

PAPER NAME

Religious Value of Oral Literature "Pol
o Padang":Hermeneutic Theory Approac
h

AUTHOR

Dina Gasong

WORD COUNT

13245 Words

CHARACTER COUNT

71171 Characters

PAGE COUNT

23 Pages

FILE SIZE

352.4KB

SUBMISSION DATE

Dec 31, 2023 11:05 AM GMT+8

REPORT DATE

Dec 31, 2023 11:06 AM GMT+8

● 15% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

- 15% Internet database
- 12% Publications database
- Crossref database
- Crossref Posted Content database

● Excluded from Similarity Report

- Manually excluded sources
- Manually excluded text blocks

Received: February 2024 Accepted: March 2024
DOI: <https://doi.org/10.58262/ks.v12i1.046>

Religious Value of Oral Literature "Polo Padang": Hermeneutic Theory Approach

Dina Gasong¹, Eliza Meiyani², Berthin Simega³

Abstract

The purpose of this study is to describe the sociological, literary, and religious values contained in the folktale "Polo Padang" with a hermeneutic theory approach. The research method used in this study is qualitative approach with content analysis by making the folktale "Polo Padang" as the locus and content data in this study which is then interpreted with a Hermeneutic approach. The results of our study show the conclusion that the folklore of "Polo Padang" contains meanings including obedience in worship / religion, exemplary, justice, truth, and love. The story of Polo Padang, with all its implications, unites readers in a reflection on the religious and moral values that define the meaning of human life. The implications are not just limited to a particular cultural or religious background but embrace readers from different corners of the world in a journey towards a deeper understanding of life and the meaning therein.

Keywords: Hermeneutic Approach; Religious Value; Oral Literature.

Introduction

In life's journey, humans are consistently confronted by a myriad of challenges and dilemmas that test their resilience and capabilities. These challenges could involve human interactions, conflicts between various communities, and even matters pertaining to the spiritual dimension and belief in a higher power (C. Smith, 2003). These intricate dynamic shapes the ebbs and flows of human experiences, often finding reflection in literary works that offer diverse insights and inspiration to readers (Vallacher & Nowak, 2007). Literature, as a creative expression of human culture, does not spring forth from void (Niu & Sternberg, 2006). It emerges as a tangible outcome of human interactions within a society rich in traditions, customs, beliefs, worldviews, and thought patterns (Jenkins, 2002). Through written or oral forms, literature presents the intricacies of life, laid bare in the layers of human experience (Moezzi et al., 2017). Ethical debates, societal struggles, and existential crises faced by humans become the underlying thread that weaves throughout the fabric of literary narratives (George et al., 2016).

In the realm of literature, human concerns become the fuel for authors' imagination and contemplation (Yusoff & Gabrys, 2011). The challenges of interpersonal conflicts inspire dramatic plots that evoke emotions, while clashes between communities' lead to the

¹ Faculty of Teacher, Department of Pelatihan dan Pendidikan, Universitas Kristen Indonesia Toraja, South Sulawesi, Indonesia.
Email: dinagasong2964@gmail.com*

² Faculty of Social Science, Department of Anthropology, Universitas Muhammadiyah Makassar, South Sulawesi, Indonesia.
Email: elizameiyani19@gmail.com

³ Faculty of Teacher, Department of Pelatihan dan Pendidikan, Universitas Kristen Indonesia Toraja, South Sulawesi, Indonesia.
Email: berthinsimega@ukitoraja.ac.id

communication of profound social messages (Morris & Keltner, 2000). Moreover, the dimension of spirituality and humanity's relationship with faith and a higher power becomes the subject of narratives that encourage readers to contemplate the essence of existence (Dent et al., 2005). As time progresses, literature evolves beyond mere entertainment and transforms into a mirror reflecting the cultural identity and intellectual vitality of an era (Jameson et al., 1993). It records the grievances, aspirations, and reflections of society during a particular period. With a narrative flow that interlaces the facets of life into a coherent story, literature offers not only entertainment but also opportunities for readers to glimpse different perspectives, cultivate empathy for diverse experiences, and perhaps discover solutions or inspiration for the challenges they face (Azzopardi, 2005). Ultimately, literature enriches humanity's understanding of itself, society, and its relationship with the transcendent (Chen, 2002). Through the stories it presents, literature takes us on a journey around various life issues, inviting us to engage in dialogues with innovative ideas (Lewison et al., 2002), and perhaps, find illuminating insights amidst the complexity of a world that perpetually demands interpretation (Hauser, 1998).

At the core of a literary work lies the essence of values and beauty weaving in harmony. Literature, as a medium, unveils narratives that thread through every phase of an individual's journey (Langley et al., 2013). Within the scope of literary creations, values emerge that intertwine with the dimensions of humanity, interconnect with society, and even touch upon the realm of spirituality (Langley et al., 2013). Through literary works, the exposition of values that adorn human understanding of oneself, societal dynamics, and the relationship with the divine becomes evident (Dutta & Adane, 2014). These values do not just depict norms, customs, and regulations adhered to, but also delve into the exploration of beliefs and convictions that shape the character of a community (Campbell, 2005). Digging deeper, values refer to the collection of beliefs and emotions that form a unique identity within the framework of thought, feelings, affiliations, and actions of an individual (Ting-Toomey, 2005). This range of values encompasses all aspects binding human behavior, whether positive or negative, measured against the foundations of religion, tradition, ethics, morals, and culture that serve as pillars within a community (Schwartz & Huisman, 1995). One prominent element is religious values, which hold a strong influence over an individual's behaviour and practices, both in an individual setting and within a group context (Hill et al., 2000). The presence of religious values in the journey of literary works is crucial, as it forms the basis that encourages benevolence towards fellow humans, while also honouring the Creator (Khan et al., 2010). Within the discourse of literature, religious values shape the foundation of character and serve as a reflection of piety inspired by faith (Hasan, 2009). They weave the core of morality and ethics in daily life, embracing wisdom that transcends temporal realms, and nurturing an understanding of relationships that extend not only to fellow humans but also to entities greater than us (Garrison, 2010).

Seamless weaving of both rhythmic and resonant language, combined with the discernment of underlying values, is what truly embellishes a literary masterpiece (Yoda, 2004). Beyond its linguistic grace, a compelling literary work derives its beauty from the perceptible exploration of embedded values (Grenby, 2014). A truly exceptional piece of literature is one that houses a spectrum of values, each comprehensible and resonant to its avid readership (Walmsley, 2011). Such a work, ideally, should encapsulate an array of values that resonate with the discerning audience while inherently illuminating the underlying tapestry of human existence (Blustein, 2013). Moreover, a distinguished literary creation should not only render values comprehensible to its aficionados, but it should also intricately depict norms, traditions,

regulations, beliefs, and convictions that define a given society's cultural fabric (Sen, 2012). Literature, thus, emerges as a tangible manifestation of human expression, encompassing both the written word and the spoken narrative (J. R. Taylor & Van Every, 1999). This artistic form, adorned with eloquent language, serves as a conduit for probing into the intricate depth of the human experience (Solso, 2003). It not only captures the essence of life's multifaceted facets but also unveils the core values that have been etched into the cultural identity of societies through time (Chow, 2016). Literature stands as a testament to the magnificence of human creativity (Ludwig, 1995), encapsulating not just words, but the very essence of societal beliefs, ethos, and insights, laid out in an exquisite dance of language (Balmer et al., 2006).

Oral literature of Polo Padang emerges as a narrative deeply rooted in Toraja culture, having prominently thrived within the fabric of Torajan society since ancient times (Volkman, 1985). At the heart of the Polo Padang story, we delve into a tale that weaves the life journey of a young man who weds a princess hailing from the heavens, a steppingstone for his progeny (Pisani, 2014). However, within the intricate tapestry of fate, Polo Padang commits an error that results in the return of his wife and children to the heavens (Lanzona & Rettig, 2020). This action sets forth an inevitable journey for Polo Padang, as he strives relentlessly to reunite his family, severed by his mistake (Kaur, 2015). This journey, though fantastical, unravels as a fervent struggle to reclaim familial unity, wrought with love. The tale of Polo Padang, in all its dynamics, transcends mere entertainment, emerging as a mirror of morals and ethics laden with a plethora of life's values, including those of a religious nature.

In this context, religious values assume a pivotal role, bridging the gap between humanity and the Divine through the narrative. The oral literature of Polo Padang adeptly encapsulates these values, forging a connection between individuals and their spiritual convictions, encapsulated within the dynamic trajectory of Polo Padang's journey. This focus enriches the narrative's meaning with a potent spiritual dimension, linking Polo Padang's odyssey with the spiritual struggles often experienced in human lives. Through this study, the fundamental objective is achieved by delving into the religious values that permeate the layers of the oral literature of Polo Padang. This not only enhances a profound understanding of the interplay between individuals and spirituality, but also sheds light on the religious dimensions embedded within folk tales. The scholarly benefits gained from this research encompass a robust comprehension of values that not only impact the narrative, but also resonate with the cultural roots and spirituality deeply embedded within the Torajan community's soul.

Literature Review

Felski, (2015) eloquently points out three intrinsic characteristics of literary works, each unveiling the multifaceted allure of this art form. Firstly, he underscores that a remarkable literary creation invariably kindles a sense of delight within its readership (Singh, 2005). Such a work encapsulates the essence of pleasure, drawing individuals into its narrative realm and allowing them to immerse themselves in its nuances. Secondly, Jinks & Hennessy (2015) eloquently contends that literature is a conduit to unveiling the verities of life. It serves as a vessel to illuminate the profound truths that govern human existence, offering insights into the intricacies of human emotions, relationships, and struggles. Through the lens of literature, these truths are not merely illuminated but resonate with readers as reflections of their own journeys (Anderson, 2004).

Moreover, Jinks & Hennessy (2015) asserts that literature possesses a transcendent nature, soaring beyond the confines of nationality and temporal boundaries. Its essence traverses time

and geography, evoking an enduring connection that traverses generations and cultures. The third dimension accentuates the universal appeal of literature, as it transcends linguistic and cultural divides, anchoring its thematic significance in the shared human experience (Ricoeur, 1981). Furthermore, the crux of Badrun's observation lies in the assertion that the values, concepts, and ideas enshrined within exceptional literary pieces hold a universal quality. These transcendent elements resonate across diverse societies and nations, encapsulating the shared human tapestry. A well-crafted literary work becomes a vehicle for universal understanding, bridging gaps and fostering empathy among disparate cultures (Bland, 2013). In the broader context, literature serves as more than mere entertainment. As Jinks & Hennessy (2015) aptly notes, its purpose transcends mere amusement, extending to providing a holistic portrayal of life as experienced and felt by societies. This attribute positions literature as a profound mirror reflecting the human experience in its entirety, enriching understanding, and fostering a deeper connection among individuals from all levels of society (Immordino-Yang, 2015).

Oral literature encompasses narratives passed down from one generation to the next through spoken expression. This tradition of oral transmission is an effective method for conveying messages, particularly in societies where written language is not customary (J. M. Vansina, 1985). Oral literature constitutes a unique genre of literary works that is inherited through spoken discourse, and it can undergo changes across generations, altering both its grammatical structure and specific plot elements within the stories (J. M. Vansina, 1985). This genre encompasses a wide array of narratives including myths, legends, folktales, historical accounts, customary laws, and at times, elements of healing practices (J. Vansina, 1965).

Crossland-Guo (1996) further expounds on the distinct characteristics of oral literature, elucidating that firstly, these literary works are products of traditional individuals whose thoughts were unadorned and simple, created before society had embraced writing as a means of recording their narratives. Secondly, oral literature captures the essence of cultures, often authored by original and anonymous individuals whose identities have become obscured over time (Carter, 2015). Thirdly, these works frequently traverse the realms of imagination, conjuring vivid landscapes of the mind (J. Taylor, 1994). Lastly, the language employed in these narratives often relies on a tonal and metaphorical usage, contributing to the overall atmospheric impact (Charteris-Black, 2011).

The significance of oral literature transcends mere storytelling; it serves as a testament to cultural heritage, encapsulating the ethos, values, and collective wisdom of societies. It is a living embodiment of the past, allowing the past to resurface in the present through the rhythmic cadence of spoken words (Corwin, 2012). Oral literature, with its dynamic nature and profound connections to cultural identities, stands as a bridge across time, enriching our understanding of history, imagination, and the intricate nuances of human expression (Neale, 2021).

Religious Values

Values hold paramount importance in human life, permeating every action and uttered word. The concept of "value" originates from the Latin word "vale're," denoting utility, capability, desire, empowerment, and applicability. A value is defined as something deemed commendable, beneficial, and inherently correct in accordance with an individual's or a group's beliefs (P. W. Taylor, 2013). Values serve as guiding principles underpinning all human endeavors, anchoring actions, and judgments in a moral and ethical framework. The breadth of values' significance is indisputable, as they intricately shape the tapestry of human

interactions and societal norms. Every step taken and every sentiment shared is inherently tied to the values one holds dear (Arneson, 1999). Values are a fundamental compass, steering individuals through life's labyrinth of choices and decisions, offering a moral compass in a world often fraught with complexities.

Furthermore, the concept of values is multifaceted, adapting to different contexts and perspectives. The very essence of what is considered valuable can vary depending on what is being evaluated and the vantage point from which the assessment is made (Grimsey & Lewis, 2005). A value can manifest itself in the realm of personal ethics, guiding an individual's conduct toward what is deemed virtuous. In a communal context, values unite members of a society under a shared set of moral tenets, fostering harmony and cohesion (Tan & Tan, 2014). In essence, values stand as the underpinning foundation of human existence, anchoring our collective identity and shaping the societal norms that govern our interactions (Henrich, 2020). Through the lens of values, actions are imbued with meaning, and words carry resonance. As society evolves and perspectives shift, the concept of value retains its position as a steadfast cornerstone upon which ethical decisions are made and meaningful lives are built (Mirvis, 2017).

The term "religious values" is a fusion of two distinct words: "values" and "religious." The word "values" can be explored from both etymological and terminological perspectives. Etymologically, "values" encompasses worth and degree, serving as a metric to assess or select specific actions and objectives. From the standpoint of terminology, a range of formulations by scholars can be observed. According to Gibson (2004), "Religious values are universal and absolute values that attribute to God's perfection, such as justice, truth, and compassion." Possamai (2005) expounds, "Religious values depict how the main characters exemplify, for literature enthusiasts, the way of life based on their held beliefs, encompassing obedience in worship and practical life applications." This religious disposition encourages individuals to conduct themselves in alignment with divine decrees. When translated into literary works, these religious values find their origin in faith (Thompson, 1972). The essence of "religious values" is multifaceted, weaving together ethics and spirituality. Rooted in divine principles, they guide individuals towards a way of life that mirrors their beliefs and ethical stance (Gottlieb, 2006). This holistic perspective permeates every facet of existence, from the rituals practiced to the ethical decisions made, forming an intricate tapestry that encapsulates the spiritual journey (Pagano, 2023).

Within literary creations, religious values often take center stage, offering profound insights into the human experience as framed by religious tenets. Characters become exemplars of devotion and ethical conduct, portraying the intricate dance between personal beliefs and communal obligations (Atran & Henrich, 2010). Such values extend beyond the written page, spurring contemplation and offering readers a glimpse into the ways in which faith influences the human condition. In conclusion, the concept of "religious values" is a testament to the fusion of belief and practice, ethics, and spirituality. It embodies the quest for meaning and morality, as well as the cultivation of virtues that resonate beyond the individual, connecting with the divine and the shared human experience (Lips-Wiersma & Morris, 2009). The incorporation of religious values into literary works infuses narratives with depth and purpose, acting as a mirror reflecting the harmonious coexistence of faith and life (Canda et al., 2019).

Embedding religious values within educational institutions is crucial for cultivating a robust culture of spirituality within these establishments. However, the significance of religious values transcends the boundaries of formal education; it encompasses our daily lives as well (Mattis,

2002). Manifesting positive attributes and fostering benevolent behavior towards others is not solely confined to educational institutions but must extend into our everyday interactions. As elucidated by (S. R. Smith & Sosin, 2001), a distinction arises between religion and religiosity. Religion often encompasses institutional worship and formal laws directed towards a higher power. On the other hand, religiosity delves deeper and wider than visible, formal, and official religious practices. It pertains to an individual's freedom to uphold the quality of their spirituality when observed from the innermost and most personal dimensions that often extend beyond the categorization of religious teachings (Giordan, 2016). From the explanation, it can be inferred that religious values are principles intertwined with the concept of religious or spiritual life, urging individuals to adhere to divine laws in their conduct.

Religious values revolve around the nexus between humans communicating with the Divine. They emanate from the divine convictions ingrained within an individual. These values provide a blueprint, as depicted by main characters in literature, exemplifying how to navigate life guided by their profound beliefs (Delina, 2018). Moreover, religious values are instrumental, urging individuals to embrace attitudes and behaviors aligned with their religious doctrines in their daily existence (Elamin & Tlaiss, 2015). These values imbue everyday life with a spiritual essence, guiding individuals in their interactions and decisions.

When examining literary works, religious values play a pivotal role in character activities. They mirror the tapestry of human experience, reflecting the characters' spiritual aspirations and devotion. These values form a bridge between the fictional world and reality, inviting readers to reflect upon their own ethical conduct and its alignment with religious principles (Fowler & Dell, 2006). In essence, religious values etch the portrait of a life tethered to spirituality, transcending the pages of literature to become guiding beacons in our own personal journeys (Taha & Samah, 2023). The purpose of appreciating a story is to uncover the religious messages the author aims to convey through their narrative. Within a work of fiction containing religious messages, there often exists a tapestry of more than one religious teaching, each with its own facets waiting to be embraced (S. D. Smith, 1991). The types and forms of religiosity found within literary works are contingent upon the beliefs and interests of the authors. Religiosity can span a spectrum of issues, encompassing matters of life, human dignity, and self-worth.

Hermeneutic Approach

Hermeneutics serves as a profound approach to unraveling the layers of meaning enshrined within texts, words, or sentences. Its application finds resonance when delving into the realm of literary analysis. Literary works, characterized by their connotative depth, demand a hermeneutical lens for interpretation (Holbrook & Hirschman, 2012). Yet, the sought-after meaning is not a singular "correct" one; rather, it encapsulates an optimal understanding that resonates. Employing this approach necessitates a well-defined starting point, avoiding the limitations that can encroach upon the interpretive process (Cerling & Craig, 1994). This initial foothold is often established through a spiral movement of understanding, ensuring a deliberate and systematic exploration of the text's essence (Chia, 2002). This methodological precision prevents the missteps and pitfalls of interpretation, enabling the reader to navigate the intricate layers of connotation that exist within literary creations (Breeze, 2011). Central to hermeneutics is the multitude of perspectives that converge upon a text. These diverse vantage points yield a rich tapestry of meanings within a literary work, enhancing its aesthetic, ethical, and logical qualities. Each interpretation becomes a facet of a multifaceted jewel, reflecting the myriad aspects of the human experience that the text encapsulates. This diversity of perspectives underscores the beauty of literature's subjective nature, allowing readers to extract

distinct nuances based on their individual experiences, beliefs, and cultural contexts (R. J. Taylor et al., 2003). In essence, the application of hermeneutics is an intellectual journey, an exploration that peels back the layers of a literary work to expose its hidden meanings (Bordwell, 1991). It illuminates the dynamic exchange between the author's intention and the reader's engagement, enriching the narrative experience (Caracciolo, 2014). As the interpretive dance unfolds, hermeneutics unfurls its transformative power, catalyzing a deeper appreciation of the profound interplay of words, thoughts, and human emotions found within literature's embrace.

The concept and workings of the hermeneutical approach concerning artworks as subjects of study are elucidated as follows. Firstly, the text (artwork) is positioned both as the object of investigation and as a subject or an autonomous center. The artwork is regarded as an ontological entity, encompassing its own being. Secondly, the artwork, as an ontological fact, is understood through the process of objectifying its structure (Born, 2005). Structural analysis assumes a pivotal role in this context. Thirdly, comprehension delves into the realm of symbolic layers where interpretation transcends the boundaries of structure (Bürge, 1996). Fourthly, four symbolic codes are intertwined with matters that possess referential attributes, such as the artist's creative process and factors tied to the artist. Fifthly, the symbolic codes radiated by the text, intertwined with external matters, necessitate interdisciplinary approaches to enhance the interpretation (Frickel, 2004). Lastly, the culmination of this process lies in the revelation of meaning or message. Consequently, the message within hermeneutical interpretation exists within the vast and far-reaching horizon beyond the text, while remaining within the text's emanating scope (Bauman, 2010).

Literary works, manifested in textual forms, encompass myriad signs or codes. These codes or signs assume the forms of language, literature, and culture. Within the realm of hermeneutics, expressions within literary texts cannot be understood merely as signs in the conventional sense (Spiegel, 1990). Signs, in the context of hermeneutics, manifest as symbolic signs. These symbolic signs imply deeper and higher meanings than those that can be readily grasped. Literary texts consist of these symbolic pictorial representations. The primary function of a symbol lies in reconciling the tension between ideas and empirical experiences, as well as bridging the gap between form and content. Thus, the surface expression and the concealed meaning behind it are intertwined within a symbol. A symbol remains visually constant while simultaneously differing from what it symbolizes. In the hermeneutical perspective, the exploration of literary texts extends far beyond the surface; it delves into the intricate realm of symbols, decoding layers of meaning that resonate on profound levels (Felski, 2008). This methodology underscores the intricate interplay between the tangible and the conceptual, the visible and the hidden, enriching the engagement with literary works and inviting readers to unearth the multi-dimensional tapestry of human expression.

Hermeneutics revolves around two focal points of attention: the process of comprehending a text and the subsequent understanding and interpretation. The paramount focus of hermeneutics lies in the intricate process of unraveling and comprehending the manifold meanings embedded within literary works (Crapanzano, 1992). These literary creations, regarded as texts, serve as aesthetic objects, and in turn, become the subjects of aesthetic exploration. The task of interpretation entails elucidating, bridging the gap, and transforming the obscure, distant, and enigmatic facets of meaning encapsulated within literary works into lucid and comprehensible forms (Attridge, 2017). Key characteristics of literary language warrant consideration when adopting the hermeneutical methodology in literary analysis.

Firstly, literary language is inherently symbolic, imbued with political undertones, and deeply conceptual. Secondly, within the realm of literary language, the interplay between emotions and consciousness begets aesthetic objects inherently linked to themselves. Thirdly, literary language possesses the unique capability to articulate natural experiences and fundamentally excels in delineating life's expressions (Lewis & Simpson, 2017).

Amidst the spectrum of theories and methods of interpretation, hermeneutics stands as a pivotal approach, significant in discerning the nuances of meaning within literary texts. Hermeneutical analysis functions on two levels. The first level involves deciphering the content and significance of words, sentences, and texts. The second level delves into the exploration of instructions that lie enigmatically cloaked in symbolic forms, enriching the interpretative process (Byrne, 2001). Hermeneutics, as an interpretive lens, offers an intricate exploration of textual meanings. It unveils the intricate layers of symbolism, delves into the intimate interplay between form and substance, and bridges the gap between the tangible and the elusive (Simonyi, 2013). In embracing hermeneutics, literary enthusiasts embark on a journey that transcends the boundaries of mere words, unraveling the tapestry of human expression that lies beneath the surface of literature's eloquence (Hamon, 1992).

Applying the hermeneutical approach entails meticulous steps. Firstly, the text must be engaged with utmost dedication, whether through attentive reading or profound listening, while applying imagination with full sympathy. Secondly, involvement in structural analysis becomes the next stage, unraveling the detailed intentions within the presentation of the text and identifying the implied signs within it. This step serves as a crucial prerequisite before unveiling the most hidden meanings, before charting the references and contexts of the significant signs within the text. Thirdly, the essence of this process lies in the recognition that every aspect related to meaning and ideas within the text forms an experience of non-linguistic reality. Through this perspective, interpreters acknowledge that the essence of the text extends far beyond words, transcending the boundaries of language to depict a reality that is universal and profound (Jovchelovitch & Bauer, 2000).

Observing hermeneutics as a method of interpretation, these three stages function as windows that unveil meanings in all their glory. It begins with the earnest and sympathetic engagement with the text, progresses to structural analysis that deciphers the hidden codes of meaning behind words (Ricoeur, 1981). The final stage illuminates the essential meaning, opening a window to understanding across dimensions and realities that surpass the confines of language. In this work, hermeneutics becomes a tool that guides us through the expanse of text to the stage of meaning, inviting us to participate in a universal dialogue encapsulated within the human experience (Ricoeur, 1981).

The Hermeneutics theory and methodology, from both theoretical and methodological perspectives, cannot stand alone when analyzing a literary text. Therefore, theories and methods of literary text analysis, such as structuralism, expressionism, mimesis, pragmatics, literary sociology, psychological analysis of literature, ethics, and semiotics, can serve as complementary components in the study (Villanueva, 1997). The Hermeneutics theory and methodology, viewed through theoretical and methodological lenses, cannot operate in isolation when analyzing literary texts (Taneja et al., 2011). Therefore, theories and methodologies in the study of literary texts such as structuralism, expressionism, mimesis, pragmatics, literary sociology, psychological analysis of literature, ethics, and semiotics can be utilized as supplementary tools in research endeavors.

Research Method

The chosen research methodology is qualitative descriptive, employing content analysis. This study is methodically designed through a series of steps. It initiates with the formulation of pertinent research questions, followed by the collection of textual data, comprising words or sentences encapsulating religious values present in the Sastra Lisan Polo Padang. The subsequent stage involves the interpretation of these religious values in accordance with the Hermeneutics Theory.

The primary source of data for this research is the Sastra Lisan Polo Padang. The data collection process is executed by meticulously recording narrations from the Sastra Lisan Polo Padang, with a specific focus on the religious values interwoven within. The data is then subjected to qualitative analysis through the implementation of content analysis, encompassing four distinct stages. The first stage entails the identification of words and/or sentences containing religious values. The second stage involves the classification of these religious words and/or sentences into predetermined categories, subsequently presenting the collated data in tabular form. The concluding stage is the interpretation of data, guided by the principles of the Hermeneutics Theory. The stages in content analysis related to the explanation above can be detailed as follows:

1. **Research Question Formulation:** The initial step involves formulating research questions that are relevant to the research objectives and the scope of the subject to be analyzed. These questions will serve as a guide in collecting and analyzing data; This has been described in detail in the introduction section.
2. **Data Collection:** At this stage, the researcher collects data in the form of texts or narratives from the Sastra Lisan Polo Padang that contain religious values. Data collection can be done through various methods such as recording narratives, taking notes of the text, or using available sources.
3. **Identification of Religious Values:** After collecting the data, the researcher identifies words or sentences that reflect religious values within the text. This involves a deep understanding of the cultural and religious context that underlies the story.
4. **Classification and Categorization:** The identified data is then classified and categorized according to the type of religious value contained. This categorization helps in organizing the data and identifying potential patterns.
5. **Data Presentation:** The categorized data is then presented in a more structured form, such as tables or matrices. This facilitates the observation and analysis of patterns that emerge in the identified religious values.
6. **Interpretation:** Data interpretation is a critical stage in content analysis. Here, the researcher employs the Hermeneutics framework or other relevant approaches to provide deeper meaning related to the identified religious values. This interpretation can involve analyzing cultural context, historical aspects, and philosophical perspectives.
7. **Drawing Conclusions:** Based on the analysis and interpretation results, the researcher can draw conclusions about the religious values contained within the Sastra Lisan Polo Padang. These conclusions should be supported by valid data and analysis.

The above stages form a comprehensive and systematic framework for content analysis. This approach enables researchers to delve into the deeper meanings of literary texts and uncover the religious values embedded within them. By employing this comprehensive methodology, the study delves into the core of Sastra Lisan Polo Padang, extracting and decoding the inherent

religious values through a systematic process. The incorporation of Hermeneutics Theory lends depth and insight to the analysis, encapsulating a holistic understanding of the cultural and religious dimensions within the literary tradition.

Result and Discussion

Data Collection

⁷⁶ Based on the results of research that has been conducted by researchers in Polo Padang Oral Literature, the following data is obtained:

The story "Polo Padang: A Journey to Find Love"

Polo Padang was a young man known in his village for his kindness and gardening skills. Every day, he diligently tended to his plants in the hope of picking ripe fruit. One day, Polo Padang went to his garden in high spirits to harvest the ripe fruit. However, as before, he again found that the ripe fruits had been stolen. Although frustrated, Polo Padang, the young man who owned the orchard, was astonished that his orchard was destroyed and in disarray. He suspected that someone must have stolen his crops. He stood guard in his hut intending to catch the thief. But as he waited, he found three beautiful princesses descending from heaven picking fruits.

Long story short, Polo Padang secretly took one of the shawls belonging to the three princesses which turned out to belong to the youngest so that she could not return to heaven. The youngest princess cried, and Polo Padang came to her. Polo Padang took out the youngest princess' shawl but did not give it to the youngest princess. Instead, Polo Padang asked her to become his wife. After being persuaded by Polo Padang's persuasion, the youngest princess agreed to become Polo Padang's wife with one condition that Polo Padang must not speak harshly because it is very taboo and prohibited in *kayangan*.

The life of these two people was very harmonious, each carrying out their duties and obligations as they should, their duties as husbands and their duties as wives. They were then blessed with a son named Pairunan.

One day, Polo Padang was splitting wood when Pairunan (Polo Padang's son) played a spinning top made from his mother's gold smelting. Unfortunately, while splitting the wood, the axe suddenly slipped and hit Polo Padang's ankle, causing him great pain. The incident made Polo Padang swear, which is a taboo for his wife. At that moment his wife, who was weaving, immediately put down her weaving and took her child and hurried back to the sky, because coincidentally at that time the rainbow was available to be passed back to heaven.

After his son and wife had disappeared from his sight, Polo Padang realized that he had broken the promise that had been agreed upon. From then on, Polo Padang's life was not calm, and he often cried alone thinking about the fate that had befallen him. Because the separation was very painful for him, Polo Padang tried to find his wife and child. He arrived at the seaside, which made him despair and cry as if he was lamenting the open sea that stretched out before him. Polo Padang was shocked and pondered in his heart. He felt sad and regretful of the promise he had made. Seeing his wife's expression, he decided to apologize and restart their relationship based on mutual trust.

Some time later, Polo Padang felt thirsty and asked his wife for water. When water was given to him, he said, "No, let me fill this water. This is my expression of gratitude."

Time passed and suddenly there came a difficult time in Polo Padang's life. His family, including his wife and children, left him. Polo Padang felt empty and heartbroken. He decided to pray to God to get his family back.

Polo Padang was desperate to be reunited with his wife and children. "God," his prayer echoed, "I am willing to sacrifice anything to be with my family again."

His prayer was heard by God, and a miraculous plan began to take shape. Polo Padang felt inspired to ask the moon for help, begging to see his family. However, the moon refused citing an unpleasant smell.

Polo Padang did not give up. He tried begging the moon, and this time, the moon agreed to help. With the moon's help, Polo Padang ascended to the sky and ended up in a well.

There, he met an eel who asked him why he was crying. Sincerely, Polo Padang told him about his desire to get water, but his basket was leaking. The eel eagerly helped Polo Padang in an unexpected way. Polo Padang promised the eel that he would not eat the eel. He was humbled and grateful for God's help which always comes in unexpected forms.

Polo Padang continued his journey. During his efforts, he received help from various creatures, such as birds and wild boars. All tasks that seemed impossible to accomplish, became possible thanks to God's help. Finally, Polo Padang approached his final test. He had to open a locked door. Polo Padang felt tired and was about to give up, but with strong faith and prayer, he continued his efforts.

Just when he was feeling desperate, a mouse suddenly appeared and helped with its sharp teeth. The door opened, and Polo Padang was touched by God's never-ending help. Finally, Polo Padang approached the peak of his struggle. He met a firefly in the darkness of the night. Full of light, the firefly guided him to his long-sought wife and children. In the arms of his wife and children, Polo Padang felt infinite happiness. After passing through a series of difficult trials and challenges, he realized how much God loved him. "With God's help, I have overcome all these trials and challenges," Polo Padang said gratefully. "I promise to always cherish and love my family."

Classification and Categorization

After the data has been identified, the next step is to classify the data. Classification is done by dividing religious values into several categories, such as obedience in worship, exemplary, truth, justice, and compassion.

1. Obedience in worship

Obedience in worship is an attitude of devotion and surrender to God. Obedience lies in two things: the inner attitude (recognizing ourselves as God's creatures) and its manifestation in the form of the words and actions we do in our daily lives. Worship also means performing actions in accordance with God's will based on religious regulations and recognizing that God is present in every human life and humans cannot do anything without God. Worship covers all aspects of life done without coercion or pressure from outside. As for the religious value of worship in Polo Padang Oral Literature, there are three values contained in the data described.

- a. Polo Padang prayed that his plan would succeed.
- b. He cried because he felt unable to do it, but he gave up and trusted in God.
- c. He prayed that the last task given to him could be completed well so that he could meet his wife and children.

2. An Example Person and Role Model

Exemplars are actions or good characters that are shown and can be used as examples or references in everyday life, intentionally or unintentionally. Exemplary characters are shown in various literary works through praiseworthy actions that can be a motivation for readers. The religious value of role models in Polo Padang's fairy tales is found in data.

- a. Three days later he went there again in the hope of picking the ripe fruit. But the same thing happened, the ripe fruit had been stolen, Polo Padang could only surrender.
- b. Polo Padang thanked God for giving him a diligent and kind wife.
- c. After that came the moon. Polo Padang said: "O moon, lift me up, so that I can meet my wife and child." The moon said: "Hold on, because I smell bad." Polo Padang replied: "I will try." Then the moon took Polo Padang up into the sky and brought him to a well.
- d. Then he cried, then came an eel asking why he was crying. He replied that he was told to fetch water, but his basket was leaking. The eel also helped Polo Padang. The eel got into the basket and rolled around in the basket so that the water would not come out of the basket. Polo Padang promised that he would not eat the eel.
- e. The bird helped to get the rice until it ran out.
- f. He was ordered to eat on the hill of Taroanda, and the wild boar came to help him eat.
- g. He was ordered to cut wood on a hill with a dull knife, and a typhoon came to help uproot the wood.
- h. When he explained that it was difficult for him to open a locked door, a mouse helped to bite the

3. Truth

Truth is something that really happens and is something that we believe to be true because it is supported by the actions taken. Truth will appear when what we do is in accordance with what we show both through our actions and the way we live our lives. The religious value of truth in Polo Padang oral literature is found in the data.

- a. There was a kind and diligent gardener named Polo Padang.
- b. Polo Padang held her hand and said: "O woman, I have promised that if a woman steals my corn, I will marry her."
- c. Polo Padang was shocked, and his heart was broken, and he regretted what he had done.
- d. He immediately went to the end of the sky in the hope of finding his wife and children there.

4. Justice

Justice is looking at things related to something that leads to impartiality or not discriminating and not hurting oneself or others. Justice is also one of the things that encourages us to behave fairly to everyone. Not only fair to fellow humans, but God also often shows justice in our lives. The religious value of justice in the Polo Padang fairy tale is found in the data.

- a. The woman replied: "If you intend to marry me, we must make an agreement that you will not use harsh words."
- b. "No, let me fill your water bowl. This is an expression of my gratitude," said Polo Padang.
- c. Seeing all this, people were astonished that the almost impossible tasks given to Polo Padang were successfully completed.
- d. Polo was very happy because he had successfully passed the tests and challenges given to him. "All this is thanks to God's participation," said Polo Padang.

5. Affection

Affection is a feeling of tenderness towards others. Affection is shown by feelings of mutual need, love, and care for one another. Affection arises when we do something through actions and deeds for the good of those we love, affection is patient and generous. The religious value of compassion in Polo Padang oral literature is found in the data.

- a. When the boy was a little older, he asked his father to make him a top. His father fulfilled the request.
- b. "I am willing to sacrifice anything to be able to live with my family again."
- c. He was happy to have found the two people he loved, his wife and his children.
- d. "Polo Padang, you have proved how much you love my children and grandchildren."

Interpretation and Discussions

Based on the reading of Polo Padang oral literature, the following data analysis is presented.

1. Obedience in worship: devotion and surrender to God. Worship is when performing actions in accordance with God's will that are based on religious rules and recognizing that we cannot do anything without God.

a. Polo Padang prays that his plan will succeed

In that sentence, the symbol is prayer. Praying is an obligation of every religious believer. Praying is done as a form of our communication with God in all circumstances. Likewise, Polo Padang prays so that whatever he does is successful, and the results are as desired. Polo Padang realized that he could not do it alone without God's help, which is why Polo Padang prayed. We must practice this kind of attitude in life, which is always dependent on God by praying. Hermeneutics, a symbol of prayer, is a system that has the meaning of surrender to the Creator.

b. She wept because she felt incapable of doing so, but she gave herself up and trusted in God.

In the word "surrender", expression (b) is a hermeneutic symbol that can be interpreted as a sign of insufficiency. A person who believes in a state of insufficiency, God is not silent seeing what happens and what is felt by His people. Surrender is done because we believe that if we surrender everything then everything will be arranged by the Almighty and there must be the best way given to humans. Just like Polo Padang, he felt like he had almost given up on the situation he was in and all he could do was surrender himself and trust God that He would be able to do it for Polo Padang. Obedience in worship like this is something we should always remember that God is with us and when we depend on Him, everything will go well.

c. He prayed that the last task assigned to him would be completed well so that he could meet his wife and children

The word "pray" in data (c) can be interpreted Hermeneutically as a symbol of hope. Praying is done as a form of communication with God in all situations and whatever we feel and experience we can convey through prayer. Polo Padang prays that he can complete the last task given to him well, so that he can meet his wife and children. Polo Padang does this because he feels that he can do it by praying, that is, hoping that God is always with him in carrying out his tasks because if he only relies on his own strength, he will not be able to get through it. Thus, Hermeneutically, the symbol of prayer in this data is a form of hope to meet his wife and children.

2. An Example Person and Role Model

a. The word "give up" in expression (a) shows an exemplary attitude. Polo Padang's attitude is not angry because the fruit that should have been ripe and ready to be picked was stolen by someone else. He believes that whatever happens has been arranged by God Almighty. This example is found in the attitude of accepting the situation when what is expected does not match reality. In general, it can be interpreted that the attitude of the character in the story, namely Polo Padang, which can be an example is his patience, fortitude, and sincerity in dealing with situations.

b. The symbol of gratitude in expression (b) shows an exemplary attitude where Polo Padang expresses his gratitude to God. Polo Padang also thanks God for giving him a diligent and kind wife who always accompanies him and accepts all of Polo Padang's flaws and strengths. His wife never complained in accompanying Polo Padang. This is an exemplary trait from Polo Padang that we need to apply in our daily lives. Gratitude is interpreted as a form of manifestation of one's belief in God that should be emulated or followed by every human being.

c. After that the moon came. Polo Padang said: "O moon, take me upstairs, so that I can meet my wife and child." The moon said: "Hold on, because I stink." Polo Padang replied: "I will try." Then the moon took Polo Padang to the sky and brought him to a well.

The example in data (c) is the attitude of helping each other. Helping each other is a good attitude and should be applied in everyday life. Helping each other is an attitude that is done when other people have difficulties, then we try to help that person so that the things they face feel light. Just like Polo Padang who wanted to meet his wife and children, but they were already in heaven, while Polo Padang who was still on earth found it difficult how he could reach his wife and children who were far away, but because of Polo Padang's kindness, the moon also helped him to meet his children and wife by taking him to heaven. This attitude of the moon is good to apply in everyday life. Help others who need help and as much as possible if we can help then let us help others without expecting anything in return. Helping each other is an exemplary attitude that humans need to practice in everyday life. The example shown by Polo Padang is interpreted as an act of responsibility of the head of the household towards his wife and children. This responsibility is in the form of Polo Padang's perseverance in trying to reunite with his family. Anything can be done for the sake of family unity.

d. So, she was crying, then the eel came and asked her why she was crying. She replied that she was told to fetch water, but her basket was leaking. The eel also helped Polo Padang. The eel got into the basket and spun around in the basket so that the water would not come out of the basket. Polo Padang promised that he would not eat the eel.

The exemplary attitude in data (d) is a promise to oneself not to eat eels. This is one of the thumbs-up actions that we can apply in everyday life when our neighbor needs help, we must help him in completing the challenges given to him. Polo Padang's promise not to eat eels is interpreted as an attitude of tolerance towards someone who has helped him when he is in trouble. This attitude is a good example in the social life of the community.

e. The bird helped pick up the rice until it was gone.

An exemplary attitude is to help each other. Polo Padang was challenged to take all the rice, but this was impossible. Polo Padang had a good heart, so the bird helped pick it up. We can see how this bird has a very good heart because it helped Polo Padang when he was in trouble.

This is the attitude that we need to apply in our daily lives, which is that we must help each other with those who need help. It can be interpreted that the bird's action towards Polo Padang shows that our competence should be used to sincerely help others. Let's show each other examples to those around us by doing good things.

f. He was told to eat a mountain of taro and the wild boar came to help him eat it all.

An exemplary attitude is help that comes on time. Polo Padang did this on his own. Fortunately, there was a wild boar who helped eat up. Here the boar also has a very good heart as it helps Polo Padang in completing the tasks and challenges given to him. Hermeneutically, help comes in time, it can be interpreted that in difficult conditions, and seemingly hopeless, anything can be used by God Almighty to help us. Here it symbolizes the animals that helped Polo Padang.

g. He was told to cut a log in the mountain with a dull knife, then a windstorm came to help bring the log down.

The exemplary religious value explains that the challenge faced by Polo Padang continues where he has to cut down the mountain with a dull knife and it is an impossible thing to do. A windstorm came to Polo Padang's aid by uprooting the logs, so all the logs from one mountain collapsed in an instant. Helping each other here is a windstorm that came to Polo Padang's aid, when Polo Padang was having difficulties and that is the example, we need to do in living our daily lives. The windstorm can be interpreted as a symbol of an invisible force to help Polo Padang. A windstorm is a symbol of something that is invisible, but its impact can be felt.

h. When he explained that it was difficult for him to open the tightly locked door, the mouse helped bite the door open.

The exemplary attitude of the rat. The rat is a symbol of an annoying animal that can ruin a farmer's harvest, but this time it becomes a helper. It can be interpreted that every component must be good. Opening a door that is tightly locked, so that it cannot be opened is a difficulty experienced by Polo Padang. He had difficulty opening the door, so the rat knew the difficulties experienced by Polo Padang. The rat also helped Polo Padang open the door, so that Polo Padang could enter the house because the door was open. Helping each other here is part of a good exemplary attitude that can be done towards fellow creatures of God. The animal or fairy tale characters that appear in the Polo Padang story are interpreted as reinforcements that will continue to be obtained by people who continue to strive in their lives.

3. Justice

a. The woman replied: "If you intend to marry me, we must make an agreement that you will not use harsh words."

The religious value of justice in data (a) is symbolized in the word making an agreement. The girl from heaven asked Polo Padang that if he wanted to marry her, then Polo Padang should not say harsh words. Harsh words themselves are harsh words spoken to others that can insult someone's life and are not good. That is why this girl asked Polo Padang not to say them. Hermeneutics makes the agreement interpretable that no one should be hurt or suffer hardship.

b. "No, let me fill your water basin. This is an expression of my gratitude," said Polo Padang.

The religious value of justice in data (b) is filling the water basin. The behavior shown by Polo Padang is a sign of a just life. Hermeneutically, filling the water basin is interpreted as retaliation

for the girl's kindness at the well. Polo Padang responded by filling the water basin brought by the girl. This is one expression of gratitude that helps people who have helped us without discriminating. From Polo Padang, we can learn how to repay the kindness of others. This is what we need to understand that we should remember the kindness of others towards us without expecting anything in return but do it happily and without discriminating against fellow human beings.

c. Seeing all this, people were amazed that the almost impossible things given to Polo Padang could all be accomplished.

Data (c) contains the religious value of justice. It is explained that Polo Padang can do impossible things, but Polo Padang managed to do it. Despite the many challenges and obstacles faced. This is a sign that things that humans think cannot be solved, but if we involve God in it, everything will work out well. God sees how hard we struggle in our lives. Polo Padang felt very motivated because of his desire to be with his wife and children, so he was enthusiastic about the challenges he faced. Polo Padang realized that if he only relied on his own strength, then he could not do anything. Everything can be done because of God's presence alone which makes him able to face everything. For this reason, he was grateful for passing all the tests and challenges given to him. This kind of obedience is what we need to practice, that we acknowledge God's existence and want to do what God wants, then He will help us. Polo was very happy because he was able to pass the tests and challenges given to him, "it's all because of God's presence". said Polo Padang.

d. Polo is very happy to have successfully passed the tests and challenges given to him. "All this is thanks to God's participation," said Polo Padang.

In data (d), the behavior of justice is symbolized by "passing the test." This expression can be hermeneutically interpreted as God's involvement. Sometimes we can pass every test we experience because of God's presence that is always visible in life. This can be realized, or we may not realize it. This is also felt by Polo Padang because he can pass the tests and challenges given to him. Polo Padang believes that all this is thanks to God, so that he can pass the tests and challenges given to him. However, he believed and surrendered everything to God, so everything happened as expected. This is a sign that God is just because He will not leave you in any circumstances, neither his fellow humans, nor His entire creation. Polo Padang never complained about the life he lived.

4. Affection

a. When the child can play by himself, he asks his father to make a "top". His father fulfills his request.

Data (a) contains the value of affection symbolized in the expression making "gasing". Love is a good trait that needs to be applied in everyday life. With love, care, peace, and empathy will be created for others and others. Like Polo Padang who loves his son very much, when his son asks to make a "top", he immediately makes it. His father also obeyed his son's request.

b. Polo Padang clasped his hands and said: "O woman, I have promised myself that if a woman steals my corn, then I will make her my wife."

Data (b) shows the truth symbolized in the phrase I will make a wife. Polo Padang is firm on the promise he has made to himself that whoever steals his corn, if it is a woman, then he will marry her. Hermeneutically, I will make a wife, can be interpreted that it contains the truth,

because Polo Padang did what he had promised himself. It is an obvious truth that if we make a promise to ourselves, we must keep it because a promise is something we must hold and carry out.

c. Polo Padang was shocked, and his heart was very sad and sorry for what he had done.

Data (c) shows the truth, which is symbolized in the expression regretting what he has done. Polo Padang acknowledges all his mistakes and regrets them. Regret is one of the actions humans take when they have made a mistake and feel that what they have done is not as it should be. Regret can make humans a better person because humans learn from the mistakes they have made. Likewise, Polo Padang regretted his actions because he had broken the agreement with his wife. He felt very sad and did not know what to do because he had made a mistake that harmed himself. However, Polo Padang realized what he had done and tried to fix it.

d. He immediately went to the end of the sky in the hope of finding his wife and child there.

Data (d) shows the truth, which is symbolized by the expression with hope. Polo Padang has hope. Hope can be interpreted as a belief in something desirable. Hope is also the ability to plan a way out to achieve a goal. Although there are obstacles, but it does not make the hope disappear. Obstacles can motivate someone to keep doing good and keep fighting. Likewise, Polo Padang is looking for his wife and child so that they can be reunited. Everyone's hope is never separated from their loved ones. This is Polo Padang's hope, to be inseparable from the people he loves. Learn from the story of Polo Padang that we must have hope in life, because hope helps us in achieving what we want. This is Polo Padang's act of proclaiming the truth, which is not only having hope, but he strives to realize it.

5. Truth

a. There was a young man who was good and diligent in farming named Polo Padang.

Data (a) shows an attitude of righteousness. This is symbolized in the phrase good and diligent. Good and diligent are actions that Polo Padang really does. This is shown in the story through Polo Padang's daily life who is diligent in farming. He has a good side by fulfilling his son's wish to make 'gasing'. This is a form of Polo Padang's love for his son by following his son's wishes and of course it can make his son happy. Love can be shown in many ways such as fulfilling the needs of others. Children need toys and their parents facilitate them. Polo Padang's actions are interpreted as a form of affection towards his children.

b. I am ready to sacrifice anything to be able to live with my family again.

Data (b) shows the existence of love symbolized in the expression ready to sacrifice. Ready to sacrifice and do anything for the people we love. Sacrifice is an action that a person does sincerely without expecting something in return. He is willing to do and give whatever he has for the people he loves. Although with his sacrifice he will experience difficulties, even causing suffering for himself. Conditions like Polo Padang who is willing to sacrifice through various obstacles just to be able to live together again with his family. This is what must be seen in Polo Padang's struggle for the family he loves. This is where great love for his family emerges.

c. He was happy because he could find the two people he loved, his wife and his children.

Data (c) reveals the religious values contained in the expression rediscovery. According to

Hermeneutic theory, rediscovering can mean that the lost love has now been received back. The feelings shown by a person to others are mutual love, and mutual need. Similarly, Polo Padang's story is happy because he can find the people he loves, namely his wife and children. True happiness is felt when you can find someone you love very much, can be reunited. The immense happiness is incomparable. This is proof that the love Polo Padang has for his children and wife is immense and has no limits. Polo Padang's meeting with his wife and children can be interpreted that Polo Padang's struggle has produced happy results. The obstacles and difficulties that exist, can be passed to completion. This should be a motivation for everyone to keep trying to achieve their goals.

d. "Polo Padang, you have proved how much you love my children and grandchildren."

Data (d) shows that there is affection and love seen in the sentence 'you have proved it'. This expression can be interpreted Hermeneutically that Polo Padang has passed all the tests. This success belongs to Polo Padang, his wife, and his children. Polo Padang proved to be able to pass all the tests and challenges given to him, so that others can see how much love and affection Polo Padang has for his wife and children. Therefore, let us love each other, especially our own families.

Conclusion

The literary story of Polo Padang deeply encapsulates and illustrates various religious values reflected in his life journey. The principles of honesty, example, truth and compassion form the moral framework that reinforces the messages in this story. Hermeneutic theory, as an in-depth interpretation tool, provides a deeper insight into the meanings contained in every aspect of the story. Polo Padang, as the main character, represents religious values in his actions and thoughts. His life based on the principles of honesty shows his dedication to remain true to himself and to the values of truth. During his life, Polo Padang does not cover up his weaknesses, but honestly admits his imperfections and surrenders to God. This value of honesty, which emerges in his self-reflection, is a manifestation of the principles of Hermeneutic theory which emphasizes honest and deep interpretation. The example shown by Polo Padang is a call to inspire others by the example of his life. In his efforts to overcome obstacles and reach his goals, Polo Padang shows us that perseverance, faith, and God's guidance are the keys to success. Hermeneutic theory reflects this exemplary value through interpretation that allows us to explore the core moral message intended by the narrative. The value of truth is exposed in every action of Polo Padang. His courage to admit mistakes and live with the consequences, such as when he promised not to eat eel, illustrates the principles of righteousness that underlie his character. Polo Padang's honesty in facing the tests and challenges he faces reflects Hermeneutic theory which emphasizes extracting deeper meanings and truths from every aspect of the story. No less important is the value of love that grows in Polo Padang's relationship with his family. He struggles relentlessly to be back with his wife and children, showing how much he loves them. Polo Padang's sincerity and care for his family reflects the deep value of love, which is interpreted through Hermeneutic theory as an attempt to embrace the meanings and feelings that arise from every interaction and relationship. Overall, the story of Polo Padang is an important tool in illustrating invaluable religious values. Hermeneutic theory reinforces this view by facilitating a deep interpretation of the moral principles present in the story. Through Polo Padang's journey, we are reminded of the importance of honoring honesty, exemplarity, truth, and compassion in every aspect of life, and integrating these values into our outlook and actions.

The story of Polo Padang, with its deep religious values and universal messages, has meaningful implications for global readers. Here are some of the implications for readers from different cultural and religious backgrounds:

1. **Honesty as the Foundation of Life:** The value of honesty demonstrated by Polo Padang emphasizes the importance of having integrity and having the courage to admit weaknesses. Readers from all over the world can take away lessons on how important it is to live life honestly, both towards oneself and others.
2. **Exemplary in Facing Challenges:** Polo Padang's experience in facing various obstacles inspires readers not to give up and keep fighting. His courage and determination in the face of trials reminds us that example is the key to surpassing difficulties and achieving goals.
3. **The Search for Truth in Every Step:** The message of truth carried by this story teaches that seeking the truth is an invaluable principle. For global readers, this reminds us to always question, explore, and seek the truth in every aspect of life.
4. **Love as a Relationship Bond:** Polo Padang's relationship with his family reflects the importance of compassion in human relationships. It offers a universal view of the importance of loving and nurturing our relationships with those closest to us.
5. **Connectedness to the Greater:** Through prayer and connection with God, the story teaches about the human longing to connect with something greater and meaningful. This can sink into the hearts of readers from different cultural and religious backgrounds, reminding us of the aspects of spirituality that span the globe.
6. **Journey to Enlightenment:** Just as Polo Padang's journey involved many trials and tribulations; readers can see this story as a parable of humanity's journey towards enlightenment and deeper understanding.
7. **Universality of Moral Values:** The religious and moral values presented in this story have a universal appeal that can be appreciated by anyone, regardless of religion or culture. This reinforces the view that even though we come from different backgrounds, we can together live and practice deep and meaningful values.
8. **The story of Polo Padang, with all its implications, unites readers in a reflection on the religious and moral values that define the meaning of human life. The implications are not just limited to a particular cultural or religious background but embrace readers from different corners of the world in a journey towards a deeper understanding of life and the meaning therein.**

References

- 37 Anderson, R. (2004). Intuitive inquiry: An epistemology of the heart for scientific inquiry. *The Humanistic Psychologist*, 32(4), 307–341.
- 27 Arneson, R. J. (1999). *What, if anything, renders all humans morally equal?*
- 13 Atran, S., & Henrich, J. (2010). The evolution of religion: How cognitive by-products, adaptive learning heuristics, ritual displays, and group competition generate deep commitments to prosocial religions. *Biological Theory*, 5, 18–30.
- 53 Attridge, D. (2007). *The singularity of literature*. Taylor & Francis.
- Azzopardi, A. (2005). *Reading stories of inclusion: Engaging with different perspectives towards an agenda for inclusion*. University of Sheffield.
- 3 Balmer, J. M. T., Greyser, S. A., & Urde, M. (2006). The Crown as a corporate brand: Insights from monarchies. *Journal of Brand Management*, 14, 137–161.

- ²⁷ Bauman, Z. (2010). *Hermeneutics and Social Science (Routledge Revivals): Approaches to Understanding*. Routledge.
- ⁴² Bland, J. (2013). *Children's literature and learner empowerment: Children and teenagers in English language education*. A&C Black.
- ⁴⁴ Blustein, D. (2013). *The psychology of working: A new perspective for career development, counseling, and public policy*. Routledge.
- ⁶¹ Bordwell, D. (1991). *Making meaning: Inference and rhetoric in the interpretation of cinema* (Vol. 7). Harvard University Press.
- ⁴¹ Born, G. (2005). On musical mediation: Ontology, technology and creativity. *Twentieth-Century Music*, 2(1), 7–36.
- ¹² Breeze, R. (2011). Critical discourse analysis and its critics. *Pragmatics. Quarterly Publication of the International Pragmatics Association (IPrA)*, 21(4), 493–525.
- ²⁹ Bürgel, J. C. (1996). "Symbols and Hints:?" Some Considerations Concerning the Meaning of Ibn Ṭufayl's Ḥayy ibn Yaqzān. In *The World of Ibn ṭufayl* (pp. 114–132). Brill.
- ¹ Byrne, M. (2001). Hermeneutics as a methodology for textual analysis. *AORN Journal*, 73(5), 968.
- ⁵⁵ Campbell, H. (2005). *Exploring religious community online: We are one in the network* (Vol. 24). Peter Lang.
- ²³ Canda, E. R., Furman, L. D., & Canda, H.-J. (2019). *Spiritual diversity in social work practice: The heart of help*. Oxford University Press, USA.
- ¹ Caracciolo, M. (2014). *The experientiality of narrative: An enactivist approach* (Vol. 43). Walter de Gruyter GmbH & Co KG.
- ⁵ Carter, R. (2015). *Language and creativity: The art of common talk*. Routledge.
- ³⁰ Cerling, T. E., & Craig, H. (1994). Geomorphology and in-situ cosmogenic isotopes. *Annual Review of Earth and Planetary Sciences*, 22(1), 273–317.
- ⁶³ Charteris-Black, J. (2011). *Politicians and rhetoric: The persuasive power of metaphor*. Springer.
- ⁴³ Chen, M.-J. (2002). Transcending paradox: The Chinese "middle way" perspective. *Asia Pacific Journal of Management*, 19, 179–199.
- ⁶⁴ Chia, R. (2002). Philosophy and research. *Essential Skills for Management Research*, 1–19.
- ⁵ Chow, P. Y. S. (2016). Has intersectionality reached its limits? Intersectionality in the UN human rights treaty body practice and the issue of ambivalence. *Human Rights Law Review*, 16(3), 453–481.
- ⁷ Corwin, A. I. (2012). Changing God, changing bodies: The impact of new prayer practices on elderly Catholic nuns' embodied experience. *Ethos*, 40(4), 390–410.
- ⁵⁰ Crapanzano, V. (1992). *Hermes' dilemma and Hamlet's desire: On the epistemology of interpretation*. Harvard University Press.
- ⁴⁰ Crossland-Guo, S. (1996). *The oral tradition of bianwen: Its features and influence on Chinese narrative literature*. University of Hawai'i at Manoa.
- ²⁴ Delina, L. L. (2018). Whose and what futures? Navigating the contested coproduction of Thailand's energy sociotechnical imaginaries. *Energy Research & Social Science*, 35, 48–56.
- ¹⁸ Dent, E. B., Higgins, M. E., & Wharff, D. M. (2005). Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions. *The Leadership Quarterly*, 16(5), 625–653.
- ¹ Dutta, T., & Adane, V. S. (2014). Symbolism in Hindu Temple Architecture and Fractal Geometry-'Thought Behind Form'. *International Journal of Science and Research (IJSR)*, 3(12), 489–497.
- ¹⁰ Elamin, A. M., & Tlaiss, H. A. (2015). Exploring the relationship between organizational citizenship behavior and organizational justice in the Islamic Saudi Arabian context. *Employee Relations*, 37(1), 2–29.

- 45 Felski, R. (2008). *Uses of literature* (Vol. 27). John Wiley & Sons.
- Felski, R. (2015). *The limits of critique*. University of Chicago Press.
- Fowler, J. W., & Dell, M. L. (2006). Stages of faith from infancy through adolescence: Reflections on three decades of faith development theory. *The Handbook of Spiritual Development in Childhood and Adolescence*, 34–45.
- 33 Frickel, S. (2004). Building an interdiscipline: Collective action framing and the rise of genetic toxicology. *Social Problems*, 51(2), 269–287.
- 4 Garrison, J. (2010). *Dewey and eros: Wisdom and desire in the art of teaching*. IAP.
- 4 George, G., Howard-Grenville, J., Joshi, A., & Tihanyi, L. (2016). Understanding and tackling societal grand challenges through management research. *Academy of Management Journal*, 59(6), 1880–1895.
- Gibson, T. S. (2004). Proposed levels of Christian spiritual maturity. *Journal of Psychology and Theology*, 32(4), 295–304.
- 36 Giordan, G. (2016). Spirituality: From a religious concept to a sociological theory. In *A sociology of spirituality* (pp. 161–180). Routledge.
- 49 Gottlieb, R. S. (2006). *A greener faith: Religious environmentalism and our planet's future*. Oxford University Press.
- 4 Grenby, M. O. (2014). *Children's literature*. Edinburgh University Press.
- 4 Grimsey, D., & Lewis, M. K. (2005). Are Public Private Partnerships value for money?: Evaluating alternative approaches and comparing academic and practitioner views. *Accounting Forum*, 29(4), 345–378.
- Hamon, P. (1992). *Expositions: Literature and Architecture in Nineteenth-Century France* (Vol. 20). Univ of California Press.
- 20 Hasan, N. (2009). The making of public Islam: piety, agency, and commodification on the landscape of the Indonesian public sphere. *Contemporary Islam*, 3(3), 229–250.
- Hauser, G. A. (1998). Vernacular dialogue and the rhetoricality of public opinion. *Communications Monographs*, 65(2), 83–107.
- Henrich, J. (2020). *The WEIRDest people in the world: How the West became psychologically peculiar and particularly prosperous*. Penguin UK.
- 9 Hill, P. C., Pargament, K. I. I., Hood, R. W., McCullough Michael E, J., Swyers, J. P., Larson, D. B., & Zinnbauer, B. J. (2000). Conceptualizing religion and spirituality: Points of commonality, points of departure. *Journal for the Theory of Social Behaviour*, 30(1), 51–77.
- Holbrook, M. B., & Hirschman, E. C. (2012). *The semiotics of consumption: Interpreting symbolic consumer behavior in popular culture and works of art* (Vol. 110). Walter de Gruyter.
- 16 Immordino-Yang, M. H. (2015). *Emotions, learning, and the brain: Exploring the educational implications of affective neuroscience (the Norton series on the social neuroscience of education)*. WW Norton & Company.
- Jameson, F., Kang, L., & Zaifu, L. (1993). *Politics, Ideology, and Literary Discourse in Modern China: Theoretical Interventions and Cultural Critique*. Duke University Press.
- 8 Jenkins, T. N. (2002). Chinese traditional thought and practice: lessons for an ecological economics worldview. *Ecological Economics*, 40(1), 39–52.
- Jinks, J., & Hennessy, P. (2015). *The silent deep: the Royal Navy submarine service since 1945*. Penguin UK.
- 48 Jovchelovitch, S., & Bauer, M. W. (2000). Narrative interviewing. *Qualitative Researching with Text, Image and Sound*, 57, 74.
- Kaur, N. (2015). *The practice of the Perak town Pindh in the community identity formation and belonging in a Malaysian Sikh diaspora*. University of Nottingham.
- 19 Khan, B., Farooq, A., & Hussain, Z. (2010). Human resource management: an Islamic perspective. *Asia-Pacific Journal of Business Administration*, 2(1), 17–34. <https://doi.org/10.1108/17574321011037558>

- ⁶ Langley, A. N. N., Smallman, C., Tsoukas, H., & Van de Ven, A. H. (2013). Process studies of change in organization and management: Unveiling temporality, activity, and flow. *Academy of Management Journal*, 56(1), 1–13.
- ⁷ Lanzona, V. A., & Kettig, F. (2020). *Women Warriors in Southeast Asia*. Routledge.
- ⁷⁵ Lewis, P., & Simpson, R. (2017). Hakim revisited: Preference, choice and the postfeminist gender regime. *Gender, Work & Organization*, 24(2), 115–133.
- ³ Lewison, M., Flint, A. S., & Van Sluys, K. (2002). Taking on critical literacy: The journey of newcomers and novices. *Language Arts*, 79(5), 382–392.
- ³² Lips-Wiersma, M., & Morris, L. (2009). Discriminating between ‘meaningful work’ and the ‘management of meaning.’ *Journal of Business Ethics*, 88, 491–511.
- ⁷³ Ludwig, A. M. (1995). *The price of greatness: Resolving the creativity and madness controversy*. Guilford Press.
- ¹⁵ Mattis, J. S. (2002). Religion and spirituality in the meaning-making and coping experiences of African American women: A qualitative analysis. *Psychology of Women Quarterly*, 26(4), 309–321.
- Mirvis, P. H. (2017). “Soul work” in organizations. In *Leadership Perspectives* (pp. 477–490). Routledge.
- ²¹ Moezzi, M., Janda, K. B., & Rotmann, S. (2017). Using stories, narratives, and storytelling in energy and climate change research. *Energy Research & Social Science*, 31, 1–10.
- ¹ Morris, M. W., & Keltner, D. (2000). How emotions work: The social functions of emotional expression in negotiations. *Research in Organizational Behavior*, 22, 1–50.
- ⁵² Neale, B. (2021). *The craft of qualitative longitudinal research: the craft of researching lives through time*. Sage.
- ¹ Niu, W., & Sternberg, R. J. (2006). The philosophical roots of Western and Eastern conceptions of creativity. *Journal of Theoretical and Philosophical Psychology*, 26(1–2), 18.
- ⁶² Pagano, U. (2023). Sociological Explorations of Food: Interconnections, Aesthetics, and Rituals in Culinary Practices. *Science & Philosophy*, 11(1), 140–157.
- ⁶ Pisanı, E. (2014). *Indonesia, etc.: Exploring the improbable nation*. WW Norton & Company.
- ⁶⁷ Rossamai, A. (2005). *Religion and popular culture: A hyper-real testament* (Issue 7). Peter Lang.
- ⁵⁶ Ricoeur, P. (1981). *Hermeneutics and the human sciences: Essays on language, action and interpretation*. Cambridge university press.
- ⁵ Schwartz, S. H., & Huismans, S. (1995). Value priorities and religiosity in four Western religions. *Social Psychology Quarterly*, 88–107.
- ⁶⁹ Sen, A. (2012). *The argumentative Indian: Writings on Indian history, culture and identity*. Penguin Books India.
- ¹⁷ Simonyi, A. (2013). *Waiting for the Cows to Come Home: A Political Ethnography of Security in a Complex World. Explorations in the Magyar Borderlands of Contemporary Ukraine*. Université d’Ottawa/University of Ottawa.
- ⁴⁶ Singh, N.-G. K. (2005). *The birth of the Khalsa: A feminist re-memory of Sikh identity*. SUNY Press.
- ⁸ Smith, C. (2003). Theorizing religious effects among American adolescents. *Journal for the Scientific Study of Religion*, 42(1), 17–30.
- ³⁹ Smith, S. D. (1991). Rise and Fall of Religious Freedom in Constitutional Discourse. *U. Pa. L. Rev.*, 140, 149.
- ¹⁰ Smith, S. R., & Sosin, M. R. (2001). The varieties of faith-related agencies. *Public Administration Review*, 61(6), 651–670.
- ⁶⁰ Solso, R. L. (2003). *The psychology of art and the evolution of the conscious brain*.
- ³⁴ Spiegel, G. M. (1990). History, historicism, and the social logic of the text in the middle ages. *Speculum*, 65(1), 59–86.

- Taha, L., & Samah, B. A. (2023). *The Journey Within: The Formation of Feminine Diasporic Identity in Leila Aboulela's Bird Summons*. Universite Mohamed Boudiaf M'sila.
- 3 Tan, C., & Tan, C. S. (2014). Fostering social cohesion and cultural sustainability: Character and citizenship education in Singapore. *Diaspora, Indigenous, and Minority Education*, 8(4), 191–206.
- 14 Taneja, S. S., Taneja, P. K., & Gupta, R. K. (2011). Researches in corporate social responsibility: A review of shifting focus, paradigms, and methodologies. *Journal of Business Ethics*, 101, 343–364.
- 68 Taylor, J. (1994). *A dream of England: Landscape, photography, and the tourist's imagination* (Vol. 1). Manchester University Press.
- 38 Taylor, J. R., & Van Every, E. J. (1999). *The emergent organization: Communication as its site and surface*. Routledge.
- 22 Taylor, P. W. (2013). Respect for nature. In *Environmental ethics* (pp. 215–222). Routledge.
- Taylor, R. J., Chatters, L. M., & Levin, J. (2003). *Religion in the lives of African Americans: Social, psychological, and health perspectives*. Sage Publications.
- Thompson, E. P. (1972). Anthropology and the discipline of historical context. *Midland History*, 1(3), 41–55.
- 59 Ting-Toomey, S. (2005). Identity negotiation theory: Crossing cultural boundaries. *Theorizing about Intercultural Communication*, 211–233.
- 28 Tullacher, R. R., & Nowak, A. (2007). Dynamical social psychology: Finding order in the flow of human experience. *Social Psychology: Handbook of Basic Principles*, 2, 734–758.
- 58 Vansina, J. (1965). *Oral tradition: A study in historical methodology*. Transaction Publishers.
- Vansina, J. M. (1985). *Oral tradition as history*. Univ of Wisconsin Press.
- 3 Villanueva, D. (1997). *Theories of literary realism*. State University of New York Press. 47
- Volkman, T. (1985). *Feasts of honor: ritual and change in the Toraja highlands* (Issue 16). University of Illinois Press. 25
- Walmsley, B. (2011). Why people go to the theatre: a qualitative study of audience motivation. *Journal of Customer Behaviour*, 10(4), 335–351.
- 1 Yoda, T. (2004). *Gender and national literature: Heian texts in the constructions of Japanese modernity*. Duke University Press. 4
- Yusoff, K., & Gabrys, J. (2011). Climate change and the imagination. *Wiley Interdisciplinary Reviews: Climate Change*, 2(4), 516–534.

● **15% Overall Similarity**

Top sources found in the following databases:

- 15% Internet database
- 12% Publications database
- Crossref database
- Crossref Posted Content database

TOP SOURCES

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	link.springer.com Internet	<1%
2	repository.ukitoraja.ac.id Internet	<1%
3	tandfonline.com Internet	<1%
4	pure.uvt.nl Internet	<1%
5	researchgate.net Internet	<1%
6	dokumen.pub Internet	<1%
7	serval.unil.ch Internet	<1%
8	id.scribd.com Internet	<1%
9	slam.org.au Internet	<1%

10	uir.unisa.ac.za Internet	<1%
11	scholarcommons.sc.edu Internet	<1%
12	ebin.pub Internet	<1%
13	files.osf.io Internet	<1%
14	diva-portal.org Internet	<1%
15	jbmti.org Internet	<1%
16	digital_collect.lib.buu.ac.th Internet	<1%
17	grafiati.com Internet	<1%
18	acikbilim.yok.gov.tr Internet	<1%
19	mul.edu.pk Internet	<1%
20	dev.journal.ugm.ac.id Internet	<1%
21	cambridge.org Internet	<1%

22	Jeff Levin. "Restoring the Spiritual: Reflections on Arrogance and Myo..."	<1%
	Crossref	
23	freessaywriter.net	<1%
	Internet	
24	scholar.sun.ac.za	<1%
	Internet	
25	cyberleninka.org	<1%
	Internet	
26	pure.manchester.ac.uk	<1%
	Internet	
27	core.ac.uk	<1%
	Internet	
28	docksci.com	<1%
	Internet	
29	kyl.neocities.org	<1%
	Internet	
30	publishup.uni-potsdam.de	<1%
	Internet	
31	eprints.nottingham.ac.uk	<1%
	Internet	
32	halshs.archives-ouvertes.fr	<1%
	Internet	
33	sciencetechnologystudies.journal.fi	<1%
	Internet	

34	degruyter.com	Internet	<1%
35	Xin Zhao, Tamar Kushnir. "When it's not easy to do the right thing: Deve...	Crossref	<1%
36	journal.umt.edu.my	Internet	<1%
37	ulspace.ul.ac.za	Internet	<1%
38	repository.uantwerpen.be	Internet	<1%
39	gnosijournal.com	Internet	<1%
40	brill.com	Internet	<1%
41	ccrma.stanford.edu	Internet	<1%
42	myassignmenthelp.com	Internet	<1%
43	opus.lib.uts.edu.au	Internet	<1%
44	sciendo.com	Internet	<1%
45	slidetodoc.com	Internet	<1%

46	alldokument.com	Internet	<1%
47	essaydocs.org	Internet	<1%
48	hj.diva-portal.org	Internet	<1%
49	jliflc.com	Internet	<1%
50	aut.researchgateway.ac.nz	Internet	<1%
51	beta.benjamins.com	Internet	<1%
52	discovery.ucl.ac.uk	Internet	<1%
53	theses.whiterose.ac.uk	Internet	<1%
54	hdl.handle.net	Internet	<1%
55	mospace.umssystem.edu	Internet	<1%
56	oa.fagbokforlaget.no	Internet	<1%
57	shareok.org	Internet	<1%

58	Pieter J.J. Botha. "Orality, literacy and worldview: exploring the interact... Crossref	<1%
59	etda.libraries.psu.edu Internet	<1%
60	perpus.univpancasila.ac.id Internet	<1%
61	dspace.cuni.cz Internet	<1%
62	eiris.it Internet	<1%
63	pure.uva.nl Internet	<1%
64	vital.seals.ac.za:8080 Internet	<1%
65	wikimili.com Internet	<1%
66	conference.unja.ac.id Internet	<1%
67	egw.org Internet	<1%
68	engagementaustralia.org.au Internet	<1%
69	rsisinternational.org Internet	<1%

70	Luca Cottini. "An Italian in Paris. De Amicis, the World Exposition of 18...	<1%
	Crossref	
71	biology.cam.ac.uk	<1%
	Internet	
72	cjrjournal.in	<1%
	Internet	
73	documents.mx	<1%
	Internet	
74	uknowledge.uky.edu	<1%
	Internet	
75	wiki2.org	<1%
	Internet	
76	scribd.com	<1%
	Internet	
77	brage.bibsys.no	<1%
	Internet	
78	nova.newcastle.edu.au	<1%
	Internet	
79	publications.aston.ac.uk	<1%
	Internet	

● Excluded from Similarity Report

- Manually excluded sources
 - Manually excluded text blocks
-

EXCLUDED SOURCES

kurdishstudies.net

Internet

99%

EXCLUDED TEXT BLOCKS

Religious Value of Oral Literature "Polo Padang": Hermeneutic Theory Approach

repository.ukitoraja.ac.id