

THE MEANING OF SINGGI PASSIKOLA IN THE KADA TOMINAA DISCOURSE FOR TORAJA COMMUNITIES

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Abstract: Singgi' passikola in Kada Tomina's discourse as one of the cultural assets contains messages that are meaningful to the Toraja people. This study used a qualitative approach to analyze the meaning of singgi' passikola utterances for the Toraja people. The research data was speech units in passikola singgi' obtained through interviews and speech recordings from Tomina. The research findings showed that the utterances of singgi passikola in the Kada Tomina discourse contain message meanings that have character values for Toraja people struggling to seek knowledge and who have completed their education. The message's meaning included enthusiasm in studying and working, being wise, adhering to God's teachings, having social concern, being humble, and having a stance. Therefore, singgi' passikola, as a part of cultural property, was also a vehicle for conveying educational messages to the Toraja people. The results of this study have significance for the preservation of the local culture of the Toraja people. In addition, the findings of this study can be a reference in developing the theory and discussion for further research. In the education context, these findings can be used as material for consideration in compiling a local content curriculum by utilizing local wisdom as a learning resource.

Keywords: message meaning, singgi' passikola, kada tomina discourse, Toraja people

Every community has a local culture that functions as a vehicle for building togetherness and fulfilling their needs in society. In addition, local culture functions as a vehicle to reveal the behavior and habits of a group of people. Culture contains a value system that guides the life of every member of society who supports that culture. As a frame of reference in acting and behaving every society member, culture tends to become a tradition (Syamaun, 2019). By understanding the local culture, we can recognize the habits and behavior of the local people.

Each region has its own culture that lives and develops in society. Culture is a pattern of community life passed down from generation to generation. In general, culture is human creativity results, taste, and initiative in fulfilling their complex life needs, including knowledge, beliefs, art, laws, and customs in that society. Cultural knowledge forms a system consisting of different units at different levels functionally supporting each other (Esposito, 1999). Therefore, culture has a very close relationship with life in society itself.

The cultural elements that are maintained and developed in society are traditional ceremonies. This traditional ceremony is a form of local cultural identity that manifests the traditions of the community concerned (Humaeni, 2016). They preserve and carry out the ritual seriously in everyday life. Koentjaraningrat (2005) explained that traditional ceremonies are a series of activities conducted jointly by people in a community as a form of awakening within the community. The ritual ceremonies are community activities related to local community beliefs. Traditional ritual ceremonies are an integral part of the community culture, and their survival depends on their function for community life (Setyaningrum, 2018).

One of the people in Indonesia who has a strong ritual tradition is the Toraja tribe. The Toraja tribe is an ethnic group that lives in the mountains of the northern part of South Sulawesi, Indonesia (Bigalke, 2021). The population is around 1 million, and about 500,000 still live in Tana Toraja Regency, North Toraja Regency, and Mamasa Regency. Most Torajans embrace Christianity, while others embrace Islam and Animist beliefs known as Aluk To Dolo (Adams, 2006).

The Toraja people are under the prevailing customary system and maintain the sustainability of traditional ceremonies. They frequently perform the traditional's ceremony: 'Rambu Solo ceremony' is an event related to death, and the 'Rambu Tuka ceremony' is a ceremony related to thanksgiving and joy. In this traditional ceremony, one of the stages of the traditional procession is the expression of the Tominaa language, Toraja literature, through the disclosure of a very beautifully arranged series of words which the Toraja people often call "Kada-kada Tominaa" (Rumengan, 2003).

Kada - kada Tominaa is a series of Toraja literary languages conveyed by Tominaa in traditional ceremonies, both the Rambu Tuka traditional ceremony and the Rambu Solo traditional ceremony (Baan, 2015). Tominaa is the Toraja figure who functions as a prayer and leader for giving offerings. As a series of languages used in contexts and situations of ritual communication, kada tomina is a cultural discourse that contains cultural messages from the Toraja people. The speech delivered by Tomina is known as *singgi'*.

Singgi' is a legacy of traditions and customs from the ancestors of the Toraja people passed down from generation to generation. In Toraja culture, there are many symbolic meanings spoken in *Singgi'*. The younger generation of Toraja does not necessarily know and understand the contents of the message conveyed in *Singgi'*. They also do not necessarily understand the purpose of the ritual ceremonies (Rampa, 2020).

The medium of speech in *Singgi'* is the Toraja language. Toraja language consists of two types that include ordinary Toraja language and high-level Toraja language (Kada-kada Tominaa) (Sari, 2017). The first type of Toraja language is a speech used by the Torajan in their daily environment. The high-level Toraja language (Kada-kada Tominaa) is the original Toraja language used by distinguished communities. High-level Toraja language has a deep meaning that is difficult to understand the meaning.

For Toraja people, *Singgi'*'s utterances are sacred, containing advice and having specific aims and objectives. *Singgi'* is one of the local wisdom in Toraja. It conveys a lot of worship or flattery to humans under one's position or social status. *Singgi'*'s speech tells the origin of things and humans, among the courage and heroism of a person. This *singgi'* is sung only by regional poets called *tominaa* in certain circumstances at traditional ceremonies (Kanan, 2011).

One type of the *singgi'* is *singgi'* Passikola. *Singgi'* Passikola is an oral literature that contains poetry about respect, appreciation, praise, or flattery for *passikola* (school children). In *Singgi'*, there are moral messages, prayers, and hopes for students. The various contents of messages or advice in *Singgi'* depend on the variety of rituals performed by the Toraja tribe. Tomina performs *Singgi'* Passikola in the ritual ceremony (Kanan, 2011).

Based on the description above, this study analyzes the utterances of *singgi'* *passikola* in the *kada tomina* discourse to describe the message meaning for the Toraja people. The results of this study have significance for the preservation of the local culture of the Toraja people. In addition, the findings of this study can be a reference for further research in developing the theory of the study. These findings can be a basis for consideration in compiling a local content curriculum by utilizing local wisdom as a learning resource.

METHOD

This study uses a qualitative approach to describe the message meaning in the utterances of *singgi'* *passikola* in Kada Tomina for the Toraja people. The research data is in the form of words which are the utterance units of the *passikola* *singgi'* originating from Tomina as the narrator and traditional stakeholders as the resource person.

Data collection was carried out through interviews with Tomina to obtain data about *singgi'* and record the utterances of *singgi'* *passikola*. Researchers conduct conversations or interviews by visiting informants in Sangalla. The study analyzed data qualitatively with the steps of (1) selecting and reducing the utterances of *Singgi'* *Passikola*, (2) classifying and categorizing the utterances of *Singgi'* *Passikola* based on the meaning of the message, (3) conducting an explanation and interpretation of the utterances of *Singgi'* from an emic point of view and discusses it based on the theory used, and (4) concluding research findings about the meaning of the *passikola* *singgi'* message for the Toraja people.

RESULTS AND DISCUSSION

Results

Based on the results of data analysis, the study found several messages of *Singgi'* *Passikola* in Kada Tomina's utterances. The speech that reflects *Singgi'* *Passikola* is as follows.

Quote 1:

To ullando lalanni panoto ba'tang, to ullangka pa'taunanni papatu inaa. (People are walking far in search of goodness, going for years seeking truth, seeking knowledge)

In this quote, there is a speech *ullando lalanni* which means to walk far, and *ullangka pa'taunanni* means to go many years. This utterance means that for knowledge, Toraja people must leave their hometown for a long time. The story advises the Toraja people never to give up in facing the challenges of space and time. They must be tenacious and tireless to seek knowledge for their provision in life.

Quote 2:

Mana' matontongan tu tang nakande ta'ga', tang tileluk tu inanna, kamanarangan pa'gantiananna (Eternal treasures do not rust, do not fade, do not change color, do not move

and do not change places, and do not turn to others)

Quote 2 suggests that knowledge is an eternal treasure that will never run out and will not be lost. Knowledge is the most valuable wealth that will always benefit those who seek it. For the Toraja people, the speech *mana* means property or wealth that cannot be lost or taken by others. Therefore, these speeches suggest that someone should try hard to acquire knowledge and intelligence.

Quote 3:

To manarang umpoya kumman, to pande ussangkala kutu manuk

(Smart fishing for germs, smart catching chicken fleas)

As an advice, the utterance shows a person's ability to do various ways to get something he wants. For the Toraja people, *umpoya* (fishing) means an attempt to get or obtain something by trapping or luring, and the utterance of *ussangkala* (fishing) is an attempt to catch or get something using a net. The message in the speech advises that in learning, one can solve problems as carefully as possible and develop various creative and correct ways to achieve the expected goals.

Quote 4:

To manarang untandai simpona manuk, to pande umbille ubanna kayu bulan sia tang ke isinna burinti. (Smart people know the damage to the teeth of chickens, people who are good at finding the gray hairs of moon wood and quails that have no teeth)

The advice conveyed in the quote uses paradoxical utterances. They should know the damage to chickens' teeth, even though chickens don't have teeth. They search to find gray hair, even though moon wood doesn't have it. This story advises the Toraja people that in search of knowledge, one must try to find the possibility of something impossible. Or in other words, knowledgeable people know what they don't know and always try to find out what they don't know. For the Toraja people, *to manarang* and *to pande* mean that a knowledgeable person is always trying to find out something they don't know yet and can distinguish the wrong and right things.

Quote 5:

To manarang umpeninnik tengkana bulan dao ba'tangna langi', to pande umpemasangla' lingkana sulo bongi lan masuanggana To Palullungan. (People who are able to see the

steps of the moon, the steps of the night torch in the greatness of God)

The speech in quote 5 shows that people who obey God's teachings and make God's teachings a guide in their daily lives can stay away from God's prohibitions to avoid falling into sin or darkness. For the Toraja people, the *sulo* 'torch' is a tool used to give light in the dark, while *masuanggana to palullungan* 'the greatness of God' expresses the majesty, power, greatness of God, adored, and worshipped. The speech advises that in seeking knowledge, one must try to uncover the secrets of nature as God's creation to discover the majesty of God's power.

Quote 6:

Ia mo to digente' to manarang umbita' – bitaranni bintoen tasak, to pande umpennik asi-asi malillin, to manarang pa'gantiananna (One who can count the stars knows about darkness)

The speech in quote 6 shows that people who follow God's instructions and teachings will know goodness and truth in everyday life. The story of umpennik asi-asi malillin 'counting the stars' and bintoen 'a star' is a celestial body that can emit light at night and the ins and outs of darkness. For Toraja people, strong faith can follow God's teachings and not easily fall into sin.

Quote 7:

To urrundunan kamanarangan, to ullingkanan kapaissanan. (who want to be knowledgeable person walk to seek knowledge).

Singgi' passikola, in quote 7, shows people trying to find knowledge to build themselves better. The speech of urrundunan kamanarangan means looking for intelligence, namely the effort made to acquire knowledge, and the utterance of ullingkanan kapaissanan means walking forward to seek knowledge). For Toraja people, to make life develop, they have to work hard to find the knowledge that can support a better life in the future.

Quote 8:

Manarang sipa'kada passura'na, pande sipa'kada pangroto'na. (Smart to speak with his writing and a pen)

The speech in quote 8 shows people who are good at speaking and writing. People who are good at reading and writing can convey their knowledge to others in written form. For the Toraja people, sipa'kada (speaking), which means communicating information or opinions orally or

in writing, is usually conducted by a community leader.

Quote 9:

Kedenni pande na rangngi manda' natanan talinga, kedenni manarang onnoni bintin na tanding suling bulaanna

(Smart people listen well and carefully).

Singgi' Passikola's utterance in quote 9 shows people can hear and understand the information well and can be profitable to oneself and community groups. The indication of this message appears in the speeches of 'narangngi manda' (heard loudly) and 'natanan talinga' (planted in the ear). For the Toraja people, if someone is willing to listen carefully to what people say, they will benefit themselves.

Quote 10:

To pande untimba kakinaan, to pande ussio' kapaissanan. (People who diligently gain knowledge)

Singgi' Passikola's utterance in quote 10 shows a person's attitude in gaining knowledge to support a better future life. It appears in the speeches of untimba kakinaan (drawing crafts), ussio' kapaissanan (taking knowledge), and ussio' (taking) the efforts made to obtain something. In Toraja culture, smart's people are usually diligent and polite.

Quote 11:

Tontong na pa'ponnoi sepu' ra'dan na palempan ri kaliling, tontong na pokinalloi lalan ra'dan na pobokongi lambanan, rekke ulunna salu kalua', sau' paritikna minanga lambe', tama kakendekanna kulla', rokko kalambunan allo, i laan lepongan tondok, sola pa'buntu batuan. (People who are passionate about sharing their knowledge with all people on earth and become role models for everyone)

In the utterance in quote 11, there are utterances of pa'ponnoi sepu' (full sepu'). Sepu' is one of the handicrafts from the Toraja area functioning as a place to put or store something. Pa'ponnoi (filled) means the container is full, kaliling (basket) is a handicraft made of bamboo or rattan, pokinalloi's lalan (provisions for the road), pobokong ri is slow (brings it back) distributes it to people requiring. For the Toraja people, a knowledgeable person is sure to be successful. If we have been successful, we should return to our hometown to share knowledge that can be useful and become an example for everyone.

Quote 12:

Kurre sumanga'na langngan Puang Matua dao ba'tangna langi' kalua', sampa'

parayanna langngan masuanggana To Palullungan. (Gratitude and thanks profusely to God Almighty for the greatness of God).

The utterance of *singgi'* *passikola*, in quote 12, shows a gratitude expression and thanks to God Almighty for his kindness and power over his creatures. For the Toraja people, the speech *kurre* (thank you) is a form of human gratitude to God for the kindness he accepted.

Quote 13:

Belanna lindomo inde angganna tobu'tu lan mai tondok lepongan bulan, tasikmo batu rupanna inde to tumba' lan mai Tana Matarik Allo. (Respect that arises from within for the presence of other people in the activities carried out)

In quote 13, respect for others can be seen in the utterances *belanna lindomo* (because you were present) and *to tumba'* (the person who came). In Toraja culture, people must maintain good relations and tie kinship ties. Toraja people should participate when there are activities in their village.

Quote 14:

Lako anggenna to nataranak kombongan kalua'na sang Torayan, la nakua mo randan di pudukku to kumua : Lando lalanni ko panoto ba'tang tu tang nakande ta'ga'. (Appeal to everyone to keep learning because the learning outcomes will not fade and will not be lost)

The *Singgi'* *Passikola* utterance above tells about a friendly/communicative value for the Toraja people. Every person must call on others to continue striving for knowledge for a better future. The message appears in the words *lando lallanniko panoto ba'tang tu tang na kande ta'ga'* (keep going, keep going seek knowledge that is not eaten away by the rust), *tang nakande ta'ga'* (not eaten by rust, does not change color and does not fade). In the Toraja culture, people who are developing themselves through education are expected to get good results and can benefit themselves and others.

Quote 15:

Langka pa'taunanni ko papatu inaa tang tileluk inanna, tang tibendon batu ba'tengna. (Struggling for years to seek knowledge for a better future life)

The *singgi'* utterance in quote 15 shows a sense of national spirit, enthusiasm, and perseverance that grows within a person struggling to seek knowledge to make life better. This message appears in the speech *pa'taunanni*

ko papatu inaa tang tileluk inanna (stepping for years looking for the goodness that will be permanent). For the Toraja people, *tang tileluk inanna* (not moving) people who have succeeded in achieving their goals are achievements that they have and cannot move or turn to other people.

Quote 16:

Denna sia upa' ammu manarang umpoya kumman, ammu pande ussangkala kutu manuk, ammu manarang untandai simpona manuk. (A phrase that has hope for someone to know about good and right actions)

The *singgi'* utterance in quote 16 shows hope, namely an effort made to find out the good and right traits and actions that can be beneficial for survival. The message appears in the speech *ammu manarang umpoya* (so that you are good at fishing), *ussangkala manuk* (catching chicken fleas). The utterance *ussangkala* means trawling is an attempt made with trapping and catching, while *simpona manuk* means knowing the damage. For the Toraja people, the terms *kumman* (germ) and *manuk* (chicken) are two terms that are very small in shape and size. Toraja people use these terms to see and measure a person's abilities and intelligence.

Quote 17:

Ammu pande umbille ubanna kayu bulan sia tang keisinna burinti. (Support to someone who is struggling)

The *singgi'* in quote 17 shows a sense of friendship that always gives advice and supports people struggling to study. This message appears in the story *ammu pande* (so you are knowledgeable), the *kayu bulan ubanna ubanna* (looking for the gray hair of the moon wood), and *umbille* (looking for). For finding something you want, moon wood can emit light and give light to the darkness. For the Toraja people, the nature and behavior of supporting someone so that they are motivated and have a fighting spirit in achieving the desired achievement are the characteristics of a true friend.

Quote 18:

Ammu manarang umpenninnik tengkana bulan dao ba'tangna langi'. (You are good at seeing and looking for goodness)

Singgi''s speech in quote 18 shows someone who can see and seek knowledge

about goodness. The message appears in the words of *ammu manarang umpeninnik* (so that you are good at seeing) and *tengkana bulan* (the steps of the moon). For the Toraja people, a moon is an object in the sky that can emit light, and the *langi'* (sky) is a high and wide place so that if the moonlight emits light from the sky, then it is a sign that it is a good day.

Quote 19:

Ammu pande umpemasangla' lingkana sulo bongi lan masuanggana To Palullungan. (You can smartly see the steps of the night torch on the power of God)

The *singgi'* utterance in quote 19 shows someone who can see the power and greatness of God. The message appears in the story *ammu pande umpemasangla' lingkana sulo bongi* (so that you are knowledgeable to see the steps of the night torch), *sulo bongi* (night torch), and *masuanggana to palullungan* (God's power). For the Toraja people, someone who has the hope that someone is knowledgeable can know and do God's instructions.

Quote 20:

Ammu manarang umbita'-bitaranni bintoen tasak, ammu pande umpeninnik asi-asi malillin, to manarang pa'gantiannanna. (The ability of a person to find a way out to goodness)

The speech in quote 20 shows that knowledgeable people must have the ability to find solutions by doing all kinds of good ways to the problems they are experiencing. The words showing the message are '*ammu manarang umta'-bitaranni*' means a person who is good at doing calculations, and the speech '*ammu pande umpeninnik asi-asi malillin*' is a person who is good at finding a way out of the depths of darkness. For the Toraja people, in finding a solution to a problem, one must first know the root of the problem before developing a solution to find the answer to the problem.

Quote 21:

Denna upa' na poupa', paraya na poparaya, anna langgan membua rara' kapaissanan. Anna kendek menta'bi bulaan kakinaan dio tondon to batangna. (People who are higher and higher can bear knowledge, higher up can have golden shoots)

Singgi' Passikola's utterance in quote 21 shows the hope that knowledgeable people can share their knowledge with younger

generations so that they can create and accomplish human beings for a better future.

Quote 22:

Anna lobo' na kasalle, anna manarang na kinaa, anna bida na paissan, anna langgan dikutanai, anna kendek di pa'paelei. (A knowledgeable person can create a beneficial atmosphere and is not afraid to face difficulties)

The *singgi'* utterance describes persistence in people seeking knowledge, creating a joy sense, and establishing good relationships with others. The story of the message appears in the speech *lobo' na kasalle* (growing and getting bigger), *manarang na kinaa* (diligent in doing something), *bida na paissan* (not afraid to face danger or difficulties because of the knowledge possessed), *dikutanai* (giving the correct advice and directions), and *kendek di pa'paelei* (goes up and can be seen by many people). For the Toraja people, people who are diligent and active in seeking knowledge and courageous in making decisions will be honored and proud and become role models for many people.

Quote 23:

La tontong la ma' tukku pare, lara'dan la ma' sumomba tento longa, la tontong umpekadiongan batang dikalena (People who have a good attitude and are not arrogant always bow like rice)

The *singgi'* utterance in the quotation above describes the attitude of a person who is obedient, not arrogant, and still humbles himself. The speech in the message is *ma'tukku pare* (bow-like rice), which is fuller and more bowed. The utterance of *umpekadiongan batang kalena* (humility) is not arrogant, not arrogant, but still shows a humble attitude. For Toraja people, people who are kind and not arrogant can be role models in everyday life.

Quote 24:

La manda' umperrammean tondon to batangna, la sumillan diong papan bura-bura lamarokkoan anna pisik, madiong anna panggaga, anna pamenta merroro, tang tarangga tang la sikki'. (People will be strong, not easily shaken because they are not selfish and not stingy)

The utterance of *singgi'* passikola in quote 24 shows the hope to continue to love each other by showing humility, not being arrogant, and not only selfish but being able to

create an atmosphere that can make other people happy. For the Toraja people, the knowledge we have will never diminish us. People who like to share knowledge will make others love them.

Quote 25:

Apa la sokko, apa la pampang, apa la ma'tanduk ra'pe. Tang la bendan pa'kalandoan, tang la unno'ko' mengkadiongan, tontong marante ara'na, sali papan batu ba'tengna (People who do not stand on high, sit on low, flat hearted)

The speech illustrates the value of being peace-loving that showing humility, patience, and not being arrogant to make others happy. The utterance of the message is *la sokko* (obedient). For the Toraja people, even though knowledgeable, they are admired and can be role models for everyone but still have a humble and not arrogant attitude.

Quote 26:

Ia lollong, ia lambu', ia pi tang kelok-kelok to siria kasa'barasan, to sisaladan kamadiongan ba'teng. (Have a good attitude, be patient, not arrogant, and humble)

The utterance of *singgi' passikola* in quote 26 shows love for peace, namely having a good attitude, patience, and not arrogance, which can create a safe atmosphere. This message appears in the word *lollong* (gentle, not loud, and not harsh) and *lambu'* (good, beautiful, and sincere). The speech of *Kasa'barasan* (patience) is steadfast in the face of trials, not easily discouraged, not easily angry, and not broken-hearted. For Toraja people, a good attitude is patience and are not arrogant towards what they can create an atmosphere of living in harmony and peace.

Discussion

Based on the presentation of the results of data analysis as quoted above, the meaning of *Singgi' Passikola's* message in *Kada Tomina's* discourse can be grouped into five categories, namely (1) enthusiasm for studying and working, including quotations 1, 2, 4, 7, 10, 15, and 20; (2) be wise and prudent, which includes quotes 2, 8, 14, 16, and 18; (3) holding fast to God's teachings, including quotes 5, 6, 12, and 19; (4) have a social concern, which includes quotes 9, 11, 13, 17, and

21; and (5) humble and strong-minded, which includes quotes 23, 24, 25, and 26.

The Spirit of Learning and Working

The messages conveyed by *Singgi' Passikola* have the meaning of advice for the Toraja people, especially advice to strive and work hard in seeking knowledge and experience that is beneficial to them. This advice builds a life attitude for the Toraja people to never give up in facing the challenges of space and time. They must be tenacious and tireless to seek knowledge in their life. Persistence and an unyielding personality is the key to success in studying (Tumanggor, 2019). Knowledgeable people know what they don't know and always try to find out what they don't know. People who have high knowledge can distinguish between right and wrong.

These findings show that the Toraja people have thought very carefully through their life experiences so that the cultural heritage preserved to this day contains a wealth of high educational values. These include character values, motivating the descendants of the Toraja people to fight and be persistent in education to become successful people. They then work and have a steady income for the next life. The value of character education in this section is persistence or never giving up (Serdianus, 2022).

The findings of this study indicate that the utterances of *singgi' passikola* in *kada tominaa* are a reflection of culture as well as a cultural vehicle for the people of the Tana Toraja area in their daily lives. Suyitno (2015) said that people's speech expresses speakers' habits and behavior. The utterances of *singgi' passikola* in *kada tominaa* are a unique speech form to the ecology and culture of the people of the Tana Toraja area. Therefore, the speech contains a cultural message about advice for the Toraja people.

Be Wise

The story of the *singgi' passikola* conveys a message to the Toraja people that knowledge is a wealth that will never run out. People with good oral and written language skills will easily acquire knowledge that will always benefit them. They are encouraged to remind each other to acquire knowledge. Therefore, this speech suggests that a

person should always strive to gain knowledge and intelligence that will be useful for his future.

The message conveyed in the findings above is character education. Character education for Toraja children grows from an early age through bedtime stories. The repeated actions become experiences and form personal habits in community culture (Sanderan, 2020). The learning process through the inheritance of character and moral values can be planted and nurtured in the traditions and dynamics of Toraja culture. Such teaching continues to incubate a form of self-identity that begins to form, then the ideology of Toraja culture is firmly entrenched and continues to grow and bear fruit. Thus, the traditional parenting style for Toraja children can produce cultural skills and individual character.

The educational process of the Toraja people gives priority to children getting to know the foundations of ethics, morals, and spiritual life in their traditional community. The psychocultural forms of traditional Toraja society directly connect to life models and influence the process of educating children (pedagogy). The main emphasis in education development traditionally departs from the noble values of the local cultural context. These noble direct the intrinsic (intangible) values regarding moral norms and laws within the child himself (conscience) as well as for the base community in which he grows up. Often direct experience attracts children's attention, especially when they face good or bad choices, then they will be influenced by the values instilled in each of their activities (as described above). In other words, education can drive dynamically by developing, strengthening, and clarifying the attitude one adheres to (Dwi Risyanto, 2015).

Hold Fast to God's Teachings

The findings of this study indicate that *singgi' passikola* tells a person to always be grateful and grateful to God Almighty for his kindness and power over his creatures. The speech advises that in looking for knowledge, one must try to uncover the secrets of nature as God's creation to discover the majesty of God's power. People who follow God's instructions and teachings will know goodness and truth in everyday life. A person who studies and acquires proper knowledge can understand and practice God's teachings.

Advice on divinity, the Toraja people adhere to the Aluk Tadolo belief system. The Toraja people believe in the creator called Puang Matua. In the Toraja myth, the ancestors of the Toraja people came from heaven using a ladder used by the Torajans to communicate with Puang Matua, the creator. In carrying out the ritual, Aluk Todolo has two kinds of ceremonies, including a mourning ceremony called *Rambu Solo'* and *Rambu Tuka* as a ceremony of joy (Sesa, 2022). Aluk Todolo is a strong rope that binds the Toraja people and even becomes the foundation of the unity of the Torajan. Wherever Torajans go, they always remember their hometown and long to return there (Dewi, 2014). Such an inner bond is the result of Aluk Todolo's forging.

In carrying out the belief system, the Toraja people have rules for expressing gratitude and acknowledgment of God Almighty. They have life rules related to ethics and etiquette in their social life. Recognition of God's majesty appears in the worship of Puang Matua, namely worship of the power of God Almighty. The Toraja people have a close relationship with nature to maintain harmony. Preserving nature is a form of gratitude for God's grace in their lives (Umar, 2006).

Have Social Concern

The research findings revealed *Singgi's* utterances which explained that knowledgeable people are always willing to listen carefully to the speech of others. In another section, the *singgi'* said that a person must be passionate about sharing his knowledge with all people and being an example for everyone. They must respect and value each other and support each other for good. A knowledgeable person will care more and provide more benefits to others.

These findings illustrate that the Toraja people have high social solidarity. Social solidarity is a condition that refers to the relationship between individuals and individuals, individuals and groups, or groups and groups in society based on strong bonds of feelings and beliefs held together and strengthened by shared emotional experiences. Solidarity refers to the cohesiveness of sharing and relieving each other's workload (Afra et al., 2022). The concern for the Toraja people arises due to a sense of togetherness based on their belief system. Trianto (2016) explained that social solidarity grows from the existence of similar interests in groups,

including similarities in beliefs and religion, rules of conduct and language, life patterns, experiences, and the same behavior.

The social concern of the Toraja people comes from collective awareness of the Toraja people. Durkheim (in Mauliansyah, 2016) explained that collective consciousness is all the shared beliefs and feelings of most people in a society that will form a permanent system. Collective awareness in traditional communities allows the formation of a moral community based on moral consensus for social cohesion. This collective awareness encourages Toraja people to maintain values in Toraja customs and culture, eventually growing the social solidarity of the Toraja people.

CONCLUSION

This section conveys the conclusion that the speech of Singgi Passikola in Kada Tomina is

a cultural discourse of the Toraja people containing advice, hopes, and appeals. In this speech, the character value is for Toraja people seeking knowledge and who have succeeded in completing their education. The character values advised in Singgi's utterances are enthusiasm for learning and working, being wise and prudent, adhering to God's teachings, having social concern, and being humble and strong-minded. Therefore, singgi' passikola, apart from being a cultural property, is also a vehicle for conveying the message of character education to the Toraja people. The findings of this study have benefits for the Toraja people as documents in preserving the culture of the Toraja people. For cultural researchers, these findings can be a reference in developing theories and discussing the results of their studies. In addition, these findings can be used as material for consideration in compiling local content curricula by utilizing local wisdom as a source of education.

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