

# Interpretation of Educational Values in Lontara "Latoa" and its Relevance to the Formation of Student Character in Madrasah Aliyah Negeri Bontang (Hermeneutic Analysis)

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**Keywords:**

Interpretation, Values, Lontara Latoa, Character, Hermeneutics

**ABSTRACT**

This study aims to interpret the educational values in Lontara Latoa and their relevance to the Pancasila Student Profile in shaping the character of students in a State Islamic Senior High School. The data used comprises dialogues within Lontara Latoa containing moral messages. The research results identify educational values such as honesty, intelligence, religiousness, resilience, national spirit, social concern, and love for the homeland within the messages between Kajao Laliddo and Arungmpone. Data collection employed reading, note-taking, and documentation with a hermeneutic approach. This research is descriptive-qualitative, providing a descriptive data explanation regarding the educational values within Lontara Latoa. The findings demonstrate that the dialogues in Lontara Latoa reflect values such as honesty, religiosity, intelligence, national spirit, social concern, and love for the homeland. These values are relevant to the Pancasila Student Profile, particularly in terms of faith, noble behavior, critical thinking, cooperation, global diversity, and creativity. The study suggests the need for further exploration of cultural diversity in Indonesia and in-depth research into educational values within ancient texts such as Lontara Latoa.

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**INTRODUCTION**

*Lontara* is an ancient text or manuscript that is very important to be preserved and re-excavated by future generations, because *lontara* is a cultural relic of our ancestors which is currently of little interest or little known among our society. In fact, when examined, these manuscripts contain messages and the history of the development of a very national civilization which contains many values or norms which are still very relevant to the current condition of society in communicating and building systems of social interaction and character formation. community groups if they can be conveyed, preserved, socialized and then continuously transformed as characteristics and character of our nation (Adin, 2020).

Apart from that, guided by Law Number 11 of 2010 concerning Cultural Heritage, ancient manuscripts including Lontara are categorized as ancestral cultural heritage if they have the characteristics of being a cultural heritage based on opinion (Bahar & Mathar, 2015), as stated in

Chapter III article 5 , namely: a) aged 50 (fifty years) or more, b) represents a life span of at least 50 years, c) has a special meaning) has special significance for history, science, education, religion and/or culture, d) has cultural value for strengthening the nation's personality. Before the emergence of modern technology like today, ancient manuscripts were distributed. Lontara or ancient manuscripts are information from the past written in various types of media according to the era of civilization (Nurrahma, 2021). The government's seriousness towards Lontara as well as other ancient manuscripts which are often found in various regions, will be able to help in the preservation and existence of Lontara and ancient manuscripts in this day and age.

Furthermore, as the current generation, especially in today's digital era, we cannot just close our eyes and not care. One concrete step, if you don't want to lose out in cultural development, is to try to bring in students and the world of education who understand culture in accordance with current developments and are also not left behind with information from the past. (Nurnaningsih, 2015).

Furthermore, according to (Andyani, 2013), the cultural characteristics and diversity that govern society are slowly starting to shift and fade. Culture is fading and the mother tongue is starting to become rare and even not used because the next generation, as the hope of the nation, is unable to preserve its culture and the language of its own region. Especially the loss of educational and cultural values that were maintained by our ancestors long ago and various forms of inherited values that are starting to become unpopular and abandoned. The customs or culture of a tribe are the basis or rules for its people in carrying out all their daily activities (Husain, 2018). One part of the culture that the Bugis tribe, which is now spread throughout the archipelago, and even abroad, continues to strive to preserve is the language and values that it continuously strives to maintain.

The existence of Lontara is maintained and preserved by the Bugis community because Lontara is related to norms or rules, customs, habits in a social environment which later the community must carry out according to traditions in whatever area they are in (Suryani, 2010). Apart from that, the view according to (Fairlough, 2010) is that in various discourse contexts, a script relates to language use in a particular culture . A manuscript will also be related to the interpretation of the meaning of a text, and the customs in society's culture. Character in society, and culture too determine goals and meaning a script.

Character formation in Madrasahs has basically been applied to students for a long time. For the Indonesian people, many efforts have been made to develop education and character formation using various terms and methods (Yunus, 2018).

Seeing how important it is to preserve ancient manuscripts, especially Lontara Latoa because they contain many moral messages and norms of life, in order to maintain their existence, they need to be preserved by studying and interpreting the values contained in these ancient manuscripts, which is expected to provide a comparison. Or a benchmark in the process of character formation for students or for the current generation. Therefore, the author will discuss the value of education in the Latoa lontara and its relevance in forming the character of students at Madrasah Aliyah Negeri Bontang, in relation to the dimensions of the Pancasila student profile to produce students and alumni who have noble character and morals and have achievements and abilities in the field academic and non-academic.

In this research, the problem formulation is regarding the interpretation of educational values in Lontara Latoa and their relevance to the Pancasila student profile in shaping student character at Madrasah Aliyah Negeri Bontang. The aim of the research is to interpret the educational values in Lontara Latoa and assess their relevance to the Pancasila student profile in shaping student character at Madrasah Aliyah Negeri Bontang. The benefit of this research lies in its theoretical contribution, providing a deeper understanding of the educational values in Lontara Latoa and their relationship with the formation of student character. Practically, the results of this research are useful for readers, literature lovers, the general public, and other researchers for thinking, research, and preserving regional culture and languages.

## METHODS

In this research, the type of research used is descriptive-qualitative with descriptive explanation of the data. This research adopts a hermeneutical approach. The research location was carried out at Madrasah Aliyah Negeri Bontang, East Kalimantan Province, which is located in an area with many Bugis tribes. The research period lasted for 4 months, from August to December 2022. The main data source was written text in the form of the Lontara Manuscript which contains dialogue from characters in pappaseng or messages. Data collection techniques involve reading, note-taking and documentation techniques. Data analysis uses a qualitative descriptive approach, which involves data reduction, data presentation, as well as drawing conclusions and verification. The validity of the data is guaranteed through triangulation techniques, peer checking through discussion, and checking referential adequacy.

## RESULTS AND DISCUSSION

### A. Research Results

The results of this research are the educational values found in Lontara Latoa, namely containing the values of honesty (alempureng) found in Kajao Laliddong's conversation with Arumpone. This is clearly illustrated in Kajao Laliddong's explanation to Arumpone about how a leader must always be honest in both words and deeds.

The Lontara'Latoa manuscript that the author read was written in Lontara script which has been transliterated and translated in the form of a conversation or dialogue between the king and Kajao laliddo, which contains 9 parts of sayings or advice from the kings to the Bugis people or tribe at that time, namely, one of them was in the form of a question and answer or dialogue between Kajao Laliddong and Arumpone (King of Bone) at that time, which was called *La Tenri Rawe Bongkangnge*. Furthermore, after reading and understanding carefully the manuscript and translation of Lontara' Latoa, namely Kajao Laliddong's conversation with *Arumpone*, the author can describe and explain that basically *pappaseng* in the manuscript is conveyed in two forms, namely in the form of dialogue or conversation and in the form of *warekkada*, namely expressions. Or proverb. (Rawe, 2020). Here's the quote;

#### 1. Dialogue that contains the value of honesty

There is four mark main honesty in public The Bugis guidelines for determining these values in the Latoa lontara are: (a) forgive people who have done bad things to them; (b) if you believe it, of course not cheating, It means to believe and not lie; (c) not greedy if it is not his right; And (d) No looking a good thing if only For himself, for him he will be named later kind when enjoyed together. Apart from that there is also some examples Which shows that honesty means : not taking other people's things , not doing work without permission from the owner or the rightful person , not taking which is not his .

In essence, educational values such as honesty and intelligence are characters or attitudes that cannot be separated. Someone who has a good ability or level of intelligence certainly understands this form of character as part of their self-development to realize a more honest attitude in everyday life.

Being honest and telling the truth is the difference between a believer and a hypocrite, which a leader must or must have, because with honesty the country will be prosperous. Having an honest and truthful nature is one of the criteria for a pious person. In this regard, Islam commands people to always be honest. So the values of honesty in carrying out all affairs in Lontara Latoa have a very strong relationship with character formation in students. And it is relevant to the dimensions of the Pancasila student profile in the first part, namely having faith, being devoted to God Almighty and having noble morals,

#### 2. Religious Values

Religious is actually a human attitude or action regarding his belief in Allah SWT which is carried out continuously in life which is related to his existence or existence as a human or as a creature created by Allah. This is related to attitudes as living creatures, individual creatures and social creatures.

#### 3. Intellectual Value

Intelligence is related to intelligence that is intellectual, spiritual and emotional. And intelligence is also related to the intelligence that a person has from the start, while intelligence is closely related to a person's ability to adapt to their environment.

4. Value of Firmness and Responsibility

The value of steadfastness in Lontara' Latoa contained in Kajao Laliddong's conversation with Arumpone is adhering to customs, promises, words and being responsible for the trust given. Teguh which means Getting in the patterns and *attitudes* of the Bugis community is an attitude that always adheres to its stance towards what is believed to be the truth. The attitude of getting can also be called the attitude of istiqamah. Istiqamah or getting in Lontara Latoa becomes an internalized necessity in a leader.

5. The value of the National Spirit

National spirit is a character, trait or behavior that must be possessed by society or every citizen to be more nationalistic and patriotic. If you have a national spirit, you will prioritize the interests of the nation and state rather than the interests of yourself or your group. This attitude aims to uphold justice and truth and to avoid threats to the state, both from outside and within the state itself. By having the character of a national spirit in every citizen, the integrity of the country can be guaranteed, but it must still be strengthened by unity.

6. Social Care Values

Social values or kinship and affection are not only manifested within the family sphere, namely between parents and children, siblings or close relatives. However, family values and affection can also be realized in a larger and broader scope, namely within the state.

## Discussion

In this discussion section, the author explains the results of observations and discussions from the interpretation of educational values in Lontara Latoa and their relevance to character formation at Madrasah Aliyah Negeri Bontang which is in accordance with the Pancasila Student Profile Dimensions.

1. Values Values of honesty

Honesty is a character that we must have as social creatures to achieve success in various things. Honesty will be followed by an attitude or character other than hard work, diligently trying to get a better future. Therefore, you should realize that honesty is very important in living this cycle of life. Honesty must be a solid foundation, because basically honesty will be the source of all goodness.

The manifestation of honesty is an attitude that is straight, brave, and stating the truth or not saying inappropriate words, because it will violate an event that occurred or existing facts. Honest character is expected to be improved and must be possessed by every individual in any case, whether in terms of words or the way they act or act. And this trait is the basis of a person's character which gives birth to trust.

In Lontara Latoa we also found several dialogues that contain the value of honesty, namely in the form of messages and calls to carry out actions that do not take away other people's rights and do not forget an agreement. So it can be explained that the value of honesty has been highly respected since ancient times, which has always been preached to society, both for children and adults. And this honest character was used as a source of value for human intelligence or society in ancient times. Smart people are people who prioritize honesty in themselves.

The call or message contained in *Lontara Latoa* is very relevant to today's education, especially in the implementation of the Merdeka curriculum in the formation of student character through the Pancasila student profile, namely in the Dimensions of Faith, Fear of God Almighty, and Noble Morals, namely elements of personal morals that express that noble morals are manifested in students' affection and attention to themselves. He realizes that maintaining his own well-being is important at the same time as looking after other people and caring for the environment around him. Love, care, respect and self-respect are manifested in an attitude of integrity, namely displaying actions that are consistent with what

is said and thought. Because they maintain their honor, Pancasila students are honest, fair, humble, act and behave respectfully. He always tries to develop and introspect himself to become a better person every day.

The message about honesty in Lontara Latoa is relevant to the Merdeka Curriculum through the formation of Pancasila student character, related to activities carried out at school to form independent, honest and responsible individuals. The Pancasila Student Profile is a character and ability that is applied in students' daily lives and is developed for each individual student through intracurricular and extracurricular learning.

Honesty can also be applied through actions or attitudes that always say something that is true because honesty is proof of the intelligence or intelligence of a person or leader. Apart from that, honesty can be realized by a leader, both in the world of education and outside the world of education, who always tells students to respect each other and be honest with friends and other people. This is also in line with the message of previous people (tau *Riolo*) in Lontara Latoa, namely that true intentions are those that rely on courage, and courage is those that rely on true intentions, then if these two kinds of actions are carried out by a leader, shows good deeds if they are based on honesty.

Apart from that, the message in Lotara Latoa explains that if you want something to be done by many people, for example a boat, if you like to ride it, that is what you load for other people, which is what is called honest. This saying explains that an honest attitude in treating a human being is very important. And it all starts with intention. If you have the intention to develop yourself as a student, the path to success will be open. This character also reflects intelligence.

## 2. Intellectual Value

The value of intelligence in this research is a condition of being able to recognize and adapt quickly and understand the surrounding situation to face a challenge that can broaden one's insight into life so that the insight and experience gained provides various knowledge. And people who have knowledge and experience can always understand the various life problems they encounter. Not only intelligence in attitude and behavior, but also intelligence in speaking to other people, because a person's words reflect a person's behavior or attitude.

Scholars prefer correct actions and words. When faced with difficulties, they will think it over carefully and be careful in carrying out an action. An intellectual also means a sincere person, whose mind is always searching until he finds solutions to the problems he faces as well as actions that are the source of disaster and the source of goodness.

In line with what was expressed in Kajao Laliddo's message to Arungmpone which contains the lomtara Latoa dupal that proof of intelligence is action. As for what action is meant. Namely ignoring bad words and good words. This means that when listening to a word, whether it is a good word or a bad word, it is best to first consider the direction or intent and purpose. In this conversation, the value of intelligence or intelligence is reflected, because someone who is able to weigh or think about an action means having the ability to think critically and able to think ahead about everything they face in life.

The dialogue between Kajao Laliddo and Arungmpone contains the educational values proclaimed by the Ministry of Education. Namely how to think, behave and act in a way that equally assesses the rights and obligations of oneself and others. This character will display an intelligent attitude.

This is the case with Arumponne's message to Kajao Laliddo that all actions and words are considered for their good and bad or the cause and effect, then the action is analyzed and then carried out, and a great leader must be good at language or constructing sentences and explaining everything clearly. Therefore, in the dialogue between Kajao Laliddong and Arumponne, it is explained how someone who is considered intelligent, whether a leader or society in general, certainly has the ability to think about all things or problems both before and after they occur. And always weigh the pros and cons of a situation by reflecting on the times or circumstances that have passed or have occurred to come to a conclusion or decision.

This character is in line with the formation of the Pancasila student character in the Merdeka Curriculum, in the critical reasoning dimension, namely that students or students who

reason critically are able to objectively process information both qualitative and quantitative, build relationships between various information, analyze information, evaluate and conclude.

According to Kajao Laliddo's message in Lontara Latoa, he explains that people who are good at pronouncing or using sentences are people who are not wrong in thinking and doing an action, because it will be conveyed in clear and understandable sentences. Then continued by Kajao Laliddo that someone who is considered intelligent, whether a leader or society in general, is one who has the ability to think about things both before and after they happen. And always weigh the pros and cons of a situation by reflecting on the times or circumstances that have passed or have occurred to come to a conclusion or decision.

Apart from that, Arumpone's message to Kajao Laliddo explained that, when making a decision, it should be based on past experience so that an equation is taken to determine a decision. And in the Pancasila Student Profile, in the sub-elements, analyzing and evaluating reasoning. It is explained that Pancasila students use their reasoning in accordance with the rules of science and logic in making decisions and actions by analyzing and evaluating the ideas and information they obtain. He is able to explain relevant and accurate reasons in solving problems and making decisions. Finally, he can prove his reasoning with various arguments in reaching a conclusion or decision.

The implementation of the explanation that has been outlined is that Pancasila students can analyze and evaluate their reasoning based on their reasoning power and are able to explain appropriate or relevant reasons. This reflects the intellectual values possessed by students which are in line with the Pancasila student profile. -

### 3. Religious Values

Religious is a character value that is directly related to the creator, namely God Which Maha One. Religious values are values related to everything related to religious or religious life. One of them is the relationship that regulates all human actions with God. Religious values are also related to life in the world, as are other values such as culture and social.

Religious values lead to a person's devotion and compliance in believing and carrying out the commands of religious teachings in accordance with the religion that has been adhered to, including How someone behaves and treats other people well life side by side and respect each other with adherents of other religions and mutual respect and tolerance towards adherents of other religions and beliefs other in life daily. Furthermore, if these religious values are linked to the teachings of the Islamic religion, then these religious values are very important and are very important. Religious values are attitudes and behavior that are obedient to the teachings of the Islamic religion to always worship, because humans' duty as servants of Allah is to serve Him.

The religious values found in Lontara Latoa with the formation of student characters that are in accordance with the Pancasila Student profile are when Arumpone asked Kajao Laliddo about signs of rice fertility in an area, because rice fertility is believed to be a sign of the prosperity of a country, namely: first, if Arung Mangkau (king)' is honest, secondly, if all orders (from Allah) are obeyed by Arung Mangkau' (King) as well as his spokesperson or trusted person, and the people in the country are always united.

The dialogue between Arumpone and Ajao Laliddo contains religious values, with the emphasis that a country will experience prosperity if honesty becomes the basis of actions and obedience in carrying out the commands of Allah SWT. The application of religion to human life is through the implementation of worship as a form of obedience of a servant. And the way humans communicate with God as the creator of everything on earth, and that is the source of inner peace and happiness in life.

The sanctity of religion for humans shows that humans cannot be separated from the essence of belief in religion because religion is a necessity for life. The emergence of a sense of sincerity, friendliness, love, sacrifice and other forms of nature originates from religion, so that the human need for religion cannot be replaced by technological advancement capabilities. As explained in the profile of Pancasila students in the dimensions of Faith, Devotion to God Almighty, and Noble Character, Pancasila Students always practice and reflect Islamic qualities in every action in everyday life, to shape the students' character. Obedience

to Allah SWT will be the basis for the implementation of worship, especially in carrying out the five daily prayers and other forms of worship.

Apart from that, Pancasila students also actively participate in religious events and continue to maintain their faith and understand deeply the teachings, history, important figures in their religion and beliefs. Such activities will further increase students' faith in achieving happiness in the hereafter. As Kajao Laliddo said, if you want a big and prosperous country, what you must maintain is honesty and devotion to Allah SWT.

Next is the message from Tau Matoa or respected elders in an area that guard your heart, its direction, don't set your fellow human beings on bad terms, because you will definitely be bad, even if your actions are good, because good actions will not lead to a bad heart. A good heart cannot be created from bad actions. So if your heart is bad, the badness will spread to your descendants.

The message explains that we must always guard our hearts towards others, and must not let our hearts be full of evil or hatred. Because if the heart is full of evil or hatred, then even if good deeds are done, the results will also be bad and other people will still think they are bad. And that badness will be passed on to the next generation or descendants. Riolo's message or pappaseng tau, is very true because humans are created to always have a sincere, pure heart, care for others, like to help and always aim at goodness. Such an attitude is a religious teaching that must be implemented in everyday life.

In line with Tau Riolo's pappaseng, one can see the connection between the Pancasila student philosophy and the dimension of noble character, the element of morals towards humans. Pancasila students are also always empathetic, caring, generous and compassionate towards other people, especially those who are weak or oppressed. Thus, Pancasila students always try to actively help people in need and find the best solutions to support the continuity of their lives.

Furthermore, Tau Riolo's message in Lontara Latoa is that if you have children or have a family, be honest with yourself, because if what you do is a bad act, it will be passed on to your descendants. And your bad actions are what your children use as a mirror. Unless you are honest with yourself, you improve your actions, you always advise your child, but if he also continues to do bad actions, then that is what Allah Taala has decreed for your child.

Tau Riolo's message explains that it is very important to instill an honest attitude in oneself because it will be an example for future children. Bad attitudes will be passed on directly to them if they don't try to improve them. However, sometimes good traits have been taught but people still behave badly. And if something like that happens then everything must be returned to Allah SWT. So there is religious value in this message, because actually humans can only try but God decides. And it is also relevant to the formation of the character of Pancasila students that Pancasila students can know the characteristics of God and appreciate that the essence of His characteristics is love and compassion. He is also aware that he is a creature who has received a mandate from God as a leader on earth who has the responsibility to love and care for himself, fellow humans and nature, as well as carrying out His commands and avoiding His prohibitions. Therefore, as students, they should always set an example of good deeds to others, because when they have children, they will also imitate the actions they have done.

#### 4. Values of steadfastness and responsibility

Teguh or in Bugis language it is said to be *getteng* is something that must be firm and consistent, namely an action or attitude that is brave and confident, always expressing what is right and what is wrong, an attitude that always expresses what is real according to the action. If it is false then it is said to be false, if it is true then it is said to be true regardless of the circumstances or to whom a word is said and all can be accounted for.

The value of Firmness is the ability to control oneself in following one's own desires. Determination can be a driving force for motivation, so that you don't easily give up when facing challenges in achieving your hopes or goals. Not only is it related to having motivation or determination to achieve something, determination also involves controlling your thought patterns and daily habits. A person who has a firm character always takes responsibility for all his actions.

There are several attitudes that reflect the value of steadfastness, including: having a firm stance, not easily wavering in upholding principles and always being responsible for every action and thing that is said. Apart from that, he is not easily influenced by things that are considered untrue, honest and always responsible when given a mandate.

As for the values of steadfastness and responsibility found in Lontara Latoa, namely when Arumpone asked Kajao Laliddo that which one is called someone who does not forget a true saying. And according to Kajao Laliddo, someone who does not forget a true word is a believer who does not forget his true words and does not forget the words that have been spoken. Arumpone's dialogue with Kajao Laliddong contains the value of steadfastness and having an attitude of responsibility towards every action taken and discussion that has been agreed upon. This is in line with character building in students by referring to strengthening the Pancasila student profile.

In strengthening the Pancasila student profile, students are expected to have a character that can be responsible and instill in themselves an attitude that does not give up easily when faced with challenges and always gets used to helping each other in goodness, has the determination to help each other and work together to do things that are right. Well, as described in the Pancasila student profile, namely the dimension of mutual cooperation with elements of collaboration, that Pancasila students realize that there is positive interdependence between other people. Through this awareness, students make optimal contributions to achieving shared goals and hopes. One example is when they complete a task that has been given to them, as much as possible, completing it on time and appreciating the efforts that have been made by other members in their group. So in the process of building character, students are accustomed to completing work and always being responsible for everything to achieve their educational goals.

The firm and responsible attitude of students that fits the Pancasila student profile is also an implementation of the values of intelligence and critical reasoning. As Kajao Laliddong said to Arumpone, an attitude or action is a witness to intelligence

Furthermore pappaseng Tau Riolo in Lontara Latoa that there are four kinds of things that cause or can destroy a country, namely if a king or leader becomes furious without first asking about the problem that is occurring; second, the persecuted people; third, the judiciary receiving bribes; fourth, trusted people or subordinates who reduce or lengthen the words that are mandated. The message conveyed by Tau Riolo contains the values of steadfastness and responsibility. A leader must consider the pros and cons of a decision taken, because a leader's decisions must remain accountable so that there is no regret and justice is upheld, no one is wronged. And a leader or society should not change the message that is mandated, neither reduce it nor exaggerate it. And always be firm in the responsibilities given.

As students, who are the future successors of the nation, they should have a firm attitude and be responsible for all their actions. In this way, a good and responsible character is formed that is in accordance with the Pancasila student profile. The dimension of noble character, in the element of personal morals, it is explained that Pancasila Students are also expected to have the qualities; among other things, be honest, fair, humble, act and behave respectfully. He always tries to develop and introspect himself to become a better person every day. Apart from that, students also become people who can always be trusted in their words, actions and work, are responsible and committed to being loyal to the teachings of their religion and beliefs as well as human values.

##### 5. Value of National Spirit

It is very important to apply the national spirit and spirit of nationalism to students at school, especially since they are still studying at elementary school level, because school is a place for education and the formation of a national spirit for students or the nation's next generation of young people who will hone their abilities and train themselves. To continue to be diligent in learning so that they have a strong soul for the sake of their love for their own nation. The current generation of young people or students will determine the future of the Indonesian nation in the future. Nationalism, national spirit and love of the country must be instilled from an early age in children or students. This aims to ensure that since childhood,

children or students have known the Indonesian people and have a feeling of love for the nation and state

For a nation that wants to progress in achieving its goals, apart from having a national spirit and being willing to make sacrifices, it must also be supported by a high spirit of unity and patriotism. Their spirit of unity and patriotism will be inherent in them, so that it will carry over into their future lives.

As for the value of the national spirit found in Lontara Latoa which is related to the dimensions of the current Pancasila Student Profile, one of them is when Kajao Laliddo in Lontara Latoa said that there is also *ade'*, O Arumpone, strengthening the greatness of the Ammangkau' (King) which is also what hinders the actions of the criminals, that is also the place where weak people lean. And as for speech, (judiciary), that is what resolves disputes between people who are in dispute, while *rapang* (like) that is what builds the relationship between the state and its people. And if that *ade'* has been damaged, O Arumpone, then the greatness of Arung Mangkau (King) will no longer be strong, the state will also be damaged if that speech (judiciary) is no longer upheld, the people at large will be damaged if it is no longer maintained neatly, that is it, O Arumpone, who will be the source of the dispute, the dispute is the source of the war. That war was the basis for killing each other. That's why, O Arumpone, maintain/guard the Ade' (norms), speak. As well as *rapang*, and *wari'* (the provisions between rights and obligations).

Kajao Laliddo's message or *pappaseng* is related to the value of national spirit, which is one of the values that must be developed in the world of education and has been proclaimed by the Ministry of Education. It is said in the *pappaseng* that a leader, in order for his country to remain strong and prosperous, must be supported by enforcing existing norms or rules, as a reflection in behavior and regulating all actions of both leaders and subordinates. Fair character and thinking before making a decision is a step in facing various challenges. Students too, their character must be formed through application and habituation in carrying out various activities at school that can develop good attitudes or character and noble character, as expected in strengthening the profile of Pancasila students.

#### 6. Value of social care

The character of social care is a person's ability to show understanding towards other people by treating other people well and pleasantly, with compassion, being generous, and happy to forgive when there are other people's mistakes. Then Social refers to the relationship between one person and another, between community groups, and individuals and community groups. This social element is an individual's character that appears from birth or arises naturally, therefore, the social aspect is inherent in the individual which needs to be developed and expanded in the student's life journey in order to become a mature individual.

These social values can also be established through kinship relationships or *assiajingeng* in Bugis language, which is a kinship node that must be maintained and cared for in community traditions, as depicted in Lontara Latoa. This kinship node is one of the goals in this life that must be maintained and guarded to create goodness for humans. This kindness is to maintain and maintain norms, maintain and maintain good relations with others. Therefore, kinship or *assiajingeng* is very relevant to the concept of character formation, especially in improving social relations between humans to protect and maintain the nation and state.

Furthermore, the social care values found in Lontara Latoa are related to the Pancasila Student Profile Dimension, including when Kajao Laliddo explains the message or *paseng* to *arungmpone* that the signs of the destruction of a country are if the king does not love his servants. The message or *pappaseng* conveyed by Kajao Laliddo indicates that a leader should have a sense of care for his people, especially for his subordinates. And a leader should also consider his subordinates as his own family, so as to create a safe and prosperous country. If a country is treated unfairly by its king; or do not love their people, the consequences will be devastating.

In the Kajao Laliddo dialogue, it is in line with character formation in accordance with the Pancasila Student profile that students should pay attention and act proactively to conditions in the physical and social environment. And responsive to existing conditions in the

environment and society to produce better conditions. He feels and understands what other people feel, fosters concern for others, helps each other and understands their perspectives, and fosters relationships with people from various cultures who are an important part of global diversity.

Furthermore, the message from Tau Riolo in Lontara Latoa says that these are the customs or norms that apply to a speaker. If there is work that you want to order to be done or completed, if the work can be divided, then share it with other people or your subordinates, because if the work is shared, then there are several benefits. Firstly, the work will be completed quickly, secondly the work will be carried out carefully, and thirdly it can be known who is really working or really helping. Fourthly, don't be jealous of each other. And if something is finished first, don't add new work to it. Later everything will be given at the same time.

Tau Riolo's words explain that character building for the community and students is expected to always help each other in completing a job, with the aim that work done in cooperation or helping each other can be made easier and can be completed quickly. There is social behavior in this message and family will be created if you help each other in everything. And as a leader, you can apply justice which is manifested in awards given jointly. As in the words "when the work is finished, don't add new work, wait together later." This attitude reflects family and does not burden one party.

Character formation in the Pancasila Student Profile that is in accordance with this message can be seen in the dimension of mutual help, namely the collaboration element, namely Pancasila Students should have the ability to collaborate, namely the ability to work together with other people accompanied by a feeling of joy when being with other people and showing a positive attitude. Towards other people. He is skilled at working together and coordinating to achieve common goals. And students must also have good social perception so that they understand why other people react in certain ways and take certain actions. He understands and respects his social environment, and produces social situations that are in line with meeting the needs of various parties and achieving goals

#### 7. Value of Love for the Motherland

Love for one's homeland is a bond that essentially has a feeling of affection and love for the nation and country, especially our birthplace or homeland. Apart from that, love for one's homeland also means the attachment or inner feeling of citizens to always guard and serve, care for, defend and protect their homeland from all threats and disturbances both from outside and within their own nation. Loving the different arts and culture and traditions found in each region within a country can also be said to be a character of love for one's country.

The feeling of love for the country found in Lontara Latoa which is related to the dimensions of the Pancasila student profile is found in the dialogue between Arumpone and Kajao Laliddo who says that is there anything that is strongest in life, Kajao? Then according to Kajao Laliddo, weapons are not the strongest thing, but what is most powerful according to Kajao Laliddo is *asseddingeng* or unity. Then Kajao Laliddong took a handful of sticks, then asked the king of Bone to break them at once, but the king of Bone could not break them. This indicates that something small, if united, will become a large, invincible force. If it is related to students' academic abilities, of course not all are the same. However, the success of a student will be determined by his strength to persevere in facing all the problems he faces.

In this conversation or dialogue, there is the value of Love for the Motherland which is one of the 18 values according to the Ministry of Education and invites the community to forge strong bonds that are manifested in unity. This is in line with one of the profiles of Pancasila Students, namely global diversity. That Indonesian society consists of various tribes and customs, but remains intact as an inseparable unit. This is what is continuously implemented in the souls of students.

#### **B. The relevance of the educational values in Lontara Latoa with the profile of Pancasila students in the formation of student character at Madrasah Aliyah Negeri Bontang**

Based on the results of the data search process carried out by the researcher, it was found that the educational values in Lontara Latoa were relevant to the profile of Pancasila students in forming the character of students at Madrasah Aliyah Negeri Bontang, including:

1. Value of Honesty

The value of honesty that the author finds in Lontara Latoa is in the form of the message or *paseng Arungmpone Kajao Laliddo*, namely, honesty in all actions carried out. One of them was Arumpone's message to Kajao Laliddo that don't take things that don't belong to him. And a call to carry out actions that do not take away other people's rights and do not forget an agreement. And say everything correctly.

The relevance of the values of honesty expressed in Arungmpone's message to Kajao Laliddo, which have been implemented at the Bontang State Madrasah Aliyah, is related to the activities carried out at school to form independent, honest and responsible individuals. Habits that are applied in students' daily lives and are developed for each individual student through habituation, namely:

- a. Speak honestly both to your own friends and to teachers, staff and the entire school community.
- b. Be honest in carrying out the tasks given and honest in admitting all actions that have been carried out even though the action was a mistake.
- c. There is an honesty canteen to get students used to carrying out their own buying and selling transactions without anyone supervising them.
- d. Students take exams by getting used to not cheating and doing questions well.

This character cultivation is also relevant to current education, namely in the implementation of the Merdeka curriculum in the formation of students' character, namely in the dimensions of faith, devotion to God Almighty, and noble character, namely elements of personal morals which state that noble morals are manifested in actions that are good. Good and honest. And creates a feeling of affection and attention in students towards themselves and others. He realizes that honesty will bring goodness to himself and others, especially in maintaining relationships with others and in maintaining togetherness in the environment around him.

2. Religious Values

Religious values lead to a person's devotion and compliance in believing and implementing the commands of religious teachings in accordance with the religion that has been adopted. The religious value that the author finds in Lontara Latoa is in the form of Arungmpone's dialogue *with Kajao Laliddo*, namely if Arung Mangkau (the king)' behaves honestly, and if all orders (from Allah) are obeyed by Arung Mangkau' (the King) and his spokesperson or trusted person, and always unite the people of the country, then the country will be victorious. So, the application of religion to human life is through the implementation of worship as a form of obedience of a servant and a way for humans to communicate with God as the creator.

3. Intellectual Value

Forming an intelligent character, students must be able to utilize the surrounding environment to objectively process information both qualitative and quantitative, build relationships between various information, analyze information, evaluate and conclude. Apart from that, students must also be creative and reason critically and be able to regulate their thoughts, feelings and behavior to achieve learning goals and self-development in both academic and non-academic fields.

The value of intelligence that the author finds in Lontara Latoa is in the form of Arumpone's message to Kajao Laliddo that all actions and words are considered good and bad or analyzed first and then done, and a great leader must be good at language and explain everything clearly.

Then, according to Kajao Laliddo, someone is considered intelligent if they have the ability to think about all things or problems, both before and after they occur. And always weigh the pros and cons of a situation by reflecting on the times or circumstances that have passed or have occurred to come to a conclusion or decision. Apart from that, people who are

considered smart are people who have the mind to do something that is useful for other people, and can find solutions to every problem they encounter.

4. Values of firmness and responsibility

Determination and responsibility can be a driving force for motivation, so that you don't easily give up when facing challenges in this life. A person who has a firm character always takes responsibility for all his actions.

The author found the value of steadfastness in Lontara Latoa in Arumpone's dialogue with Kajao Laliddo, one of which was when Arumpone asked Kajao Laliddo that which one is called someone who does not forget a true saying. And according to Kajao Laliddo, someone does not forget the words they have spoken. Arumpone's dialogue with Kajao Laliddo contains the value of steadfastness and having an attitude of responsibility towards every action taken or discussion that has been agreed upon.

5. Value of National Spirit

The spirit of nationalism and love of the country must be instilled from an early age in children or students. Kajao Laliddo's message or *pappseng* to Arumpone was related to the value of the national spirit, that a leader, in order for his country to remain strong and prosperous, must be supported by enforcing existing norms or rules, as a reflection in behaving and regulating all actions of both the leader and the person being led.

6. Social Care Values

Caring refers to relationships between one person and another, between community groups, and individuals and community groups. Social care. These social values can also be established through kinship relationships or *assiajingeng* in Bugis language, which is a kinship node that must be maintained and cared for in community traditions, as depicted in Lontara Latoa. This kinship node is one of the goals in this life that must be maintained.

7. Value of Love for the Motherland

The feeling of love for the country found in Lontara Latoa which is related to the dimensions of the Pancasila student profile is found in the dialogue between Arumpone and Kajao Laliddo who says that is there anything that is strongest in life, Kajao? Then according to Kajao Laliddo, weapons are not the strongest thing, but what is most powerful according to Kajao Laliddo is *asseddingeng* or unity.

The educational values identified in Lontara Latoa are pertinent to literature instruction in the 2013 curriculum at Bontang State Madrasah Aliyah, specifically in class XII during the odd semester. This aligns with Core Competency 3, focusing on understanding, applying, analyzing, and evaluating knowledge related to science, technology, arts, culture, and humanities. The educational values also connect to Basic Competency 3.3, involving the identification of information in historical stories, and Basic Competency 3.4, analyzing the language of historical stories. These values are applicable to Key Competency 1 (KI 1), emphasizing honesty and religious values, and Key Competency 2 (KI 2), highlighting social values like care, responsibility, and cooperation in interactions with others.

Learning Indonesian language and literature that is relevant for the formation of students' character, especially Bontang State Madrasah Aliyah students, is learning that allows students to grow in awareness of reading historical stories so that ultimately they can increase their understanding and knowledge about relationships with fellow human beings, as well as the Creator and getting to know educational values, and can obtain new ideas, as well as increase socio-cultural knowledge, also develop feelings and thoughts, and shape the character and personality of students. In this way, character formation will grow within students which will be developed in their lives.

## CONCLUSION

The conclusion from the results of the research and discussion regarding the interpretation of educational values in Lontara Latoa and their relevance to the Pancasila Student Profile in the formation of student character at Madrasah Aliyah Negeri Bontang is that Lontara Latoa contains important values such as honesty, intelligence, religiousness, steadfastness, responsibility, national spirit, social care, and love of the country. The moral messages contained

in the dialogue between Kajao Laliddo and Arumpone are moral teachings that should be followed by the current generation.

Apart from that, the educational values in Lontara Latoa are relevant to the Pancasila student profile, especially in the dimensions of faith, devotion to God Almighty, noble character, working together, global diversity, critical reasoning and creativity. In an independent curriculum, these dimensions need to be viewed as one unit so that students can become students who are innovative, have character, are competent, and are in accordance with the values of Pancasila.

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