

The Retention of Sinrilik Values in Teaching Local Language and Literature of Makassar

Abd Rahim

Universitas Negeri Makassar, Indonesia

Achmad Tolla

Universitas Negeri Makassar, Indonesia

Sjahrudin Kaseng

Universitas Negeri Makassar, Indonesia

Salam

Universitas Negeri Makassar, Indonesia

Abstract—This study was conducted using descriptive research method-ex post facto. The use of descriptive methods used to observe directly empirical data contained within the field. While the ex post facto method used as the reason that the empirical data that has been observed in the oral literature of sinrilik documents. The values found in literature of sinrilik studied and classified into four parts: 1) the value of religion, 2) the value of ethics, 3) the value of education, 4) the value of aesthetic. The values contained in sinrilik certainly have a function to determine the character of ethnic community of Bugis Makassar. Values is exactly what will be taught to students can be presented as the form of special subjects that local content, and it can be applied to all subjects in school or outside of school. In addition, human values contain are also several strategies that can be adopted by the government and the community to defense values in oral literature. The strategy is a strategy intended direct and indirect strategies. Direct strategy is a strategy that can be done by the government in determine of a) Inventory and documentation b) Sinrilik as local content subjects in school c) development of the sinrilik perpetrators d) seminar on regional culture. While the indirect strategy is the strategy undertaken by the community include a) sinrilik inheritance, b) provide advice through sinrilik stories, c) broadcasting through media, d) involvement producer.

Index Terms—retention, Sinrilik values, teaching of the local language and literature, local content

I. INTRODUCTION

Sinrilik classified rhythmic prose in the oral literature of Makassar. Sinrilik is a story that was delivered in poetic and rhythmic, and played by an expert or a storyteller named Pasinrilik. In the narrative Sinrilik, a pasinrilik using musical instrument of kesok-kesok as suite.

Literature of Sinrilik is one of the cultural assets owned by the people of Makassar that has been passed down to hereditary. Makassar ethnic as owners' culture of sinrilik as a large tribe in South Sulawesi spread over several districts and cities. Sinrilik narration literary work is rich in character values that can be used as an example, not only teach about goodness and badness but also give a natural emphasis on positive character will be embedded in Makassar young generation, in particular, and the Indonesian in general. Of course, it can be a reference in the teaching of narrative literature values for the teaching of language and literature in the area of Makassar. Therefore, it is necessary to preservation efforts in the form of maintenance and development. It is necessary because one of the dimensions is quite serious in today's era of cultural globalization is the issue of retention values of the characters that exist in the culture of ethnic Bugis Makassar. However, in its development, narrative literature Sinrilik was left by the Makassar society itself, due to the advancement of science, technology, and modern art is increasingly varied.

Observing trends and attitudes towards its own culture, as described earlier, then there must be a step retention strategy must be taken to retain these values in order not to become extinct.

II. REVIEW OF RELATED LITERATURE

Literary Theory

In general, the theory is a scientific or systematic knowledge system which establishes the relationship between the adjustment patterns observed symptoms. The theory contains a description of the concept or the general laws of an object of knowledge of a particular viewpoint. A theory can be logically deduced and verified or disproved their validity

on the object or the observed symptoms. Literature is a creative activity. While literary theory, literary criticism and literary history are a branch of literature. Literature is divided into oral literature and written literature.

Oral Literature

Oral literature is parted from a tradition that developed within the community who uses the language as the main medium. This oral literature first emerged and developed within the community rather than written literature. In daily life, this genre is usually spoken by a mother to her child, a storyteller to the audience, the teacher to the student or fellow members from the community to be hereditary. Oral literature also called folk literature, as it emerged and developed in the midst of ordinary people.

Oral Literature of Sinrilik

This section discusses an overview of oral literature of Sinrilik, which is based on a referral from a variety of sources. Sinrilik as one type of oral literature of Makassar developed in the ethnic community of Makassar society.

Sinrilik classified rhythmic prose in Makassar oral literature. Sinrilik is a story that was delivered in poetic and rhythmic, and played by an expert or a storyteller called Pasinrilik. In the narrative Sinrilik, a Pasinrilik using musical instrument kesok-kesok as suite. Sinrilik is an oral narrative tradition in the cultural repertoire of ethnic communities Makassar this present. However, its development is considered very slow.

According to Mangemba (in Lewa, 1996: 21), initially Sinrilik known as Kesok-kesok or Kerek-kerek Gallang. Kesok-kesok is a kind of fiddle with two strings were swiped. The strings usually use a stringed violin, but sometimes using a wire of telephone. The tool used to swipe made of horse tail feathers.

Opinions on Sinrilik forward some experts. Matthes (1885: 777) in his book *Makassarsch Nederlandsch Woodenboek* explains the meaning of Sinrilik is "Sinrilik bepald sinrilika, sort van gedicht byvergelijken med het mal. N. B. wanner zulk een sinrilik alnuodig gelezen, miet gezongen wordd, noemtmen die lalakung" (Sinrilik in some form of Sinrilika, a kind of poetry, can be likened to poetry in Malay. (NB if Sinrilik just read only and not sang, it is called Lalakung).

Parawansa, et al. (1992: 1-20) defines Sinrilik as arranged in a poetic story is told, perhaps more appropriately called sung / chanted by an expert, and it is typically accompanied by a musical instrument kesok-kesok similar fiddle.

The same meaning expressed Mangemba (cited in Lewa, 1996: 22) who argued that Sinrilik is a story that is arranged in a poetic or lyrics-prose, told (sung) by an expert (puppeteer in Javanese) and accompanied by a tool swiped, the named kesok-kesok (fiddle).

Basang and Salmah Djirong (1997: 71) suggested the definition of Sinrilik is as a kind of language. Rhythmic which depicts the ups and downs in the face of life and the challenges of life and the struggle and heroism. Therefore, sinrilik sung to the musical accompaniment of kesok-kesok (fiddle) and not accompanied kesok-kesok (fiddle).

Teaching of the local language and literature

In the field of teaching methods is planned to present the material thoroughly with a systematic sequence based approach or a specific approach. If the approach is philosophical or axiom, then the method is the implementation or how to implementing of learning, in this case the process of language learning. The learning technic is the way of teachers to deliver the teaching materials has been arranged based on methods and approaches that have been teachers prepared.

a. school-based curriculum

Curriculum consists of national content and local content. Curriculum is realized in the form of the school-based curriculum and explanation.

National Content

Curriculum at the national level consists of subjects in group A, group B, specifically for SMA / MA / SMK / MAK added with group C (specialization), including counseling and extracurricular education compulsory scouting.

Local Content

Local content developed by the provincial government or district / city in accordance with its authority and / or education units can take the form of study materials to excellence and wisdom of the area which becomes (1) subjects of the group B; and / or (2) independent subjects in group B as local content subjects in terms of integration cannot be done.

b. Local Content

In the Minister of Education and Culture No. 79 in 2014 On Local Content, stated that the Local content was the study material or subjects in the educational unit that contains the content and process of learning about potential and local uniqueness.

Local content is the material study or subjects in the educational unit that contains the content and process of learning about potential and local uniqueness. It is intended to form the students to understanding of the advantages and wisdom in their area.

c. The language and literature of Makassar as a subject of local content

Permendiknas No. 22, in 2006 explains that the curriculum is developed based on the characteristics of learners, local conditions, and levels and types of education without distinction of religion, race, culture and customs, as well as socio-economic status and gender. The curriculum includes the substance of the charge components required curriculum, local content, and self-development in an integrated manner, as well as linkages and arranged in a meaningful and

appropriate continuity between the substances. The policy indicates that the local content to support, strengthen, and enrich the national education goals and objectives of basic education. Thus, the inclusion of regional languages, including the language and literature of Makassar as local content management should be improved in order to become a regional language regional asset that can contribute to regional development.

Value

Literary work is considered to have something of value, something that has a high value and very valuable (Mangunwijaya cited in Ansari 2007: 54). Values that literary works are as varied as religious values, moral, philosophical, social values, education value and so on. Sinrilik oral literature as ethnic production of Makassar also acts as a medium with a set of useful content value or benefit for the owner. Sinrilik oral literature contains expressions of cultural values that has a set of ideas, thoughts, outlook on life, moral devices, rules of life, rule of law, and so on.

III. METHODOLOGY

A. Types of the Research

This study was conducted using descriptive research method-ex post facto. The use of descriptive methods used to observe directly empirical data contained within the field. While the ex post facto method used as the reason that the empirical data that has been observed in the oral literature of sinrilik documents.

B. The Research Focus

Restrictions on the scope of the research conducted as a guide in conducting research that done well and directed. The scopes of this study are described as follows. Sinrilik is classified as types of oral literature. Typically, oral literature is spoken of mouth. However, along with the development and progress of science and technology, especially information and communication technology has transformed many oral traditions to written tradition. Similarly, oral literature Sinrilik has undergone a transformation. Sinrilik oral literature has been documented in the form of transcription and translation of written texts. In that regard, this study only examines one Sinrilik text manuscript, which has been transcribed and translated, the text Sinrilik of Datumuseng; however, the narrative tradition of oral literature Sinrilik simply be observed and recorded to determine the oral literature Sinrilik intact.

This study included a content analysis study, for attempting to reveal the content (message) communication (in this case a literary text communication). In addition, according to Endarwara (2003: 83), the purpose of the content analysis study is to reveal and describe things related to the content of the form, function and value of a particular culture.

C. Glossaries

In order to avoid errors in understanding a concept or term used in this study, researchers need to restrict the following key terms:

1. The retention is an effort to develop the local culture so that it can actualize itself in the global context.
2. The value is the result of the assessment/judgment "good or not" toward something that is then used as the primary reason for doing or not doing something.
3. Oral tradition is a tradition spoken word of mouth that belongs to a society that contains ideas, beliefs, norms, system/thought and view of life as an expression of cultural values.
4. Sinrilik is one of the oral literatures of Makassar in the form of prose and literary arts that is spoken by storyteller called Pasinrilik.
5. Teaching is a system or a process of teaching students that are planned, implemented, and evaluated systematically so that the students can attain learning objectives actively, and effectively.
6. The local language and literature of Makassar is the subject of local content. It is the curriculum activities to develop competencies of four regional and language skills aspects of literature which are adjusted the characteristic of the area, potential and development prospects of the region. The area of excellence of the material that is not classified into existing subjects.

D. Research Design

According to the paradigm used, this research has the characteristics that belong types of qualitative research. It is based on the consideration that some methodological principles in relation to the presence of researchers, research location, data sources, data collection procedures, research instruments, data analysis, and checking the validity of the data in line with the characteristics of qualitative research design are as follows. First, the presence of researchers it is desirable so that they can interact totally in understanding the realities of the utterance of Sinrilik. Second, the utterance of Sinrilik is considered natural setting because the phenomenon of form, function and value of oral literature in Sinrilik is observed in the natural context of the ethnic communities in Makassar. Third, Sinrilik is seen as a primary data source and the researchers as the major instrument in hermeneutics can understand the text of the Sinrilik story. Fourth, data analysis was conducted inductively. Fifth, sampling technique was purposive sampling. Sixth, the meaning becomes the primary concern having regard to the value and specificity of local ethnic communities of Makassar. Seventh, research results were negotiated with the competent experts.

E. Data Sources

This research has two types of source data, namely oral data and written data. Oral data are in the form of statements, attitudes, and the view of informants from Pasinrilik containing the essence of the oral literature of Sinrilik. These data provide (a) creative process of Pasinrilik; (b) the factors of storytelling; (c) vision, mission, and conception embraced by Pasinrilik; and (d) the socio-cultural background, religious beliefs, and Pasinrilik view of life. In the meantime, there have been obtained information about the statements, attitudes, and the views of informants from the younger generation in terms of the existence of the oral literature of Sinrilik, especially the development of the oral literature of the Sinrilik in the future. Information has been obtained regarding the statements, attitudes, and the view of informants from artists in terms of the utterance of Sinrilik from time to time, especially the strategy of preservation and retention of Sinrilik for public life of Makassar ethnic.

The written data is in the form of a Word, phrase, sentence, or paragraph containing the form, function and meaning of Sinrilik. The written data source in the form of text stories Sinrilik is obtained from the results of research, namely the text of Datumuseng story. Matthes, B.F. (1860) conducted this research. *Makassaarsche Chrestomathie*. Amsterdam: C. A. Spin & Zoon.

F. Research Instrument

The main instrument is the researchers of this study. Researchers were actively recording and observing the procession of Sinrilik performance along with the aspects involved. In addition, the researchers were interviewing informants, and reviewing various documents, as well as performing data analysis. In conducting such activities, the researchers used video recorder, tape recorder, data analysis, indicators, data collection instruments, data analysis, and structured interview format.

G. Data Collection Techniques

This study uses four data collection techniques, namely (1) the recording, (2) observation, interview, (3) and (4) the study of the document.

H. Examination of the Validity of the Data

Triangulation was done in this study is a data validation based on the results of data analysis done researchers. Experts who were competent in the oral literature of Makassar, namely, should be qualified: like to have adequate knowledge and experience in the fields of language, literature, and culture of Makassar; as academics who teach the language, literature, and culture of Makassar; as a researcher in the fields of language, literature, and culture of Makassar; and as a practitioner in the fields of language, literature, and culture of Makassar.

I. Data Analysis Techniques

Data analysis research activities carried out through the four stages of activity, namely (a) data collection, (b) the reduction of data, (c) the presentation of the data, and (d) a false assertion/verification data. Although the fourth stage that has different activities, the process is interlinked between one another.

IV. RESULT AND DISCUSSION

A. Cultural Values in Literature Sinrilik

From the results of the study that the author did, sinrilik many literary works contain the character values that can be set within a minimal model, not just preached about the virtues and vices but also give emphasis naturally about positive character to be implanted in the younger generation of Bugis Makassar in Indonesia, in particular, and the nation in General. It certainly could be a reference to teaching the value of oral tradition in the teaching of language and literature in the area of Makassar. Human values can be in the form of religious values, compassion, honesty, compassion, tolerance, discipline, hard work, creative, independent, curiosity, spirit of nationhood, love of the fatherland, to appreciate the achievements, expectations, devotion, suffering, consciousness and others. Of some value, there will be classified into four parts. (1) Religious values and beliefs, (2) ethical values (3) the value of education, (4) esthetic value. Following his work on and explanation of the proposed outcome assessment, achievement and an explanation of the four values that are contained in the text of a literary work sinrilik.

1. Religious values and beliefs

Religious values or beliefs are attitudes and behaviors that are shared or, which is believed by some in the community to interact with nature and its surroundings, evidenced by a submissive attitude in conducting religious teachings, which are adhered, tolerant of another religious worship; practice and life get along well with other religions. Religious values or beliefs are present in the text of the story in the paper the oral sinrilik relating to the application of various principles and concepts of the teachings of Islam. This belief or religious values can be either the attitude, behavior, thoughts or viewpoints of ethnic Bugis Makassar community, which is based on the principles and concepts of the teachings of Islam. As it has known to Bugis Makassar that communities the majority of adherents of the religion of Islam. Principles and concepts of the teachings of Islam which are reflected in the text of the story sinrilik. It can be traced in the dialog of the character in the story and expose the author that describes the behavior, attitudes, viewpoints and thoughts related to the principles and concepts of the teachings of Islam. Based on the results of the study and

interpretation of the text of the story *sinrilik* who examined found data that describes the value of religion or belief. The values are then classified into two (1) believe there is a God (there is no God but Allah), (2) believing the power of prayer.

2. Ethical values

Ethical asset value that will be discussed is the ethical values of right and wrong. It is embraced by the community of ethnic Bugis Makassar or customs and habits that are valid in a community of Bugis Makassar analytics that can be through attitude, mindset, and Outlook on life. Those are some characters in the text of the manuscript *sinrilik* story that examined. The expression can be traced in the character's dialog, exposure to author and character or characters the character's stories that illustrate the attitude, behavior, viewpoints and thoughts related to the expression of ethical values of society ethnic Bugis Makassar. As for the value of ethics in literary text *sinrilik* relating to ethical values is classified into three parts: (1) Maintain self-esteem, (2) the attitude of the brave knight, (3) constancy holds in trust, (3) God's faithfulness to the Kingdom (Chairman).

3. Educational values

Content aspects and educational value that are in the form of advice, tips, or that must be followed in conducting the various activities of people's lives. Embodiment of human values that function for character education in the life of the community the ethnic Bugis Makassar is also reflected in the oral tradition in the literary works of text *sinrilik*. The expression can be traced in the character's dialog, exposure to author and character or characters the character's stories that illustrate the attitude, behavior, viewpoints and thoughts related to the expression of the value of public education of the ethnic Bugis Makassar. Based on the study and interpretation of the text of the third *sinrilik* who examined found the values relating to the value of education. These values include aspects that are very broad, but later was classified into three parts namely (1) the advice of parents and families, (2) giving priority to discussion for consensus, (3) dares to take responsibility.

4. Aesthetic value

Aesthetics is a branch of the philosophy of art. Although it originally assessed something beautiful from the technical aspect in the form of work, but a change of mindset within the community will also affect the assessment of beauty. For example, at the time of romanticism in France, beauty means the ability to present a grandeur. At the time of realism, beauty means the ability of presenting something in a State of what it is. At the time of the rise of the *de Stijl* in The Netherlands, beauty means the ability composes color and space and the ability of abstraction of objects. Further development was aware that beauty does not always have a specific formula. From the results of the study that the author did in the story text *sinrilik* also have aesthetic values or the beauty that can be seen from the way the use of the language as well as the message, and the mandate contained therein.

B. *Sinrilik* as a Regional Language and Literature Teaching

1. Material Religion (religious)

Religious or religious material is a regulator of the Ordinance the human relationship with God and humans with humans is also a requirement of the principles of right or wrong and gives identity to the human being as people of a religion. The material of its existence is a matter that puts human existence toward the creator to provide awareness to man as a creature of God's creation. This awareness becomes the cornerstone of a vertical relationship of man with God and horizontal relationships between man and man in line with the concept of Islamic religious tenets, namely *Habblum and hablumminannas minallah*.

In the literary works of religious *sinrilik*, material contained Islamic material are given *sinrilik* belongs to the ethnic Bugis Makassar community is predominantly Muslim.

a. Material Imaniah.

Imaniah is the teaching concerning faith and faithfulness to God (the concept of Islam) in which the main principle of the pronouncement of the two sentences creed's "*La Ilahailallah Muhammadarrasulullah*". Statement of faith is found in the text several times story *sinrilik* I *Manakkuk*. So indirectly also *sinrilik* serves as a medium of propagation or dissemination area of the religion of Islam.

b. Material Ubudiah

Ubudiah is concerned vertically between the worship of the man with God. It relates to the concept of *hablum ninallah* governing the relationship of man with God in the form of orders and prohibitions of Allah.

Assailemi-nne naik I Batu Daeng Maklalak I Garancing Daeng Maddatok batu kantisanna Bone, assahadakmarni-njo karaeng Allah Taala, tuntunnamo naung banngia lari anne bisenta na taena-nne kigiok ri turunganna Bantaeng.

Meaning:

Take a look at the I *Batu Daeng Maklalak, Daeng Garancing I Maddatok, grindstone Bone* he wishes sentences *syahadat* he says "*La Ilaha illallah, Astaghfirullah God Allah Ta'ala, tried out yesterday the whole day boat we run when we are not moving from Bantaeng.*

The quote above is the attitude data *Batu Daeng Maklalak, Daeng Garancing I Maddatok, grind Bone stone* showing the unification of the omnipotence of God Allah Taala governing all occurrences of this earth. This recognition is a form of vertical relationship of a person with his God.

c. Material Muamalah

Religious concerns Muamalah horizontally between man and man. Human relationship with humans is the relationship of one individual with another individual or group by another group. In the philosophy of individual human beings, have termed the existence, and social beings are existential. As we know that human beings are social creatures that man cannot live alone thus meaning one's life will be determined by the existence of the human beings around it.

In the concept of Islamic religious tenets of human relationships and the other is called the human concept of *hablum-minannas* *Minannas*-form of embodiment of *hablum* built hospitality, mutual respect and have always loved peace. If man build positive relationships and the impact that will be brought about is a conducive atmosphere (safe, peace and mutual respect) rather less harmonious atmosphere such as conflicts, disputes and the partial coloring some text stories *sinrilik* studied the text of the story *sinrilik I Maddik Daeng Rimakkak* was the impact of the negative relationship between humans with other human beings.

From the results of the study that the author did then find religious functions in relation to the concept of a then classified *muamalah* into three, namely a). Keep your family relationships, b). Tighten strap's hospitality, c). Respect for our fellow human beings by the following description.

2. Material Culture (Cultural)

Sinrilik is a representation of the expression of the material culture of the ethnic Bugis Makassar community that describe the thoughts and minds of existing customs in Makassar. Of assessment and achievement made it a cultural function was later found to be classified into three: 1). Etiquette of entertaining guests, 2). in other regions, entering in civilization 3) tradition of reading *brazanji*.

a. etiquette of entertaining guests

A very strong tradition in the Palace is entertaining guests of honor. The intended guest was the Royal Princes of the Royal family or relatives. This tradition is a form of homage and as its efforts in establishing harmonious relations between the Royal families. In the text of the story *sinrilik* also studied in discovering customs or habits in entertaining guests. The following quote data.

...*Naia rapaknamo empona karaeng bainea, nitoamani panngajai ri talang bulaeng...*

Meanings:

... After King, women sit well, were treated with betel nut betel, areca bamboo shoot tip in Golden *talam* ...

From the above data, quote describes the veneration of the King (Queen) to the women guests who come to visit. This illustrates the attitude of a genial host the Queen of *labbakang* to his guest whom *I manakkuk* along with his entourage, who stumbled away come to find his family in order to foster a relationship of hospitality is also to meet his promise to apply his cousin who was betrothed since she was still in the womb.

b. Entering other areas of ethic

Request permission to residents of an area or when it enters its territory is required for community ethnic of Bugis Makassar. The same as if we were about to enter the House of others, of course, we ask for permission first before entering it. And if it doesn't ask for permission and enter another person, then the person found in the material of the irreverent, not even in a civilized matter as an offence and it can be put on sanctions or punishment.

In the text of the story, *sinrilik* author finds examined attitudes and the behavior of character description that describes the ethics of tapping into someone else's territory. The following quote data:

Sallo sikakdek napamari sinamperek, najempammi naung bawana butta Bantaeng natingara Lembang Cina anne ri kamma-kammaya. Napalappokmi naung marianga ri tompok rukung, napalumpaki lelana, napamarroki naik sinapang pammorasakna, anronrongi bawa binanga appakalompoi karaeng. Ka kammatongi seng ia atorang kabiasanna ri borik pakrasanganna, i lalang ri butta Luk, lalang ri butta Palakka, punna ntamak bawa binanga, na napalumpak lamkakang ri salokana, na napamarrok sinapang pammorasakna, na niasseng i rate-ngkana niak karaeng la battu, karaeng la nibattui.

Meaning:

There is no how long pause, closed the mouth of the Valley facing China now Bantaeng this. He explosion Cannon above the room, placed the child, he leveled the roar to top gun bursts up the estuary, in homage to the King, for that is the customary practice in the country, on the ground, in the land of Luk Palakka, when entering the mouth of the river. Cannon, popping up the estuary, and leveled the gun from confinement of children and in the roar of guns, that known blurted above that there was a King, who came, the King visited.

Quote the data above is a picture Of *I Manakkuk* attitude when entering Land Bantaeng. He explosion Cannon above the room, thrown children placed, her ROAR to top gun blurted wake estuaries, in homage to the King, for that is the customary practice in the country, on the ground, in the land of Luk Palakka, when entering the mouth of the river. Cannon, popping up the estuary, and leveled the gun from confinement, child and then blurted that guns were rumbling note above that there was a King, who came, the King visited.

However, it turns out the custom sound cannons and provoked a gun does not apply on the ground so that women's land King Bantaeng Bantaeng felt that what do *I Manakku* is the attitude that does not know the rules or customs. The following excerpt of anger I mother of *Sitti Cina* (Queen of 1900).

Larromi naung ayanna anrong kalenna Sitti Cina ri Bantaeng, ia kananna bela, " pedanggung battu anjo riapa. Biseang battu kare mae na kaendek-endek kamma, nakaronjo-ronjo kamma, temangasseng mutu-mutu nikanaya anjo atorang, nikana anjo atorang, nikana pangadakang, tanasenna angkana butta nigallak Bantaeng assalak napaluppak langkanaan ri salekona."

Meaning:

Her mother into a rage of sitti's China in 1900, he said, "the merchant from which the boat from where, so proud, so reckless, did not know the proprieties, does not know the rule named after the indigenous does not know that the land of Bantaeng, Cannon bursts sources, then he bursts of rifle and proves he's the starting coals cast from confinement.

The quote above is a picture of the attitude, I Mother of sitti's China angry due to a merchant who enters its territory without permission. Moreover, his sound cannons, rifles popping, and catapult the talisman of the brackets on the perceived attitudes do not know manners and don't understand the rules. Because actually in entering other people's territories should ask for permission first.

c. the tradition of Reading Brazanji

The tradition of reading the present politico-barzanji, praise to the Prophet Muhammad is a tradition that is as old as Islam itself. Because of this tradition, there has been during his life. This tradition was introduced that the tradition of praise to Allah this is a tradition that needs to be encouraged and preserved by his followers to be constantly obedient to God and his Messenger. (al Bajuri, 1947, p. 22).

The tradition of reading the brazanji there is also a sinrilik story on the text is examined in sinrili I Manakkuk. The following quote data.

Lekbak kananna ayana anrong kalenna I Manakkuk cakdi-cakdi, nipaului seng assuluk biseang la dongkokanna ri bawana-nne Bantaeng. Nitokong nibassik kerang nigayong nibarasanjiang, tulimi-ssuluk tuli assulukimami i pantarang pangallikang.

Meaning:

Her biological mother was finished, I Manakkuk small, directed again out of his boat ride into the estuary of Bantaeng. It was rejected with bamboo in the clean, in oars, in barzanji, keep out does not stop until it is outside the limits of the port.

Napangulu seng assuluk biseang la dongkokanna Lanra Leklenga ri Luk anrodaya n Palopo. Biseang I Lologading kayu santoana Luk lanrenna butta Bone. Tuli seng naung assuluk nitokong nipassikkirang nigayong nibarasanji.

Meanings

He points out his boat ride again. Lanra Leklenga on Luk, aruda of Palopo, boat one Lologading, the wood is as old as the world, boats from Bone, kept out again rejected with bamboo in the paddle, read berzanji.

Quote the data above is a picture of a ritual before leaving the ground of Bantaeng, towards the land of Labakkang. In a ritual that's, there's a reading of brazanji.

3. The Content of Education (Education)

As it has been discussed earlier that a literary work, including sinrilik at first was merely served as entertainment. However, along with the development of the function extends to all aspects of human life, one of which is by way of media education. In the literary work sinrilik materials will be loaded and none of the materials that is hollow. That means any materials that are believed to be by the people have something that is considered useful or helpful. Educational materials found in the mandate or advice-advice that exists in the literature.

Advice or mandates contained in sinrilik literary works studied are classified into three parts namely a) advice in the form of advice, b) Prohibition advice, c) Instruction advice.

a. Advice in the form of Advice

Advice in the form of advice is the advice that gives a clue about good and evil. Goodness and badness here surely goodness and badness according to existing rule applicable in the community and ethnic Bugis Makassar. From the third story, sinrilik terms that examined contains descriptions of attitudes and behavior of people reveal about the advice in the form of recommendations.

b. Prohibition Advice

Advice in the form of prohibition is advice on something that should not be done. Advice in the form of prohibition is certainly aiming to avoid the possibility of unwanted and already known to the possible risks caused. From the literature studied sinrilik found the attitude and behavior of people who give advice in the form of prohibition. Here is an excerpt of data.

Punna jarimo lampanu Makdik, punna sikra parurunnu, punna battuko anraik, ri parangbali, ri parang pattunggalengang. anroi bajik pammuaknu lele bunduk. anroi kanang entennu ri parang bali, teako jonjong teako marenggerengge, bali tu Bone antu anak naurang to Bontotangga, joak majonjong na tumpu marengge-rengge. joak masarrang. na karaengmappattuju, najoak mallaku-laku."

Meaning:

"When you have finished your journey Makdik, if you finished your boxed, when you got there, on the battlefield, battlefield arrange your tactics, fix the stronghold on the battlefield, do you too bold, do not you too bold, not a lot of movement (too excited), opposite to Bone people, children and friends of people of Bontotangga, very brave troops and friends of people of Bontotangga, very brave troops and guards were very excited, cruel and commanding troops (sent) as well as the obedient troops carrying out orders."

Quote above data is I Manakkuk mother's advice that a ban is marked with the word "teako" which means "do not". In the above story contest I Manakkuk mother's forbidden his mother to be too bold, too excited but told to improve the tactics of war and defenses because his opponent is tough and courageous people who are also cruel to govern.

c. Instruction Advice

Advice in the form of the command is real advice should be implemented. From the literature of sinrilik studied found attitudes and behavior counseling figure illustrates a ban. Here is an excerpt of data.

Ka kananna ayana, "La nupakjari anak lampanu karaeng, lonna lekbakna parurunnu. Alleang lalo kanangku anak, turukang pangajaringku Nalassungkangko anronnu, lailaha illallah, najariangko manggenu anak, nampannu la kuajari. Pilanngeri laloi kanangku anak, turukangi pangajaringku, nutea lalo aklampai. Lompoi bombanna anak, lantangi kaekekna, ..

Meaning:

Said her mother, "Truly you prove your departure children, when completed your preparation. Children obey your words, when completed your preparation. Obey yours also children obey my advice ... you were born your mother, la ilaha illallah, you made your father a child, only this time I teach you. Listen earnest words, children, obey my advice, so that you do not leave. Large waves were children, the vortex currents, ...

4. Entertainment Content (Recreation)

Recreational function is a function of entertainment provided by a literary work. In literature sinrilik also has the function of entertainment because when playing or reading the audience will feel happy because entertained by the world's "built" by the writer in his work. Based on the contents and how to sing, sinrilik divided into two kinds: Sinrilik Bosi timurung and Pakesok-Kesok.

a. Sinrilik Bosi Timurung

Sinrilik Bositumurung is sinrilik are sung without musical accompaniment kesok-kesok. Usually sung in a deserted place at a time when people around him were sleeping soundly. Basically, Sinrilik Bositumurung has four functions, namely (a) as an expression of praise (b) as an expression of longing (c) as a picture of a person affected which makes the heart was filled with pity, and (d) as an expression of sadness.

1) As an expression of praise

In the text, there is a picture story of sinrilik Bositumureng figure attitudes and behavior is an expression of praise to the girl he loves. Here's an excerpt data.

sangkuntu mamako bulang tanatongko rammang sangrapang mamako bintoeng takalapakkang takkewek-kewek, ta taksala ri matangu, kaboyo-boyo ta makona ri atingku, mutia biliki arasigana ballaku, sulona sassanga singarak tanngabangia baji ta tamparaka, laisik naksagalaya.

Meaning:

Cribs you do not as the clouds closed. As thou star of invisibility. Blinking. Cannot be separated from my eyes. Very beautiful, inseparable in my heart. Pearls booth lamp my house. Dawn darkness, light midnight. Good hidden, this is rarely the same trim.

Quote first data is praise someone who greatly admired woman. He likens if the woman is like a star that is blinking very beautiful that cannot get out of his sight. Her beauty is like a lamp middle of the night and no one else.

2) As an expression of longing

In the text, there is a picture story of Sinrilik Bositumureng figure attitudes and behavior is an expression of longing for the girl he loves. Here's an excerpt data.

Taenamo parekkanna (dinging palate) balianganna nakkuku majai mamu naku, kukanakkukinnu makloe monne enrong kukaenrunginnu...

Meaning:

Irreversible. (Cold stab) I missed the return. This has been much miss, I miss you already very yearning I crave you.

The above quote describes a person longing for a woman who craves. Likewise, with the second quote describes a man longing for a beautiful woman, has a round face like the moon (glowing), which is coveted. He is expecting that the woman can come back again. Because of its nostalgia is hard work (affect) his life.

3) As concerns Overview

In the text, there is a picture story of sinrilik Bositumureng figure attitudes and behavior is an expression of concern. Here's an excerpt data.

tuantaklea paleko bedeng mamorong rijajarannu sapako makmeknang ri goarinnu masino bonena tuntung lebonnu makkuring-kuring anak sitau-taunu majeknek mat a mami saribattang kamasenu nakatteangko garrinna maklebangannu makrera-reramo anak kukang ninanronu makrau-raumo balu nisorong bokonu namakpale ngasengmo anne patintinganna moncengku.

Meaning:

Silent contents where you usually crowded. Already miss your only son. Weep always a poor brother. Moreover, I will be sad you happy. Cries of orphans that you leave. Howl of widow that you leave.

The above quote is an expression of one's concern for others who have died and left children, wives are also brothers. It is obvious grief depicted in the text citations.

4) As an expression of sadness

In the text there is a picture story of sinrilik Bositumureng figure attitudes and behavior is an expression of praise to the girl he loves. Here's an excerpt data.

bonenajilino taena monne tumaklakbak makmoterang nakana pole tujamrneng beru kupasang kanasada ri anjaya allei bedeng balu nisorong bokonu nakana pole mangagang anne anjaya kutabattu nubuntuli barang nakana niak tekneku ri lino.

Meaning:

Say to anja. Take her presumably, Widows, who you leave. She said also: Why this anja. Not to come pick anja. Probably mistaken. I'm happy in the world.

The data in the above quote is an expression of sadness left behind a wife by her husband's death. Anguish caused her to lose hope for life, she hoped that would die too quickly to come so she could get together again with her beloved husband in the afterlife.

C. Strategy to Save a Literature of Sinrilik

1. Strategy to Save Directly

The central government, through the provincial government and municipal districts in the province of South Sulawesi is aware of the "threat" to the survival of an oral tradition of sinrilik as one of the cultural richness of Bugis Makassar ethnic. With the awareness of the city district government to take immediate strategy that is expected to preserve the culture in order to remain in the midst of ethnic communities Bugis Makassar as the owner of the culture. The immediate strategy is as follows:

a. Inventory and Documentation

Inventory process undertaken to assess a number of oral literature sinrilik in various areas in Makassar. Including if there are already written in the form of a text script. Then sinrilik is still a hereditary oral stories will be written in the form lontara Makassar (the goal for lontarak also remain stable). To facilitate understanding and avoid mistakes cognition will be translation into Indonesian.

Time and inventory process undertaken will take quite a long time; it is because the number of oral literature sinrilik already lost, so the solution adopted is to find informants who still memorize the sinrilik. After the inventory will be documenting oral literature sinrilik in book and CD recordings. Books and CD recordings should be deployed at various libraries in the region of South Sulawesi. It is intended that the number of library visitors will see it. By itself will appear desire to read it. The more you read, the more who know and automatically sinrilik oral literature will be sustainable.

b. Sinrilik as subjects of Muatan Lokal (Mulok) on Schools

Elementary School and Junior High School (SMP) still have subjects Muatan Lokal. Usually Muatan Lokal is always filled with both English and Local Language of Makassar but would be better if the Muatan Lokal also studied oral literature of sinrilik. It aims to introduce oral literature of sinrilik early. Introduction early will make students familiar with and have interest in this oral literature. More and more students are interested in studying the sinrilik, then sustainability sinrilik will be maintained. In addition, subjects could sinrilik packaged in a "storytelling" that will train the learners see. As the findings of the authors that sinrilik has many values will naturally form a positive character on the learner. One strategy that is quite well done by the government is requiring all schools in the area Bugis Makassar elementary school and junior high school to introduce and teach their students through Muatan Lokal subjects. This authority is in the hands of local governments and provincial if you want to see this sinrilik oral tradition is maintained and not become extinct. It is to be anticipated by the government seriously because this tradition is one of the areas of wealth and assets.

c. Guidance to the Actors of Sinrilik

The steps taken by the government for the maintenance and preservation of sinrilik oral literature as regional cultural asset that is highly prized, it is not enough merely teaching since elementary school and Junior High School just as described above. Therefore, it should be followed by measures that are very strategic and implementable at the level of the more applicable. It is particularly important as sinrilik oral literature has shown towards extinction. At some point if not done sustainable development strategies of local government and throughout the Bugis Makassar, do not rule out the possibility of oral literature will be extinct.

Provincial and local government must also demonstrate its seriousness to maintain the tradition of sinrilik oral literature in the future. The seriousness of it is not only by providing guidance to the actors sinrilik or passinrilik and also on the young people who show concern for this culture in the form of another concern as to provide facilities such as container or gathering place for actors sinrilik oral literature and young people who want to join. No less important is the provision of funds for the development of the cultural survival. It is very ironic that on the one hand the government and the public wants national culture sourced from local culture remain stable but not followed in terms of coaching and funding.

d. Seminar on Regional Culture

Seminar on the theme to save of regional culture in general has often done, either by local governments and educational institutions such as universities. Seminar specifically talking about the existence of sinrilik literature almost never used. This activity is very strategically held by inviting various elements in society, ranging from cultural, writers, scientists, bureaucrats, legislators, youth, community leaders and customs, as well as actors of pasinrilik or sinrilik. In this seminar, it is necessary to formulate strategic steps that can be done to build and maintain oral literature sinrilik.

If all elements in society as mentioned earlier, gathering then talk about the steps that need to be taken to maintain and elevate the image of local culture, as well as *sinrilik* oral traditions, then it will be a great strength of the people to do the 'insistence' to local governments to implement programs that give more 'breath' fresh to the preservation of culture in the region. It is where the importance of deliberation in a scientific forum that will bring forth a kind of seminar brilliant idea that can be used toward the preservation of culture.

2. Strategy to Save Indirectly

In addition to direct strategy undertaken by the government, will also outlined some indirect strategies that can be done by people who are considered to contribute to the development of oral literature *sinrilik*. The strategy in question is a) Inheritance *sinrilik*, b) Provide advice through *sinrilik* stories, c) The involvement of the media, and d) Involvement of the film industry.

a) Inheritance *sinrilik*

Sinrilik retention cannot be separated from the role of the community in general, especially the principals of *sinrilik*. Since the first, the role of the community in maintaining oral tradition has been implemented, although the role is still highly personal until now. However, the personal role that has contributed to the preservation *sinrilik* as one of the community's cultural assets ethnic Bugis Makassar. Inheritance *sinrilik* actually should be more widely not only in the family circle *sinriliks'* actors, but on the whole younger generation Bugis Makassar. However, when the author asks about it they explained that the interest of young people to study diligently and seriously on this *sinrilik* very little because they do not promise or not a profession that generates. It is increasingly clear that the love of the culture is to be instilled from an early age. However, this *sinrilik* inheritance should stay there if we want to see *sinrilik* still be enjoyed by future generations.

b) Provide advice through *sinrilik* stories

Sinrilik story is an interesting story if it is delivered in a way that is attractive as well. In addition *sinrilik* also contains human values that are important for life. By way of advising children through stories *sinrilik* expected to be more memorable that will be remembered from the advising children in the usual way. This method will indirectly contribute to the preservation of oral literature *sinrilik*. More and more parents are using this way to advise a child the more the child who knows about the *sinrilik* story and if it is done for generations, the preservation literature *sinrilik* would not doubt.

c) The involvement of the media

Media is one of the means that could be an alternative to maintain *sinrilik* literature. Both the radio and local television media in Makassar. When the authors conducted observations of some ethnic Bugis Makassar they strongly agree if there is a local radio or television would broadcast this *sinrilik* literature. They argue that the lack of public interest in the local culture because they seldom witnessed *sinrilik* literature is displayed. The more often it appears in the public *sinrilik* the more it will attract the attention of the public to see and enjoy the *sinrilik* literary work even will possibly appear interest in their hearts to be able to learn the *sinrilik* literature.

d) Involvement of the film industry

The involvement of the film industry can contribute greatly to the preservation of literary works of *sinrilik* because if *sinrilik* packaged in the form of the film would have been greater public interest. This has been done before another ethnic example, in India there is the story of the Mahabharata that can be enjoyed not only by the people of India but also we are there in Indonesia. So it is with the story kingdoms in Java like Mataram and Srivijaya ever raised in the form of a film. One movie that is in demand in the year 2014-2015 is the story "7 Manusia Harimau" although the producer and director of this story said the story is fictional, but the community is aware of the similarities between the names of the characters is also the name of the kingdom and the storyline is similar to oral literature which they believe to have occurred in the past. This illustrates that our society is still having an interest in the area of oral literature only with the development of science and technology (science and technology) they want a different dish and modern packaging.

V. CONCLUSION

Cultural preservation strategy is a mutual obligation between the government and society. Therefore, there should be good by the seriousness of the government in charge of the survival of a culture and by society as actors and audience culture directly or indirectly. Therefore it is important to note because the cultural problem is the problem of humanity. So that the culture (more specifically the culture of non-object) of a society can be maintained in the midst of the development of modern culture.

Based on research conducted by the author, in this study the retention strategy of *sinrilik* literature values in a way that has been and should have been taken by the government and the community to maintain the culture, as follows: 1) direct strategy undertaken by the government, including: (a) inventory and documentation, (b) *sinrilik* as subjects of Muatan Lokal (mulok) in school, c) guidance to the offender *sinrilik*, and (d) a seminar on regional culture. 2) Indirect strategy undertaken by the community, including: (a) inheritance *sinrilik*, (b) providing advice through stories *sinrilik*, (c) the involvement of the media, (d) the involvement of the film industry.

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Abdul Rahim was born on August 27, 1965. He continued his bachelor in 1983 then graduated in 1987, Indonesian Language Department of IKIP Ujung Pandang. He became a civil servant in 1988 in Senior High School, SMA Negeri 1 Jenepono. He continued his magister in 2000, Postgraduate Program Universitas Negeri Makassar. Then in 2010, he continued his doctoral program in Postgraduate Program Universitas Negeri Makassar until present.



Achmad Tolla, was born on March 21, 1949 in Leling-Mamuju, Indonesia. He is a lecturer at the Faculty of Languages and literature at State University of Makassar.

He graduated in elementary school in Mamuju in 1965. He graduated Junior High School in Mamuju in 1968. And then he continued his Senior high School in Mamuju and graduated in 1970, Bachelor's degree (S1) in Education of language and Literature of IKIP Ujung Ppandang in 1980, Master (S2) in Indonesian Language Education, post graduate IKIP Malang in 1991, and Postgraduate Degree (S3) in Indonesian Language Education, UM Malang in 1996.

Prof. Dr. Achmad Tolla, M.Pd has some scientific publications, namely: (1) Shifting of languages as the result of a merging of different ethnic, in 2007, (2) Language shift in environmental migrants in Luwuk, 2004, and (3) The development of communicative language Indonesia test device for primary school Pupils in the city of Makassar, in 2003. He has been the Chairman of the Indonesian Language Education Program studies S-2 and S-3 since 2009-present.



Sjahruddin Kaseng was born in Pangkep, on 7 Mei 1940. Indonesia citizenship. Head Teacher of Post-Graduate Program of State University of Makassar dan Post-Graduate Program of Hasanuddin University. He graduated his Bachelor in IKIP Bandung in 1964, beliau he appointed as lecturer in Department of Indonesian language and literature FKSS IKIP Makassar. In 1971 – 1973 he assigned to follow Postgraduate Study in Royal University, Leiden, and PhD degree in the science of literature in Indonesia University in 1975, he is the first PhD in IKIP Ujung Pandang.

His career and dedication to society, he (**Prof. Dr. H. Sjahruddin Kaseng**) has assume as Head of Publishing in IKIP Makassar in 1965, Head of Major of Indonesian Language and Literature FKSS IKIP Makasaar, Dean Assistant I of FKSS IKIP Makassar, Dean of FKSS IKIP Makassar, Secretary Kopertis Region IX, President Assistant of IKIP Ujung Pandang two periods in 1978-1986, Secretary Senate of IKIP Ujung Pandang in 1986-1991, Expert Staff Kopertis Region IX in 1986-present, Chairman of Employee Training of Department of Employment in Sulawesi Selatan in 1986-1991, Kelompok Kerja Bina Keluarga dan Balita Kantor Urusan Peranan Wanita in 1983, dan President of IKIP Ujung Pandang in 1991. Courses and science meeting inside dan outside of the country has followed, such as: 29th *Conference of Orientalis*, Paris, Perancis, in 1973, *Problem on Bilingualism*, Gent, Belgia in 1973, *ASANAL Conference*, Jakarta in 1974, and some of courses and another science meetings. Science work namely research results and books such as: *Kedudukan dan Fungsi Bahasa Makassar di Sulawesi Selatan* in 1978 (karya bersama), *Pemetaan Bahasa di Sulawesi Tenggara* in 1979 (karya bersama), *Kata Tugas Bahasa Bugis* in 1984 (karya bersama), and another scientific works.



Salam, was born in Pare-pare in 1963. He finished his doctoral program in Universitas Negeri Malang. Lecturer subject of Pengembangan Kurikulum dan Pengajaran, Penelitian Tindakan Kelas dan Metode Penelitian Kualitatif. Scientific Paper is Penelitian Tindakan Kelas, published in 2010 in Makassar.