

The function of the educational value in the *ma'parapa* (silence) text in the process of the *rampanan kapa'* (wedding ceremony)

Fungsi nilai pendidikan pada teks ma'parapa (mendiamkan) dalam prosesi rampanan kapa' (pesta pernikahan)

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Abstract

One community that has a complex marriage system is Toraja, it is one of the tribes in Indonesia who still maintains their ancestral cultural traditions in their social life. The institutions in the Toraja communities are always associated with *aluk* (teachings or rules of life). This study aims to describe the educational values and functions in the text *ma'parapa* (silence) in the procession of *rampanan kapa'* (wedding ceremony) in Tana Toraja. This type of research is qualitative research, and the research data is in the form of text quotations that describe the educational value contained in the *ma'parapa* text in the procession of the *rampanan kapa'* in Tana Toraja. The results of this study indicate that the educational value contained in the text *ma'parapa* in the procession of *rampanan kapa'* consists of 1) the value of religious education, namely to educate all people always to be grateful, to trust, and to exalt God's power, 2) moral education, namely to express respect or in the sense of asking for permission before doing something in front of others by saying the word *tabe*, 3) social education, which is useful for the community to foster life with its environment, 4) cultural education, namely inviting all people to always maintain and develop marriage customs in it there are procedures for getting married which contain many moral messages that need to be applied in everyday life. The educational function of the *ma'parapa* text in the procession of *rampanan kapa'* in Tana Toraja includes 1) the function of education for family and cultural groups, which is to encourage the younger generation to dare to speak in public, to be able to implement good behavior in daily life -day, and so that the younger generation can interpret advice, and relationships with God Almighty, and 2) to understand *aluk rampanan kapa'* as a very sacred level of the ceremony where if there is a violation it will be sanctioned by fellow humans and also from the Creator.

Keywords: education value function; *ma'parapa* text (silence); *rampanan kapa'* (wedding ceremony)

Abstrak

Salah satu masyarakat yang memiliki sistem perkawinan kompleks adalah Toraja, Toraja merupakan salah satu suku di Indonesia yang masih mempertahankan tradisi budaya leluhur dalam kehidupan sosialnya. Kelembagaan dalam masyarakat Toraja selalu dikaitkan dengan *aluk* (ajaran atau aturan hidup). Penelitian ini bertujuan untuk mendeskripsikan nilai dan fungsi pendidikan yang terdapat pada teks *ma'parapa* dalam prosesi *rampanan kapa'* di Tana Toraja. Jenis penelitian ini adalah penelitian kualitatif, dan data penelitian berupa kutipan teks yang menggambarkan nilai pendidikan yang terkandung pada teks *ma'parapa* dalam prosesi *rampanan kapa'* di Tana Toraja. Hasil penelitian ini menunjukkan bahwa nilai pendidikan yang terkandung pada teks *ma'parapa* dalam prosesi *rampanan kapa'* terdapat 1) nilai pendidikan religius yaitu mendidik semua masyarakat untuk selalu bersyukur, mempercayai, dan mengagungkan kekuasaan Tuhan, 2) pendidikan moral yaitu mengekspresikan rasa hormat atau dalam arti memohon izin sebelum melakukan sesuatu di hadapan orang lain dengan mengucapkan kata *tabe*, 3) pendidikan sosial yaitu sesuatu yang berguna bagi masyarakat untuk membina kehidupan dengan lingkungannya, 4) pendidikan budaya yaitu mengajak semua masyarakat agar selalu menjaga dan mengembangkan adat pernikahan yang di dalamnya terdapat tata cara melangsungkan pernikahan yang mengandung banyak pesan moral yang perlu diterapkan di kehidupan sehari-hari. Fungsi pendidikan pada teks *ma'parapa* dalam prosesi *rampanan kapa'* di Tana Toraja meliputi: 1) fungsi pendidikan bagi rumpun keluarga dan kelompok budaya, yaitu memberikan semangat kepada generasi muda untuk berani tampil berbicara di depan umum, mampu menerapkan perilaku yang baik dalam kehidupan sehari-hari, dan agar generasi muda bisa memaknai nasihat (petuah), dan relasi dengan Tuhan Yang Maha Esa, dan 2) untuk memahami *aluk rampanan kapa'* sebagai satu tingkatan upacara yang sangat sakral yang apabila ada pelanggaran akan diberikan sanksi dari sesama manusia dan juga dari Sang Pencipta.

Kata kunci: fungsi nilai pendidikan; teks *ma'parapa* (teks mendiamkan); *rampanan kapa'* (prosesi pernikahan)

Introduction

One of the archipelago's cultural constructions of wealth lies in various marriage practices in the different regions. Society and culture are systems that cannot be separated from each other because no culture has not developed in society. No society has no culture because they cannot survive without it. In short, culture is how a society, as a whole, lives their life (Sari & Maming 2019). One community that has a complex marriage system is Toraja, it is one of the tribes in Indonesia who still maintains their ancestral cultural traditions in their social life. The institutions in the Toraja communities are always associated with *aluk* (teachings or rules of life), it includes *aluk mellolo tau* (customary to the relationships between humans), *aluk pare* (customary the harvest ceremony), *aluk tananan pasa'* (customary relating to market), *aluk rampanan kapa'* (customary to marriage), *aluk bangunan banua* (customary to house construction), *aluk 3 rambutuka'* (customary to thanksgiving ceremonies), *aluk rambu solo'* (customary to the funeral ceremony), and *aluk bua'* (customary relating to joyous feasts). *Aluk* is a belief about existence that tries to understand the world in a myth-transcendental way. There is an auto-logical basis for this reality, while the customs and culture are concrete manifestations of transcendental *aluk*. This research focuses on *rampana kapa'* (wedding) ceremony based on the set rules and beliefs. A culture is an object created by humans as cultured creatures in behavior and tangible objects (Devianty 2017).

Each culture consists of layers divided into four interconnected systems: 1) knowledge and belief systems, 2) value systems and systems of meaning, 3) behavioral systems as embodiments of knowledge and values, and 4) systems of things (Sandarupa 2015). Humanization through culture expresses humanity, so then human life is more valuable (Sutrisno 1994). According to Inrevolzon (2013), culture is a system of ideas, actions, creations, initiatives, and human tastes used to meet the needs of their way of learning, all of which can be found in people's lives. Marriage customs are a form of local culture that grows amid society, and a local culture has differences and an individual uniqueness compared to other communities. It is usually seen in the procedure of its implementation and the symbols that emerge from the culture (Hajar et al. 2018:51). Islam looks at marriage as something noble and sacred, representing God's worship, followed by the sunnah of the Prophet. It is carried out based on sincerity, responsibility, and undertaking legal provisions that must be heeded (Wibisana 2016). One custom that still maintains this particular marriage process is *rampanan kapa'* in Tana Toraja.

Rampanan is an object or tool used to attach a house's frameworks while *kapa'* (cotton) is used as a cleanliness symbol. It refers to the purity of men and women who are to be married with the result that *rampanan kapa'* is a place where marriage occurs that consists of a man and a woman; one of the Toraja cultural values that still exists today is *rampanan kapa'*. Marriage is considered sacred or pure; with the result that marriage is sometimes interpreted as a celebration of love, there is a strengthening of the relationship between the two involved people both religiously and legally. Marriage is not only uniting two persons but also two families, so holding a wedding is considered to be an expression of gratitude, happiness, and pride (Rahmad 2018). *Rampanan kapa'* has a figurative meaning when viewed from an etymological point of view. *Rampanan* is an object that serves as a place to attach the framework of a house while *kapa'* use as a symbol of the holiness referring to the man and woman who will be married. In relation to the marriage itself, *rampanan kapa'* is a wedding place for men and women, it is holy and clean, and it must be maintained and strengthened. Therefore, in Toraja, if a marriage occurs not through the procedures or provisions based on customary law, then the act of *rampanan kapa'* is seen by the community as an act of contempt and a violation of the law (Dorce 1986).

Rampanan kapa' in Toraja is considered to be a way for the community to remain bound together as a single group. The Toraja community also appreciates customary law and develops it continuously. It is because some communities assume that through the customary law, all of their problems can be resolved through conciliation. It is simple, unconvoluted, and will not cause conflict in a sustainable manner. It is because resolving problems through conciliation will increasingly unite the community rather than the other way around. It can be concluded that marriage (*rampanan kapa'*) in the Toraja community is based on *aluk* (religion/belief) because it was created by *Puang Matua* (God). Marriage should not be carried out without permission from the *aluk* authorities and their fellow humans.

Aluk rampanan kapa' (customary wedding ceremony) contains the *ma'parapa* text. *Ma'parapa* is an activity used to calm everyone present at an event. Through the *ma'parapa* text, the appeal, message, and advice will be more quickly digested by the human mind and readily accepted because it offers a rhythmic notation and depth of meaning that makes the heart lulled by the text delivered. The intonation in the *ma'parapa* text can describe the conditions when the event takes place. The oral text refers to the process of *rampanan kapa'* while the written text refers to the *ma'parapa* text itself. It is delivered by informants who already have particular expertise, it possessed by the informant is having mastered the language of *tomina* (literary) as a traditional stakeholder, influencing education in the arts, and having experience at reading the *ma'parapa* texts during the process of explaining *rampanan kapa'*.

The cultural richness contained in *ma'parapa* in the process of *rampanan kapa'* should be preserved as a cultural treasure amidst the current of globalization and modernization that is sweeping through human life, ranging from urban to remote areas. The preservation of local culture is important because modern culture's flow often presupposes that everything traditional is backward and sometimes even irrational. If this is allowed, then we will eventually face the extinction of our local cultural treasures. Good education during this challenging period of nation-building is education that gives birth to human resources that have intellectuality balanced with morality (Suwija 2012). Education that emphasizes the values and their aspects are expected to birth humans who have a high sensitivity to the enforcement of truth, justice, humanity, and progress, which are the collective breaths (soul) of human life on this earth (Subur 2007). Value is the quality of a thing that makes it liked, desired, pursued, valued, and useful, and it can make people who live it become dignified (Elneri et al. 2018). Educational values are grouped into eighteen categories including religious, honest, tolerance, discipline, hard work, creative thinking, independent, democratic, curiosity, national spirit, patriotism, appreciates achievement, friendly and communicative, peace-loving, fond of reading, caring of the environment, caring socially, and taking on responsibility (Elneri et al. 2018). The value of education can give meaning to life that can change a person's behavior to become better. It can distinguish between good and bad behavior through teaching and training efforts.

Based on the explanation, it will conduct a study of educational values with the reason that in the *ma'parapa* text, many educational values need to be studied, shown to the public, and applied in everyday life. This study's focus is any verse that refers to the educational value in the *ma'parapa* text in the process of *rampanan kapa'* in Tana Toraja. Therefore, this study aims to describe the value and function of education contained in *ma'parapa* in the process of *rampanan kapa'*. The benefit of this research is to increase the input of thought to improve the quality of education in terms of academic learning, especially about the educational values contained in the *ma'parapa* text in the process of *rampanan kapa'* in Tana Toraja.

Research Method

The design of this study was qualitative in terms of collecting, processing, analyzing data, and to test the research results, both objectively and following the results obtained in the field. In this study, the data source was the *ma'parapa* text in the process of *rampanan kapa'* in Tana Toraja. The *ma'parapa* text was obtained from six informants, including the traditional leaders of the Tanglunglipu community, the foundation manager of a tourist attraction, entrepreneurs, and cultural arts teachers in Tana Toraja; the data of this study consisted of both primary data and secondary data. The researcher acted as the core instrument, and the informants acted as complementary instruments. This study's data collection techniques were documentation, literature study, and interview. The research data analysis activity used an interactive model carried out over four stages of activity: the data collection, data reduction, data presentation, the conclusion or verification of the data, and the data presentation.

Results and Discussion

The value of education can give meaning to life that can change a person's behavior for better or worse through teaching and training efforts. The educational values described are religious education values, moral education values, social education values, and cultural education values.

The value of religious education

Religious values related to humans and God, such as feelings of fear, sin, and acknowledging God's greatness (Elneri et al. 2018). According to Wibowo (2013), religious values are essential educational values to be instilled because they relate to religion. It is one of the guidelines embedded in the family and community environment. The development of the local culture must instill the local religious values because it contains morals, and humans also know what is right and wrong (logic) (Faiziyah 2017). The value of education is believed to be accurate, and it encourages people to do positive things both in their own lives and in society. The value of education can give meaning to life that can change a person's behavior for the better or worse, through teaching and training efforts. The value of religious education is found in the *ma'parapa* text implemented through the third verse:

E... Puang e... Puang e... Puang e... E... Puang e... Puang e... Puang e
(O... God... O Lord... O Lord... Hi... Lord... O Lord... O Lord)

Puang dao ba'tangna langi', Puang unnisun ilan dimasuang gana
(God is in the sky, God is sitting in the universe)

Puang bassi-bassian, Puang ambo-amboan
(God of the elderly whose skin has black spots, Lord of the elderly)

Puang tu'tun mentiro lumbang, Puang unnisang sa'pala buda
(God continues to look under the world, God sits nothing undifferentiated)

Lana sa'ba pa rande dipudukki, lanadete'padara'lengko di lilaki
(Will say his name in my mouth, we will greet the shake of the tongue (speak))

Lante'allo to temo, lante kulla'in rande lulangngan
(On this day, in the afternoon which we are supporting upwards)

Tang la napotiramban ra Puang lan ba'tangna langi
(Will not startled the Lord above the sky)

Tang la napo li'pangra To palullungan ilan di masuanggana
(Will did not startle Him as a God who has overshadowed us)

Tulana sa'budara'lengko di lilaku
(Whom He will call, we will greet (in my tongue))

According to informant, SB, one of the cultural figures in Tana Toraja, he spoke of the third verse and how it shows the value of religious education because all those present directed to believe in God's existence pleasures given as a result. One of these pleasures is marriage or *rampanan kapa'*. It is a matter of inviting God to be present, be the giver of everything needed for the wedding, and be with the bride and groom for the rest of their lives. It invites all who attend the wedding always to pray and believe in the power of God.

The third verse shows the value of religious education, where it aims to educate. Therefore, all attendees are better according to the religious requirements, and so then they always remember God. It also invites all people to reflect on a life that is based on religious values, and it teaches people that God knows all actions in the world. Good deeds will produce excellent and wrong deeds that will harm both themselves and the people around them. All attendees invited to believe God loves all of his people without exception and believes that God has power over all of His creations. According to Aulia (2016), religious values are absolute and eternal, and they are based on trust in human beings. In *Pancasila* (foundational philosophical theory of Indonesia), religious values' character lies in the first percepts that read "The Almighty God." The existence of the *ma'parapa* text that sung as part of the marriage process is an effort to educate people always to be grateful, to trust, and to elevate

God's power. The value of religious education can also be found in the *ma'parapa* text implemented through the fourth verse:

Kurre sumanga 'na langan Puang di Matua
(A million thanks to God)

Saba' Parayanna tedao To Palullungan
(Many blessings overshadow from above)

Belanna kamumo umpa lumbang langi, unnampai te lipu daenan
(Because God turned the heavens, spread the mat of the land of the earth)

Kamu mo untarik matanna allo, si numba lindona bulan
(You created the sun, the face of the moon)

Kamu mo undandanan bentoen tasak, unte 'tek ratuk langi' passilo-silo
(You are the one who arranges the bright stars to illuminate)

Kamu mo undandan buntu saratu 'umborong boronganni lombok ma' lako-lakoan
(You are the one who set a large number of hills, arranging such a valley so much)

Kamu mo uningkambong pangngala' tamman, untanan kurra manapa'
(You created a dense forest, planted a dense jungle)

Kamu mo umbori' ulunna salu, umpaombo' kalimbuang boba
(You, who pioneered the headwaters, brought up a large spring)

Kamu mo mangka tu mampa tau mata
(You who created the diamond)

Ungkombang rumende sanda rangka'na
(Creating entirely like made humans)

The *ma'parapa* text's fourth verse shows the value of religious education because it invites people always to be grateful that so many of God's creations cannot be measured by anything. The choice of each word in the fourth verse shows God's grace, gratitude, and the ideal to always preserve God's creation. As part of the Toraja traditional wedding ceremony in the north, the community's impact is one of enthusiasm when implementing it as they are cooperating. According to North Toraja, their culture must always be maintained because it is part of their worship of God. It gives them long life, large fortune, and many blessings. The religious education values contained in the fourth verse should be applied in everyday life by families, schools, and cultural groups. If implemented in school, it will develop the religious students' character into people who are always humble, thankful, and take care of all God's creations. The value of religious education can also be applied in family groups and cultural groups, such as protecting the universe by diligently worshiping and trusting that God will solve all problems in the world. Humans are created by God with the best form and beauty as well as being equipped with reason, and they are grateful for what has been given. According to Rifa'i (2016), religious values are sourced from religion, facilitating soul intimacy. It is a human duty to preserve the universe, as shown in the fourth verse, by utilizing all available resources in nature to meet the necessities of life following what is determined by God. It is so long as they do not damage nature and exploit it for the benefit of individuals or groups in addition to not overusing it and other damaging things.

The third and fourth verses can be considered to contain religious education values because both verses reflect praise of the Almighty God, who rules the universe, earth, and sky. God governs human life's intricacies, including their life and death, as he is a God who protects humans. Both verses express gratitude to God for the abundance of blessings that have been given to humans through the natural potential and resources that can be used by human beings to meet the daily needs of their lives. The religious education provided in the *ma'parapa* text can also be found in the fifth verse:

Tonna matindoi adang, tonna mamma' kalupian
(When Adam sleep, when he falls asleep)

Miala misa' usuk na, dio bamban kairinna
(You take one, next to the left rib)

Mi kombong mi sang bua dodo', hawa tungka sanganna
(You create a woman named Eve)

Ya mo bali datunna adang, to sang bamban ayokanna
(She is the queen of Adam; they are a matched couple)

Kamu duka mo umpasonglo' aluk rampanan kapa'
(You also have lowered the customary marriage covenant)

Basse situka', umpa losson sangka'na pa'sullean allo kasositamben
(The exchange agreements, bring down the return days traditions/laws)

Lako nene' pongmula tau to alloina, adang sala hawa tungkasanganna
(To the first human at that time, named Adam and Hawa)

Naurunganni te mai to sangpetayanan, makaklima'na to misa' kaparannua
(So they are in one hope, all in one hope)

Randuk mi ma'rampanan kapa' inde anak nadadian sola bongsu natibussanan
(Since that time the marriage born the child)

To ma'ranuan lulangan, to ma'tayan dao mai
(People with hopes to God, people waiting from God)

Umpetanyanni Puang urrannuan to tumampana
(Hoping for God, hoping the Creator)

The fifth verse explains the origin of human creation (Adam and Hawa) as believed by the culture and religion of the Tana Toraja Community. The creation of Adam and Hawa was the initial event of marriage carried out by humans. The marriage of Adam and Hawa in the beliefs of the Toraja community is a role model and part of the creation of the marriage tradition as mentioned in the *ma'parapa* text. Marriage is considered to be a manifestation of the human obedience to the Almighty God. Through marriage, humans realize their duties as leaders and representatives of God on earth while still hoping for God's power. The marital tradition as written in the *ma'parapa* text is thus a manifestation of the law and the will of power. It is not merely rules and laws made up by humans themselves. The human duty is family duty, which is to create a happy family that is understanding. Those involved should do their duty as a husband and wife respectively.

The value of moral education

Moral education is the awareness that helps students learn about science in addition to the skills, attitudes, and values that contribute to individual satisfaction and social life. Moral education aims to produce individuals who understand moral values. The people should be consistent at implementing them following the moral concepts taught by their religion and the moral traditions of society and their culture (Ibda 2012). Moral or ethical values are human values as a whole, for example, honesty is the value related to the right or wrong held by a group or society (Anshari 2011). The value of moral education is found in the *ma'parapa* text implemented through the first verse:

Tabé'lako olo mala'bi'na to umpobayu bayunna tongkonan to umposarong-sarongna pa'kalandoan to parengnge' torroan indo' torroan ambe'di pabarrena allo simman lako tingayo makaraengna to di palindona bulan

(With respect, to the people or cousins of the community and customary stakeholders who are present at this place)

Tabé' lako olo mala 'bi'na to sitaranak aluk mellao langi' simman lako tingayo makaraengna to siria sangha' losson di batara pendeta, ustas, imam tungkasanganna

(With respect, or that we respect, to those who have been given office whether they are priests, priests, so-called *aluk* or religion who came down from heaven)

Tabé' lako to sitoé tokonna lembang simman lako to sisaladau pebosena lapi to ma'parenta tungkasanganna

(The Honorable, Mr. Government (Regent, sub district head, or the head of Lembang)

Tabé' lako to utaranak dandanau sangka simman lako to si saladan to bangunan ada' to parangngi, to makaka tungkasanganna

(The Honorable the traditional figure called tomakaka, the toparengge who is responsible for the customs in the local community)

Tabé' lako pa'rannuanna tondok simman lako pa'paellean la dinai mekutana lollong meusik tanda marorrong keden tang di lambi'na te mai tong di karatuinna

(The Honorable community leaders, youth leaders, then female leaders)

Tabé' lako to matua indak simman lako to banu' kararangan torro pekamberan tungkasanganna

((The Honorable village elders in the sense of a place to ask if one of the violated customs is called)

Tabé' massola nasan simman lako angga mairi', tae', misa' kupasalian rinding kupataleko'na manangnga lante isungan pangngurrande-randean, ada'na rampanan kapa' basse situka sangka'na pa'sullean allo kaso sitamben, Lo' bangan pa' sangruang rinding, palempean pau sangsukema menangnga

(The Honorable, all those present at the place called the *massolanasang*. Nothing is forgotten or without exception is called *taemisakupasalianrindingumpalekonamangannabanua* (which is outside the walls).

Angku bendan pa lan alla' tangngata massola nasang latumannang lan te angga mairi. Lampa tikillang inde kombong bulaanna rampanan kapa' um pati kurarak inde sangka'na basse si tuka'
(I will stand in front of all of you. I will open a gathering to glorify marriage, stretch (will open) traditions of exchange)

According to the informant, RS, one of the cultural figures in Tana Toraja, the first verse shows the value of moral education because it pays homage to custom stakeholders, government, traditional leaders, and the everyday people present; all of this is called a phrase. According to ma'parapa, it means that we give them an award as they stand up to guide the event. We should notice and appreciate them in terms of the words spoken in the process of *rampanan kapa'* known as *pealurangnganan kapa'*.

The first verse illustrates one of the moral standards adopted by the Toraja people in their social relations. The verse refers to a form of respect for others indicated by repeating the word *tabé*. The word *tabé* itself is commonly used by all of South Sulawesi peoples regardless of their ethnicity (Bugis, Makassar, Toraja, Mandar) to express respect. In a certain sense, it is used to ask for permission before doing something in front of others. The first verse also illustrates how the Toraja people glorify others within their daily lives. The verse includes the value of moral education that can be taught to children from childhood to adulthood, so they always apply good moral values in the surrounding environment. It includes being polite when speaking and respecting everyone without exception.

The value of social education

Social value is a value related to human relations that emphasizes the noble aspects of humanity. It also shows the behavior of being willing to sacrifice (Umar 2015). Social value divides into two forms, namely, substantive value and procedural value (Sapriya 2017). Substantial values

are the beliefs held by someone that is generally the result of learning, and not just imparting or conveying information alone. Everyone has different beliefs or opinions, according to their beliefs about something. Furthermore, procedural values are the values that need to be taught to deal with individual diversity in order to avoid dangerous and distorted things. These values are considered to be correct by most people. The value of social education is the attitudes and feelings that are widely accepted by society. They are the basis for formulating what is right and what is essential. The value of social education is wisdom that can be taken from social behavior and how social life works. Social behavior comes in the form of a person's attitude to the events around him that have something to do with others, including their way of thinking and social relationships. The value of social education is found in the ma'parapa text, implemented through the seventh verse:

Totemo sombo madatumo te diona tananan dapo'mi massola dua
(Now prosperity is seen in their marriage)

Den oupa'napamanda'i tampo limbongmi
(Maybe strengthened like a lake embankment)

Na pobintinmi sapan minanga
(Strengthened larger pot)

Na kendek membua rara'ta'bi tarunomi
(Up to be a woman's necklace made of gold (noblewoman) from the results of her efforts)

Na kendek membua balo ta'bi tarunomi
(Up to being a fortune caller and afraid)

Langngan menta'bi bulaan lolo rangka'mi
(Up to produce gold from the work or hands)

Tula mitimba tang ma'ti lan mintu'allo katuoanmi
(What you will enjoy will not recede or not end in your life)

Ya mo la untu'tun alukna datu mata allo
(That will sustain the custom of the sun king (thanksgiving))

La untulak kaso tunamben
(Supports the place to put the roof (wooden roof) cuddle in the sense of marriage)

Den oupa'na kendek allo kendek tua'mi, sombo bulan
(Hopefully, the sun rises, even more, thanks to looking like the moon)

Sombo Parayammi
(Your prosperity appears)

Kurre... kurre... kurre sumanga'na
(Thank you ... Thank you very much)

According to the informant, BS, one of the cultural figures, the seventh Tana Toraja verse shows the value of social education because it contains the hope that God will perfect them. God will complete what is done today. It gives the impression that this marriage is perfect and follows the rules or pillars of marriage. It is a hope that this marriage will last until death separates them, and it is also to motivate the bride and family to stay healthy in life. Because all of us who are present in the procession of *rampanan kapa'* in the preservation of God is like a light will be brighter in this world, it will be like a light for fellow humans.

The seventh verse illustrates how social construction is demanded of someone considered part of the Toraja community. The verse contains hope about how a person will enter a new chapter in their life, which, in this case, is passing through the marriage gate. It unites two people who are more or less

different in their views, behavior, and marriage ties and family. Humans have at least two identities, namely their identity and social identity. The above verse includes the value of social education that can be used as a forum to teach children, so they are accustomed to practicing good social etiquette and noble psychological principles rooted in an eternal religious creed and deep feelings of faith. In society, it is later hoped that they will have good associations and manners in a state of balance between a mature mind and wise actions. The above verse is also a social education method that plants the seeds of psychological basics such as piety, brotherhood, affection, prioritizing others, and apologizing where necessary.

The value of cultural education

Culture is defined as a complete system of thinking in addition to the values, morals, norms, and beliefs of human beings produced by society. Systems of thought, values, morals, norms, and beliefs result from human interactions with each other and their natural environment (Hakim 2014). Education as an activity and the process of planned activity is a symptom of society when it has begun to realize the importance of the effort undertaken to shape, direct, and regulate human beings, so they aspire to be part of the community (Omeri 2015). The value of cultural education is a value that occupies a central position, it is essential in the framework of a culture that is abstract, and it can only be expressed through observations of its more tangible symptoms such as behaviors and the material objects that result from realizing the concepts tied into the values and actions patterned. The value of cultural education in the ma'parapa text is implemented in the second verse:

Kadende'na lante sangka'na pa'sullean allo kaso sitamben
(In this case, the law or tradition returned by the sun crossing each other)

Inde anak sola duai, sumurruk tama rampanan kapa'datang
(These two children, enter into putting the law)

Yamo bali datunna la sang bamban ayokana Sampe Bahrul sola Lince tu lau mendadi
(That he was the queen together with Sampe Bahrul with Lince who would become)

Sang bua dodo Sampe Bahrul sola Lince tu unnisung sangayoka
(Being in a sarong that is specially worn by women Sampe Bahrul and Lince sitting together)

Tu nannang sanglesoan kale lante allo mo totemo lante kulla marassan
(Standing equally even in today in shining while going)

E... na lambi'mo te allo maelo, nadete'mo le kulla'ma pia dadi
(It has found this auspicious day, have got glorious glory born (holy children))

Lante allo masero pindan lante kulla'mabase banaa
(In this day, clean plates made of stone (clean like gold) in a clear day the plates have been cleaned)

Allo mangkana pilei langsa'indo'ambe'na
(The day that his mother and father had chosen)

Lante kulla pura notonno'bua kayu to mendadianna
(In the light or shine choose the wood of the person who gave birth to it)

Pato malinna Sampe Bahrul sola Lince
(Both sides Sampe Bahrul and Lince)

Lananai sikorok londong to ma'rapu tallang
(They will occupy each other to inform the crowds gathering or bamboo clumps)

According to the informants, YTR, one of the cultural figures in Tana Toraja, the second verse demonstrates the value of cultural education because it invites all people always to maintain and develop marriage customs in which there are procedures for holding a marriage that contain many

educational messages that need to be applied in daily life. It is a tribute to the upper classes, and it motivates those who are married. The literary works that are expressed in the second verse are intended to motivate children who will go on to get married.

The verse above includes the value of cultural education used as a basis for thinking, acting, and developing oneself as individuals, as members of the community, and as citizens. The second verse explains the value of cultural education that can develop students' affective potential as human beings and citizens with cultural value. It leads to developing the students' ability to become independent, creative human being and also to develop the school environment into a learning environment that is safe, honest, full of creativity, friendship, and with a high sense of nationality. The marriage procedure expressed by *tomina* is an educational value that states that one should be a brave, responsible, and loving family head. Customary law is also spoken of as *tomina* is a culture that, if violated, will result in sanctions. It can be used as an example that marriage in Tana Toraja is something sacred that must always be maintained.

The function of the educational value in the *ma'parapa* text in the process of *yoyage*'

The function of social value outlines: 1) direction and unity (can gather many people in a particular unit or group), 2) fortress protection (social value is a place of refuge for its adherents. Its protection power is so great that its adherents are willing to fight desperately to maintain those values), and 3) the driving force (values also function as a motivator as well as a guide for people to do good). The values contained in the *ma'parapa* text play an essential role in the North Toraja community; it is because the values become the orientation of every action through social interactions. The moral, social, cultural, and education values become a source of community dynamics. If these values disappear from society, all power will be lost, and the pace of development will cease (Alfan 2013).

The informant, YTR, a retired English teacher who used to read the *ma'parapa* text. According to YTR, the *ma'parapa* text has functions and benefits related to education, he said:

"Encouraging young generations to dare to speak publicly and to be able to implement good behavior in everyday life. Function for family groups to give family families enthusiasm to maintain the cultural values inherited from their ancestors and remain harmonious always do the good qualities as our previous people did. Then, the function for cultural groups is to strengthen mutual relations in carrying out the event, cooperation, and solve any problems that exist together."

The informant, YP, a cultural arts teacher and one of the traditional leaders of Randan Batu. According to YP, the *ma'parapa* text has a function in education, he said:

"The children can interpret the advice and the relationship with the Almighty God. The *ma'parapa* text for family groups has a function that all families can take the wisdom and apply it in daily life, so the cognate families can always work together, live in harmony, and maintain their culture. As for cultural groups, it is beneficial for the community to work together on every issue discussed by each cultural group in one community and care for one another."

The function of value in education can encourage the students' morality, which can be practiced both in the classroom and outside. The *ma'parapa* text, when it is taught at school, at home, or in the neighborhood, is expected to shape the character of children into people who are moral and not easily carried away by modern currents that are not following their culture. The *ma'parapa* text is a traditional literary text that contains educational values as a reference for the life of the North Toraja people. The existence of a marriage process that uses the *ma'parapa* text is considered a form of training, a process, and a way of educating and maturing human beings. All people who have heard, read, and understood the *ma'parapa* text's meaning could apply it in their everyday lives. Thus the researcher concludes that the educational value contained in the *ma'parapa* text is a description of the North Toraja people's attitude that can change one's behavior for the better. It is also able to distinguish between good and bad deeds.

Conclusion

The educational value of the *ma'parapa* text in the process of *rampanan kapa'* in Tana Toraja is found in religious education, moral education, social education, and cultural education. Religious education is to educate all people always to be grateful, trust, and elevate God's power. Moral education is expressing respect and, in some cases, by asking permission before doing something in front of others by saying *tabe*; and social education is useful to foster life within their environment. Cultural education persuades all people always to maintain and develop the custom of marriage in which there are procedures for holding the marriage that contains many educational messages that need to be applied in everyday life. The function of the educational value of the *ma'parapa* text in the process of *rampanan kapa'* in Tana Toraja is to encourage young people to dare to speak publicly and to be able to implement good behavior in their daily life. The children can interpret the advice and guidance given and their relationship with God Almighty. They come to the understanding that *aluk rampanan kapa'* is a very sacred ceremony. If there is a violation, they will be sanctioned by their fellow human beings and the Creator.

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