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# Educational Value in *Landorundun* Novels as Online Learning Material for Toraja Literature Studies

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**Abstract.** *Landorundun* novel terms educational value. The research was conducted with the aim of describing the educational value contained in *Landorundun's* novel. This type of qualitative research uses pragmatic review, a literary study that emphasizes the meaning of the reader. Research data in the form of words or sentences that describe the values and actions of story characters that contain educational values. Data sourced from novel *Landorundun* by Rampa' Maega. Data is collected with documentation techniques, reading techniques and recording techniques. Analysis is done through work steps; (a) Identify the values contained in text (b) reclassify educational values, (c) analyze and interpret them according to pragmatic reviews, (d) conclude and describe the results of the study. The results showed that the educational value revealed from the novel *Landorundun* by Rampa' Maega is; A good and useful attitude and behavior so that it is enviable by readers, especially the younger generation of Toraja. Things like this become teaching materials lecturers in Toraja Literary Studies courses, materials are easily accessible to students passing online learning.

**Keywords:** Values, *Landorundun*, Online, Toraja Literature

## INTRODUCTION

The idea of an author who has been processed through language in a literary work will be an interesting reading. In addition to the beauty of literary language, more important is the values that can be obtained by a reader of literary works. When the reader is able to find the hidden values behind beautiful words then the literary work is called beneficial to the reader. The value contained in literary works depends heavily on the understanding obtained by the reader. Tuloli [1] argues that a literary approach that focuses on the reader or connoisseur as a giver of meaning, based on the framework of Abrams' theory is called the Pragmatic approach.

Value learning is very important in colleges or universities as stated by Brummer that Workshops abounded and whole courses specializing in this method of teaching values were of feeding many universities. Value learning is important because it can strengthen one's character and can be trusted to make a quality that Values and morals are a set of principles or standards of behavior. They give meaning and strength to a person's character by occupying a central place in one's life; reflect one's personal attitudes and judgments, decisions and choices, behavior and relationships, dreams and vision. They influence thoughts, feelings and actions. Values guide us to do the culturally appropriate things. They are the guiding principles of life and give directions, bring joy, satisfaction and peace. They bring quality to life and become internal guide posts. Learning value as one of the types of knowledge needs to be given to young people to find themselves in the face of complex societies. It is also intended to anticipate fears of outside influences that can destabilize the current generation of young people.

Novel as form of literary work presents an interesting story played by the story character. Story or narrative is the nature of a novel that distinguishes it from other types of literary works, namely poetry and drama. On the other hand, Nurgiantoro [2] says that the novel is a complex and unique structure of organisms, which reveals something

indirectly. It's why the reader has difficulty interpreting the author's intentions, or in other words every reader is not necessarily able to capture the meaning of the contents of a novel. Therefore, an approach is needed that is in accordance with the objectives of criticism from a literary researcher or researcher.

The object of study in this study is the novel *Landorundun*. A novel based on Toraja folklore also titled *Landorundun*. One thing that is certainly unique approaches objects that have the same title but different languages and literary genres. Nevertheless, elements of Toraja culture are still depicted in *Landorundun*'s novels. That is among others behind the research on this *Landorundun* novel. There are still many elements of Toraja culture attached to literary works that still need to be traced, one of which is the element of value contained in *landorundun* novels. Speaking of educational value elements contained in the written story text (narrative) Mulyati [3] states that comics (a type of story) can become comic based character education by emphasizing the values of character education in the character's characterization and statements contained in the narrative.

As a creative work of the author, the novel entitled *Landorundun* has the meaning of the author's intentions. The research through this preview of sought to reveal the meaning of the content that can be captured by the reader. The meaning of intention is a value that the author wants to convey to the reader, while the meaning of content is a value that can be captured or accepted and interpreted by a reader. Value is something that is seen as valuable by a person or group of people. It is considered valuable because it has benefits and fulfills the life goals of a group of people or a person. Values exist that are objective and can also be subject matter can even be objective value as well as subjective. This can happen because a value is not concrete, cannot be seen or sensed but can only be lived and then incarnated through human speech, actions, and deeds [4].

The value in a literary work is encased by intrinsic elements of the literary work such as themes, plots, backgrounds, characterizing with the author's point of view and style. The values that can be found in literary works include artistic, ethical, cultural, educational, religious, social, moral, and cultural values. Education is an effort to maximize the abilities of each individual. In this case Hermino [5] states that "education is the process of making a person himself who grows in line with his talents, disposition, abilities, and conscience in a *utuh*".

If the above understanding of values and education is interpreted in the context of pragmatic review in this study, then what is meant to be the value of education in *Landorundun*'s novel is good actions, thoughts, attitudes and knowledge that can be imitated and able to teach someone about life. It is intended that one's life will be more qualified. The problem of value is not visible but implied, therefore it takes effort or development into a value system that can lead a person to understand reality. Value education strategies are considered more effective in improving cognitive and affective achievement in education. For this reason, instructional strategy innovations such as value analysis, clarification of values adopted in Nigerian Higher Education. Also, on the Liberal arts education curriculum model designed oriented art teaching.

In order for the value of education that is still disguised in *Landorundun*'s novel can be expressed, a scientific review is needed, namely pragmatic approaches.

Pragmatic approach is a literary study approach that emphasizes the study of the role of readers in receiving, understanding, and living literary works [6]. So, the purpose of this study is to describe the educational value contained in the novel *Landorundun* by *Rampa' Maega*.

As a result of the corona virus pandemic, all teaching and learning processes in the U.S. are diverted to a while through an internet-based online learning process. Face-to-face learning in this class is a solution for students and lecturers to still be able to carry out the learning process. Specifically, for the Toraja literature study course, the results of this research become the subject of lecturer teaching material. The teaching material can also be a reference material for students to make study tasks at any time because it can be easily accessed through learning media used by lecturers.

## METHODS

This research is qualitative research because it is based on an inductive mindset that is an observation directed at a particular individual or social group based on a specific goal or focused on a specific problem that needs to be known. Qualitative research tries to understand, explore or break through a symptom. After that interpret and infer the symptoms encountered according to the context. In accordance with the above opinion, research on *Landorundun*'s novel starts from observing actions and speech and dialogue and monologues of each character who interacts in events through storylines. Then understand, interpret, and interpret the symptoms captured, namely the value of education in

the novel *Landorundun* based on the experience and knowledge of researchers according to the background and problems in the novel. After that drawing objective conclusions is supported by initial observations in the context.

This research data is sourced from *Rampa' Maega's Novel Landorundun* published by Senandika Publisher in 2011 with a thickness of 250 pages. Data in the form of a series of several words or sentences that describe the values and actions of story characters that contain educational values. Data is collected by documentation techniques, which are techniques that attempt to collect data by investigating written objects or manuscripts written in the opinion of Sukidin and Mundir [7]. Then use the reading technique that is "a process carried out and considered by the reader to obtain the message to be conveyed by the author through the medium of words or written. After that continued with the technique of recording words or forms of action that are relevant to the research of language use in writing [8].

The data that has been collected is reduced, selected which is more suitable for the purpose of the research. One by one the data was analyzed based on the perception of researchers and triangulated to colleagues and toraja culture men according to the background of *Landorundun's* novel so that the conclusions drawn were objective. More detailed analytical steps can be taken starting from; (1) Identify the values in *Rampa' Maega's* novel *Landorundun*, (2) Classify educational values according to the approach described in the introduction, (3) Analyze and interpret data according to pragmatic review, (4) conclude and describe the results of the study.

## RESULTS AND DISCUSSION

Identification is done based on the formulation of educational values, against the object of research, namely the novel *Landorundun* (LR) as follows:

1. Weaving has been a part of *Patodenmanik's* life since he was still living with his parents in Napo. A complacency in itself when he links sheet after sheet of thread into a cloth. When doing so, it's like finding a new place where only he's in it. He can travel with his own mind, without having to look like he is being alone.
2. *Patodenmanik* asked for time to consider. But in his heart, *Patodenmanik* was thinking hard how not to need to marry *Dassiriri* but at the same time did not lose the rare object.
3. Life is not just about collecting material and pursuing succeed, but how we are grateful for everything we have.
4. Money and success for *Kinaa* are just side effects of her hard work so far. The rest he is very interested in his work
5. "I want to learn independently, pa'. in Makassar, I might easily rely on my family and brother if I have a problem. I really want to learn how to live and take care of myself without depending on other "work"
6. The man hugged and patted his son on the back gently. "You have to be tough like *Rannu La'bi'*, son. I leave your prayers and hopes in your name." He then let go of the hug and walked away without even looking.)
7. In the past, when Ben ever mentioned such a matter, *Kinaa* was furious." If you bring economic status to our friendship, don't expect me to know you again."
8. That day, *Salogang* was preparing a ceremony as a form of gratitude for the abundant harvest. After going through a long smooth process, ranging from land making, plowing rice fields, planting seeds, to harvesting, it should be grateful success as a sign of respect for the Giver andn Life Preserver.
9. Not only because of the harvest that, *Salogang* also meant the ceremony of joy as an expression of gratitude for the establishment of a new *barrel*.
10. However, not as easy as *Bendurana* thought, *Landorundun* did not just accept his wish. The woman was not blinded by *bendurana's* gallantry and wealth, also when *Bendurana* said that she was a king.
11. *Rannu La'bi'* can't figure out why then there should be nobles and *kaunan*. But that doesn't help much. Still there was an unworthy feeling in him to have the desire to edit *Landorundun*. *He remains aware of who and what he and his family are for Landorundun*.
12. Without even answering, *rannu la'bi'* actually knew that her intention was like *umpateka' balao mate*.

13. Ben covered a large sheet of paper that had begun to weathered by fungi. The paper, which contains a family tree written by his father many years ago, begins to look old. Some names even started to look faint because the ink scratches that had started to widen permeated the paper.

The data identified above are classified and analyzed based on the formulation of educational values with pragmatic reviews that emphasize the meaning from the point of view of the researcher as a reader. The social background of *Landorundun's* novel is a Toraja culture that matches the background of the researcher. Thus, many interpretations and meanings are based on what researchers see, experience and perceive as key instruments in this qualitative research. Classes and analysis are shown below.

## Sincere

The educational value contained in the following citation data is sincere. Through data (1) found sincerity possessed by the story character *Patodenmanik* as *Landorundun's* mother. Found an attitude of heart full of willingness to do work so that it can enjoy the work done [9] [10].

"Weaving has been a part of *Patodenmanik's* life since he was still living with his parents in Napo. A complacency in itself when he links sheet after sheet of thread into a cloth. When doing so, it's like finding a new place where only he's in it. He can travel with his own mind, without having to look like he is daydreaming." (Data 1)

The meaning of sincerity is the attitude of the heart that should be owned by every human being in doing any work. When it is owned then a person can do his job to the maximum and will certainly bring satisfactory results.

"Money and success for *Kinaa* are just side effects of her hard work so far. The rest of him is very much in his job." (Data 4)

The value of Sincerity is also found in (data 4) above, owned by *landorundun* figures. Through the data above, it is obtained the picture that *Landorundun* is a woman who is not only a hardworking type but a woman who sincerely always does her job. So, it is not surprising that the money and success obtained is not the purpose of his life.

"*Backthen*, when Ben ever mentioned such a matter, *Kinaa* was furious." If you bring economic status to our friendship, don't expect me to know you again." (Data 7)

Not only sincerity in work is found as in the above quote, but also sincerity in terms of friendship. *Landorundun's* statement in the data citation means that *Landorundun* highly values friendships or friendships from any status attached to a person. In other words, it is not the sincerity of the name when friendship considers one's background. Therefore, the attitude of *the 'sincere'* heart *patodenmanik* and *Landorundun* above is important for every person in living various sides of his life.

## Critical Attitude

Critical is an attitude that is needed to solve problems so as not to be wrong in making decisions. Such an attitude is possessed by the *Patodenmanik* character in *Landorundun's* novel [11] [12].

*Patodenmanik* asked for time to consider. But in his heart, *Patodenmanik* was thinking hard how not to get married to *Dassiriri* but at the same time not lose the rare object." (Data 2)

Being a trait of people who think critically is found through the vocabulary of considering and thinking hard seen in the quote (data 2) above. Careful or careful decision making also accompanies people who think critically. Looking for other views is something that is also done by critical people. There are two things that are equally important to maintain *patodenmanik* figures, namely the golden *Rahat* that has been awarded by *Dassiriri* and its status not to be edited by *Dassiriri*. *Landorundun's* critical attitude is also seen in the quote (data 10) below.

"However, it is not as easy as *Bendurana* thought, *Landorundun* did not just accept his wish. She was not blinded by *bendurana's* gallantry and wealth, nor when *Bendurana* said that she was a king." (Data 10).

Wrong decision means that there are victims therefore a critical attitude is needed by anyone because every day even every time we are often faced with two difficult choices.

## Religious

Religious is the attitude of a religious person that is reflected through his behavior and actions and speech. Preparing for the thanksgiving ceremony is one of the religious attitudes that can be found in the novel *Landorundun* played by the character *Salogang*. Preparing for the harvest thanksgiving ceremony is a religious behavior expressed by *Salogang*. Another expression is the ceremony of grateful for the establishment of the *tongkonan* house. *Tongkonan* house for the people of Toraja not only means home but means social and philosophical. There are 2 data (8 and 9) related to the following *Salogang* religious attitudes [13].

"That day, *Salogang* was preparing a ceremony as a form of gratitude for the abundant harvest. After going through a long smooth process, ranging from land making, plowing rice fields, planting seeds, to harvesting, it should be that success is grateful as a sign of respect for the Giver and Life Preserver." (Data 8)

"Not only because of the harvest that field, *Salogang* also meant the ceremony of joy as an expression of gratitude for the establishment of a new barrel." (Data 9)

As religious people religious attitudes can be expressed through various forms, one of which is performing a thanksgiving ceremony. For the people of Toraja the thanksgiving ceremony is always marked by worship to the Creator led by the Pastor. A statement of gratitude can also be found in the following (3) data.

"Life is not just about collecting material and pursuing succeed, but how we are grateful for everything we have." (Data 3)

## Self-sufficient

Independence means that being able to stand alone is independent of others. Try to face and solve the problems at hand. The story character in *Landorundun's* novel who has independence is *bendurana* who is often called Ben. Ben shows the attitude of people who want to come forward do not want to take the easy path of getting help from family and spoiled by his brother. Such an attitude is a sign of a person's maturity [14].

"I want to learn independently, pa'. in Makassar, I might easily rely on my family and brother if I have a problem. I really want to learn how to live and take care of myself without depending on others" (Data 5)

It should be that everyone who wants to be successful and happy in his life follows Ben's independence in *Landorundun's* novel.

## Compassion

Data (6) describes the affectionate attitude of a story character, Namely *Bendurana's* father. Feelings of love and affection are shown by patting, hugging and with a gentle tone of voice and prayers for her son *Bendurana*.

"The man hugged and patted his son on the back gently." You have to be tough like *Rannu La'bi'*, son. I leave your prayers and hopes in your name." He then let go of the hug and walked away without even looking." (Data 6)

Father *bendurana* in the data quote above shows the attitude of a father who is praiseworthy. Sincere and sincere feelings will make a person have confidence in living his life. The care that one gets will make him also be able to give love to others. Everyone should always have the affection shown by the character mentioned above, in order to also get the attention of others who make him happy [15] [16].



## Nervous

Doubt is the same as being unsure. The following data quote (11) illustrates *Bendurana's* doubts about her feelings of love for *Landorundun*.

"*Rannu La'bi' can't figure out why then there should be nobles and kaunan*. But that doesn't help much. Still there was an unworthy feeling in him to have the desire to edit *Landorundun*. *He remains aware of who and what he and his family are for Landorundun*." (Data 11).

Doubt makes a person feel even more incapable. *Rannu La'bi'* increasingly considers his wish as an act that will not be possible expressed through the parable of the Toraja *umpateka' balao mate* means telling a dead mouse to climb means impossible deeds can be realized [17].

"Without even needing to be answered, *rannu la'bi'* actually knew that his intention was like *umpateka' balaomate*." (Data 12)

Doubt is the attitude of the heart that must be dispelled when per the way to someone. But what needs to be had is an attitude of confidence and confidence in acting.

## Family

Family is a sense created by a person in his social life together with others. A high sense of family is shown by the character of Ben who tries to observe and search for some names in a weathered sheet. Toraja people know the sheet is a place to compile a list of descendants called *passalu* granny (genealogy).

"Ben covered a large sheet of paper that had begun to weather in the fungi. The paper, which contains a family tree written by his father many years ago, begins to look old. Some names even started to look faint because the ink scratches that had started to widen permeated the paper. (Data 13)

*Passalu* grandmother (genealogy) is read during *the tongkonan* thanksgiving ceremony in Toraja society. Knowing grandma to the top layer is an intelligence that should be known by all Toraja people. Toraja people who know the arrangement and know their descendants from the mother and father to the seventh layer are called *Bida*.

## CONCLUSION

The education revealed from the novel *Landorundun* by Rampa' Maega that can lead people to live better is; (1) Sincerity, (2) Critical attitude, (3) Religious, (4) Independence, (5) Compassion, (6) Trust or confidence as opposed to doubt, and (7) Family.

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