literature in general has the Concept of space and age. The concept of space and age is what forms the literary work so that it has the scope of the world as if it were alive.

From this explanation it can be seen that literary geography is the same as literature and the environment which contains literary links with the concept of literary geography space (Ricardson). This opinion was conveyed by Ricardson to emphasize the source of literary geography as a source of new literary studies. Literary works are a reflection of people's lives, so it is possible that literary works have elements of ethnic value.

III. Research Method

This research is a qualitative research with a realistic ethnographic approach, that is, research carried out in a particular cultural group for a long time to obtain data naturally without any bias in favor of the research subjects (Creswell 2014). The data of this study are in the form of Passayang-Sayang poems obtained from four informants namely native Mandar people aged over 40 years. Data collection is done by (1) observation and observation, (2) interviews, (3) recording, (4) recording, and (5) documentation. The collected data were analyzed using the spiral model (Creswell 2014) and the aggregate method (Sudaryanto, 2015).

Data analysis procedure is done by (1) sorting data according to focus; (2) reading and checking data to make sure it is correct; (3) provide data code by giving a number; and (4) display data.

Data analysis is performed by (1) displaying data according to focus; (2) interpreting data; (3) testing the correctness of data interpretation by the method of sharing; (4) affirming

IV Discussion

Periodization of ethnic values found in the poetry Passayang-Sayang Mandar namely (1) periodization of ethnic values in 1960-1970, (2) periodization of ethnic values in 1970-1980, (3) periodization of ethnic values in 1980-1990, (4) periodization of values ethnicities 1990-2000, and (5) periodization of ethnic values in 2000-2010, (6) periodization of 2010-Present ethnic values.

4.1 Periodization of 1960-1970

Passayang-Sayang Mandar in the period 1960-1970 used 16 values. This value indicates a trend or habit at that time. This can be seen in the following table.

Table 1. Number of values used in the period 1960-1970

No.	Ethnic Value 1960-1970	Total	Song Title
1	Human relationship with yourself - Humble - Honestly - Brave - Faithful - Graceful - Diligently - Polite - Self-conscious - Greetings to parents	10	<i>Da' muagga tolewo'</i> <i>Da' muagga tolewo'</i> <i>Galung lombok</i> <i>Kaneko rombengang</i> <i>Kaneko rombengang</i> <i>Mappesureq pandeng</i> <i>Mappesureq pandeng</i> <i>Memmata karanjing</i> <i>Sipakalabbik</i> <i>Sipakalabbik</i>
2	Human relationship with God - Be grateful - Ketaqwaan	2	<i>Rawana-rawana adza Mandar</i> <i>Sipakalabbik</i>
3	Human and community relations - Hero - Gathering	2	<i>Galung lombok</i> <i>Memmata karanjing.</i>
5	Human relations with other humans - Pray for each other - Care	2	<i>Da' muagga tolewo</i> <i>Sipakalabbik.</i>
Total		16	

It was concluded that the data in the songs of *Passayang-Sayang* Mandar for the period 1960-1970 used 16 values. These values were each found in the songs studied as many as 7 songs. The values used in the song poetry *Passayang-Sayang* period of 1960-1970 are dominated by the values of humility, honesty, courage, humility, faithfulness, gentle, persevering, polite, self-conscious, respectful to parents, grateful, devotion, heroes, fostering hospitality, praying for one another, and caring. The sum of data values found was 16 values.

4.2 Periodization of 1970-1980

Passayang-Sayang Mandar in periods 1970-1980 used 5 values. This value indicates a trend or habit at that time. This can be seen in the table as follows.

Table 2. Number of values used in the period 1970-1980

No.	Ethnic Value 1970-1980	Total	Song Title
1	Human relationship with yourself Rendah hati - Sincerity - Loyal - Honest	4	<i>Sallang salama</i> <i>Sipasuppu pau</i> <i>Tomawuweng bale baler</i> <i>Kaneko 2</i>
2	Human relations with other humans - Pray for each other	1	<i>Sallang salama</i>
Total		5	

It was concluded that the data in the songs of *Passayang-Sayang* Mandar for the period 1970-1980 used 5 values. These values were each found in the songs studied as many as 4 songs. The values used in the 1970-1980 period were dominated by humility, sincerity, loyalty, humility, honesty, and mutual prayer. The sum of the value data found is 5 values.

4.3 Periodization of 1980-1990

Passayang-Sayang Mandar in the period 1980-1990 used 7 values. This value indicates a trend or habit at that time. This can be seen in the table as follows.

Table 3. Number of Values Used in the Period 1980-1990

No.	Ethnic Value 1980-1990	Total	Song Title
1	Human relationship with yourself - Loyal - Self aware - Sincere	3	<i>Ita memang sipake</i> <i>I'o memang utinja</i> <i>I'o memang utinja</i>
2	Human relationship with God - god-fearing - Bersyukur	2	<i>Ita memang sipake</i> <i>Ita memang sipake</i>
3	Human relations with other humans - Trustful - Pray for each other	2	<i>Sarau anna saramu</i>

			<i>Sipakalakbik</i>
Total		7	

It was concluded that the data in the singing of *Passayang-Sayang* Mandar for the period 1980-1990 used 7 values. These values were each found in the songs studied as many as 4 songs. The values used in the 1980-1990 period were dominated by the values of faithfulness, introspection, sincerity, piety, gratitude, trust, and praying for one another. Conclusions of the value of the data found a total of 7 values.

4.4 Periodization of 1990-2000

The use of ethnic values of *Passayang-Sayang* Mandar songs in the period 1990-2000 used 6 values. This value indicates a trend or habit at that time. This can be seen in the table as follows.

Table 4. Number of values used in the period 1990-2000

No.	Ethnic Value 1990-2000	Total	Song Title
1	Human relationship with yourself - Positive thinking - Beautiful appearance and nature - Loyal - Sincere - To be responsible	5	<i>Masande patu mali</i> <i>Sala peita</i> <i>Sayang-sayang kemayoran</i> <i>Sayang-sayang kemayoran</i> <i>Monge pa'mai</i>
2	Human relationship with God - Taqwa	1	<i>Sayang-sayang kemayoran</i>
Total		6	

It was concluded that the data in the songs of *Passayang-Sayang* Mandar for the period 1990-2000 used 6 values. These values were each found in the songs studied as many as 5 songs. The values used in the period 1990-2000 were dominated by the values of positive thinking, beautiful appearance and character, loyal, responsible, and godly. The sum of the value data found is 6 values.

4.5 Periodization of 2000-2010

The use of ethnic values of *Passayang-Sayang* Mandar songs in the period 2000-2010 uses 7 values. This value indicates a trend or habit at that time. This can be seen in the table as follows.

Table 5. Number of Values Used in the Period 2000-2010

No.	Ethnic Value 2000-2010	Total	Song Title
1	Human relationship with yourself	5	

	<ul style="list-style-type: none"> - Unwavering - Humble - Graceful - Obey customs - Improve oneself 		<i>Tuoma tammate</i> <i>Soromo dolo, Bua nasambo daung</i> <i>Sulona Mandar</i> <i>Bua nasambo daung</i> <i>Pissangmi moka'u</i>
2	Human and community relations <ul style="list-style-type: none"> - Gathering 	1	<i>Tuoma tammate</i>
3	Human relations with other humans <ul style="list-style-type: none"> - Help each other 	1	<i>Issangi tomareso</i>
Total		7	

It was concluded that the data in the singing of *Passayang-Sayang* Mandar for the period 2000-2010 used 7 values. These values were each found in the songs studied as many as 8 songs. The values used in the 2000-2010 period were dominated by strong values, humility, and gentleness, obedience to customs, self-improvement, friendship, and mutual assistance. Conclusions of the value of the data found are 7 values.

4.6 Periodization of 2010-Now

The use of the ethnic value of the *Passayang-Sayang* Mandar song in the 2010-Present period uses 8 values. This value indicates a trend or habit at that time. This can be seen in the table as follows.

Table 6. Number of Values Used in the Period 2010-Present

No.	Ethnic Value 2010-Now	Total	Song Title
1	Human relationship with yourself <ul style="list-style-type: none"> - Sincere - Loves all my heart - Self aware - Hurry up the goodness - Strong in looking for fortune - Forget the past and look to the future 	6	<i>Janda Mesa Anakna</i> <i>Gommo Nararang Api</i> <i>Gommo Nararang Api,</i> <i>Bittoeng Tallu-Tallu</i> <i>Gommo Nararang Api</i> <i>Butti Parallu</i> <i>Messipa Bandera</i>
2	Human relationship with God	0	-

3	Human and community relations - Fostering hospitality	1	<i>Andiang Pallambiang</i>
4	Human relationship with nature	0	-
5	Human relations with other humans - Sympathetic to others	1	<i>Mambolong Amongeang</i>
Total		8	

It was concluded that the data in the singing of the *Passayang-Sayang* Mandar period 2010-Now used 8 values. These values were each found in the songs studied as many as 8 songs. Values used in the period of 2010-Now are dominated by sincere values, wholehearted love, introspective, hastening kindness, strong determination in seeking fortune, forget the past and face the future, and foster hospitality. The sum of the value data found is 8 values.

Based on the data presentation per periode, it was found that the development of ethnic values was divided into six periods: the values used in the song poetry of the *Passayang-Sayang* period of 1960-1970 were dominated by humility, honesty, courage, humility, loyalty, gentleness, diligence, perseverance, polite, self-aware, respectful to parents, grateful, devotion, hero, fostering friendship, praying for each other, and caring. The sum of data values found was 16 values. While the values used in the 1970-1980 period were dominated by humility, sincerity, faithfulness, humility, honesty, and mutual prayer. The sum of the value data found is 5 values. While the values used in the 1980-1990 period were dominated by the values of faithfulness, introspection, sincerity, piety, gratitude, trust, and praying for one another. Conclusions of the value of the data found a total of 7 values. Meanwhile, the values used in the period 1990-2000 were dominated by the values of positive thinking, beauty and character, being loyal, responsible, and godly. The sum of the value data found is 6 values. While the values used in the period 2000-2010 were dominated by strong, humble, gentle, obedient customs, self-improvement, friendship, and mutual assistance. Conclusions of the value of the data found a total of 7 values. While the values used in the period 2010-Present are dominated by the value of sincerity, loving with all your heart, introspective, urge goodness, strong determination in finding fortune, forget the past and face the future, and foster hospitality. The sum of the value data found is 8 values.

V Conclusion

Mandar ethnic values consist of development of 1960-1970 ethnic values as many as 16 values, development of 1970-1980 ethnic values as many as 5 values, development of 1980-1990 ethnic values as many as 7 values, development of ethnic values from 1990-2000 as many as 6 values, development of ethnic values 2000-2010 with 7 values, the development of ethnic values from 2010-Now with 8 values

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