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Moral Values in Selected Folklores of Toraja Tribes

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Abstract

This research discusses about the moral values in selected folklore of the Toraja tribe, namely Seredukung and Lakipadada by Junus Bunga Lebang. The purpose of this research is to find out what the moral values are can be found in selected folklores of Toraja tribes. The method used in this research is a qualitative descriptive method. The data is taken from selected Toraja folklore, namely Seredukung and Lakipadada by Junus Bunga Lebang. This research uses Thomas Lickona's conceptual theory of moral values. The results of this research indicates that, there are seven moral values in the selected folklore of the Toraja tribe, namely Seredukung and Lakipadada. There are three moral values that can be found in Seredukung folklore, namely responsibility, tolerance, and self-discipline. While in Lakipadada folklore there are four moral values that can be found namely honesty, helpfulness, cooperation, and courage.

Keywords: moral values, folklores of Toraja Tribes, Seredukung, Lakipadada

Abstrak

Penelitian ini membahas tentang nilai moral pada cerita rakyat terpilih suku Toraja yaitu Seredukung dan Lakipadada karya Junus Bunga Lebang, Tujuan dari penelitian ini adalah untuk mengetahui apa saja nilai-nilai moral yang terdapat dalam cerita rakyat terpilih suku Toraja. Metode yang digunakan pada penelitian ini adalah metode deskriptif kualitatif. Data diambil dari cerita rakyat terpilih suku Toraja yaitu Seredukung dan Lakipadada karya Junus Bunga Lebang. Penelitian ini menggunakan teori konsep Thomas Lickona tentang nilai moral. Hasil dari penelitian ini menunjukkan bahwa terdapat tujuh nilai moral pada cerita rakyat terpilih suku Toraja yaitu Seredukung dan Lakipadada. Ada tiga nilai moral yang terdapat dalam cerita rakyat Seredukung, yaitu tanggung jawab, toleransi, dan disiplin diri. Sedangkan dalam cerita rakyat Lakipadada terdapat empat nilai moral yang dapat ditemukan yaitu kejujuran, tolong menolong, kerjasama, dan keberanian.

Kata kunci: nilai moral, cerita rakyat suku Toraja, Seredukung, Lakipadada

BACKGROUND

Fananie (2000) says that a text can be classified as a literary text if it contains aesthetic values. She also said that basically a literary text contains at least three main aspects, namely *decore* (giving something to the reader), *delicate* (providing enjoyment through aesthetic elements), and *move* (able to move the reader's creativity) (Fananie, 2000). It can be said that literary work must have benefits for the reader. Through literary works, the author can express his creative ideas to please the reader. In this case, the reader can be entertained by the way it is presented, the language, the storyline, and the problem-solving. Readers can also gain a lot of knowledge, one of which is about moral values that are often conveyed by authors in the literary works they create.

Literature can be categorized into two parts, namely, oral literature and written literature. Oral literature is meant as literature that lives orally, namely, literature that is spread in unwritten form, delivered orally from generation to generation (Gandhi, 2018). In this case, oral literature is distinguished from written literature, which is created and spread by writing. Another characteristic of oral literature is its tradition. Folklore as part of oral literature is part of stories that have long lived in the traditions of a society.

Along with the development of today's world, the use of technology has become increasingly sophisticated so that it can change the perspective of the younger generation. In today's modern era, the younger generation is rarely familiar with oral literature or folklores spoke from generation to generation or the ancestors of the Toraja tribe. Today's young generation spends more entertainment time watching soap operas, foreign films, or accessing social networks via gadgets or computers (Muhamad Zikri Wiguna, 2018). So, it is feared that the values of the Toraja ancestral heritage will be increasingly shifted by foreign cultures that are increasingly dominating. This is what attracted the researcher to conduct this research, namely to raise the popularity of folklore and also the moral values contained in it, because Toraja folklore is a national cultural heritage and still has values that should be developed and utilized for future life. Now and in the future.

One of the types of oral literature that developed in Toraja and is almost extinct is Toraja folklore. Folklore is the result of a culture born of traditional society. There are two Toraja folklores that are the object of this research. The two genres of folklore, namely folk tale and legends referred to in this study include, *Seredukung* and *Lakipadada*. *Seredukung* folklore tell about a young man named Seredukung who lived

in with her parents. He is a powerful buffalo herder, patient and likes to help his parents. He was herding the hundred buffalo alone. Seredukung also has a friend, namely a masapi fish (a large Eel) that comes from the river where Seredukung is herding buffalo. *Lakipadada* folklore tell about a Toraja aristocrat named Lakipadada who becomes paranoid about death, so he tries to find eternity so that he can live eternally, without being haunted by death.

In Toraja folklore, it is full of ideas and values that the ancestors of the Toraja tribe want to pass on to future generations as a medium for understanding the community and the surrounding environment. Excavation and republishing of Toraja folklore is the first step in preserving the nation's cultural heritage. Moreover, the folklore genre of myths, legends, and fairy tales that exist in Toraja society is a manifestation of cultural wealth that must be preserved.

Morals can be defined as a human being's conduct, character, or principle, whether true or untrue, right or wrong, and a positive or negative perspective of the goodness or badness of human character and acts. Morality stems from a desire to do what is good and right in one's interactions with others. Because the terms can be employed in various different ways, the meanings of good (or terrible) and right (or wrong) in morality should be defined more specifically (Birnbacher, 2013).

Moral value is derived from the words moral and value. Moral refers to some of the most important rules or codes of ethics established by society and accepted by its members (Edward, 1967). Value is our principle and standard for assessing value. They are the yardsticks we use to determine whether 'things' (people, objects, ideas, actions, and situations) are desirable, good and worthy, or despicable, bad, and worthless (Taylor, 1996). So, in determining whether a person's behavior is good or bad in social life, moral values can be used as reference.

Based on the understanding, moral value is a person's view of good and bad things. Moral values provide examples of good habits and behavior that are inspired by other people's behavior. Moral values are expressed in literary works by the author's message to the reader about what is good and bad. As a result, the author hopes that the message is clear to the reader. There is a moral value of every human behavior or action in everyday human life, based on lessons and human experiences that can be taken in everyday life.

Seredukung folklore is a Toraja folklore with a fairy tale genre, namely folklore which is considered to have never happened. Fairy tales are told primarily for entertainment, although many also depict the truth, contain moral lessons, or even satire. However, a small part of the Torajanese only a few people who believe that this story is not just a fairy tale.

Lakipadada is one of the regional literary works of the Torajanese, which is full of values and concepts of life. This literary work is conveyed orally and from generation to generation. One of the regional literary works that fall into the category of legend. This story is about a young nobleman who is paranoid about death, so he tries to find immortality.

From these two Toraja folklore, there are moral values that are conveyed so that they are interesting to read and understand. Besides that, this story can be used as material for advice and learning for posterity to prepare for the future so as not to make a wrong move.

Moreover, the researcher wants to examine the moral values that exist in the story because moral values are useful in providing very meaningful benefits for human life. Moral values also give extraordinary power in reflecting better character and character, and can be used as guidelines and general principles of behavior. Through the story that the author analyzes, it is hoped that readers can take lessons from the moral messages conveyed.

RESEARCH METHOD

Research Design

In this research, the researcher used the qualitative descriptive method to described the moral values in Toraja Folklores. According to Bogdan dan Biklen (1992), qualitative research is descriptive (Bogdan dan Biklen, 1992). Rather than numbers, the data collected is in the form of words or images. Processed data from various sources, such as movie transcripts, articles, and so on. It means that qualitative analysis focuses on describing the meaning of words, pictures, movies, and other media rather than

measuring data numerically. According to the explanation above, this method was used by the researcher to complete this research.

Data Resource

Data can be divided into main or primary data and secondary or supported data. To analyzed the research, the most important data is the primary or main data. Data that is used to support the main data is the secondary data.

The primary data of this research sourced from Toraja selected Folklores in the book *Ulelean Parena Toraya (Cerita Rakyat Toraja)* by Junus Bunga Lebang, published by Siayoka in 2010 as primary data. Secondary data is the result of interviews with people who understand the folklore and moral values in Toraja. He is named So' Angga,' born in the village of Nangala, North Toraja, 75 years old. He is a person who, in the Toraja language, is called "To Parengnge' " or a traditional leader. The data in this research are the sentences include about moral values in folklore.

Data Collection Instrument

The instrument in qualitative research is the human instrument, so the instrument in this research is the researcher himself. Based on the criteria that are understood, to collecting data, humans are used as a tool. The researcher is the main instrument of this research to analyzed and collected the data based on the researcher understood. Interview is an interactional communication process between two parties where one party has a predetermined goal or a serious goal, which includes a process of asking and answering questions. Based on the library research, data collection in this research done by reading, recording, and processing data. In analyzed the data, researcher used note taking technique and interview to collecting the data. The researcher writes down every information from the primarily data and secondary data.

Data Analysis Technique

The qualitative research method is a type of research method which aims to analyze meaningful topics and is presented systematically and descriptively based on the researchers' procedures. This study uses Thomas Lickona's theory of moral values. Miles & Huberman (1992) said that there should be three flowed of activities in the data

analysis, namely data reduction, data presentation, and data verification (Miles, M. B., & Huberman, 1992).

Data reduction is data collection that is processed from being read and recorded in a detailed description. Then, the data found will be classified, and the researcher will choose data that is related to the problem in this study. In this case, the researcher will collect data about the moral values contained in the selected folklore of the Toraja tribe.

Presentation of data is data that has been classified and then arranged in a structured manner intending to make it easy to understand. Then, the researcher will analyze and interpret the meaning of the data according to the theme in this study. In order to obtain an overview of the moral values contained in the selected folklores of the Toraja tribe.

Data verification is the result of data obtained from the beginning of this study. However, this conclusion still requires verification or re-examination of the correctness of the data so that the results of the data obtained have validity. In this research, Indicator variables include types of moral values in selected folklores of the Toraja tribe.

FINDINGS AND DISCUSSIONS

A. Findings

After analyzing the data in selected folklores of Toraja tribes, and there are some reflected findings that can be found connected to the types of moral values and findings conducted from the dialogue expressed by the characters and these stories shown in selected folklores of Toraja tribes, the findings moral values are presented as follows:

Moral Values in Seredukung Folklore

This folklore tells about a young man named Seredukung. He lives in a village with his father and mother. His daily work is herding buffalo. Seredukung has a friend named "Masapi" (a big Eel), who helps him when he can't cross the river. Seredukung really loves the masapi because the masapi has been instrumental in crossing it. Every day when he herds his buffalo in the river, he always brings the food that is given to the masapi.

However, his parents realized that it was not Seredukung who ate the lunch. So Seredukung's father went to kill the masapi and brought them home to eat. Seredukung found that his friend had been eaten by his father and mother, so he was angry with them. He sadly took the bones and went to bury them. The bones grew into orange trees. Since then, if the Seredukung citrus fruit is opened, gold is found inside. It wasn't long before Seredukung became a rich man. From this Seredukung folklore, there are several moral values contained in it. Therefore, this research will examine what moral values can be found in selected Toraja folklore based on the theory used.

In this research, there are seven findings, and there are seven moral values, namely responsibility, tolerance, self-discipline, honesty, helpfulness, cooperation, and courage, as the objective of the study. This objective is intended to answer the research question in chapter one. Those will be described as follows:

1. Responsibility

The moral value of responsibility can be found in the quote of Seredukung folklore from the book (Lebang, 2010), as follows:

Sulemi tu ambe'na lako banua napokadanni indo'na Seredukung tu patirona. Mabongi to nakuami tu ambe'na Seredukung lako bainena: "Benni toda seppa sia bayu melo te Seredukung, mimale masiang mengkita sola dua lako to ma'bugi', na akumora male mangkambi'." Manoka tu Seredukung apa undinna moraimi tonna naran-naranmi indo' ambe'na. Masiang dio mai malemi tu Seredukung sola indo'na untiro to ma'bugi'. Iatonna malemo tu Seredukung sola indo'na, male dukami tu ambe'na lako to' biring salu nanai kendek masapinna Seredukung (Page 141, 1st Paragraph, Data 1).

His father returned home and told Seredukung's mother about what he saw. Then in the evening Seredukung's father said to his wife: "Give Seredukung good pants and clothes, so that tomorrow both of you will go to the "Ma'bugi" event. Let me go herding the buffalo." Seredukung didn't want to, but in the end he did, after being persuaded by his mother and father. The next day, Seredukung went with his mother to see the "Ma'bugi" event. When Seredukung and his mother left, his father also went to the river bank where Masapi Seredukung appeared (Page 141, 1st Paragraph, Data 1).

From the sentence, the Seredukung father is responsibility because he told Seredukung and his mother to go watch the ma'bugi' ceremony held in his village, and his father who was responsible for herding Seredukung buffalo, and he told to his wife to give Seredukung good pants and clothes, for attend the ma'bugi' event.

2. Tolerance

The moral value of tolerance is found in the quote of Seredukung folklore as follows:

Mabongi to nakuami tu ambe'na Seredukung lako bainena: "Benni toda seppa sia bayu melo te Seredukung, mi male masiang mengkita sola dua lako to ma' bugi', na akumora male mangkambi'." Manoka tu Seredukung apa undinna moraimi tonna naran-naranmi indo' ambe'na. masiang dio mai malemi tu Seredukung sola indo'na untiro to ma'bugi' (Page 141, 1st paragraph, Data 2).

Then in the evening Seredukung's father said to his wife: "Give Seredukung good pants and clothes, so that tomorrow both of you will go to the "Ma'bugi" event. Let me go herding the buffalo." Seredukung didn't want to, but in the end he did, after being persuaded by his mother and father. The next day, Seredukung went with his mother to see the "Ma' bugi" event (Page 141, 1st paragraph, Data 2).

The sentence tells about Seredukung's father who wants to give Seredukung nice clothes and pants so that Seredukung can attend the ma'bugi' event. He told Seredukung that let him herd Seredukung buffalo. Seredukung and his mother became tolerant because they attended a ma'bugi' event.

3. Self-discipline

The moral value of self-discipline is found in the quote of Seredukung folklore as follows:

Den misa' pia disanga Seredukung. Keallo-keallo male bang te Seredukung manglaa tedong. Den sanggallo anna male ullamban salu umpakande tedongna. Tae namasi saemi tu uran kamban naurunganni kendek tu uai diong salu. Tonna makaroenmo narambami tu tedongna la sule lako banuanna. Tirambanmi tonna saemo lako tu salu la nalambanni belanna tarru' budamo tu uai diong salu sia tang naatta la unnorongi. Tumangi'mi do randanan belanna lamban nasangmo lian tu pangkambi'na (Page 139, 1st paragraph, Data 3).

There was a boy named Seredukung. Everyday Seredukung goes herding buffalo. One day he was crossing the river to feed his buffalo. Not long after, heavy rain came along with overflowing river water. In the afternoon he led his buffalo to go home. He was surprised when he arrived at the river he was about to cross, while the water was already very much in the river, and he was not strong enough to swim. He wept by the river, while all his herds had crossed (Page 139, 1st paragraph, Data 3).

Seredukung is a boy who lives in a village with his father and mother. He is a buffalo herder, and his daily work is herding his buffalo. He went across the

river to feed his buffalo. But when he wanted to go home, he was trapped by the river because of the heavy rain and the flooded river. Seredukung is a disciplined child because he keeps trying to do his job, which is herding his buffalo every day.

Moral Values in Lakipadada Folklore

Lakipadada is a Toraja aristocrat who becomes paranoid about death, so he tries to find eternity so that he can live eternally, without being haunted by death. In this legend, lakipadada is said to have lost his loved ones, his mother, sister, brother, even his bodyguards, and servants, one by one, died. Then Lakipadada became paranoid trying to deny the possibility of death also coming to him.

Go, he wandered with his bonga buffalo looking for eternity that could perpetuate his life. As a result of his impatience, his quest for eternity was failed. But from this Lakipadada got a lesson that made him realize that avoiding death is the same as challenging the power of God. No one can fight God's destiny. Lakipadada then wandered again to the land of Gowa. There, he spread the wisdom of virtue and managed to win the sympathy of the king. Later, Lakipadada married the daughter of the king of Gowa.

In This folklore there are four findings, and there are four moral values that can be found namely, honesty, helpfulness, cooperation, and courage. Those will be described as follows:

1. Honesty

The moral values of honesty, is found in the quote of Lakipadada folklore as follows:

Ma'kada mi tu Bulan Panarring nakua: "Moraina' unnoronganko lan te tasik mapulu' apa la sibasseki' dolo." Kadomi tu Lakipadada anna sibasse sola duai kumua: "Iatu tarukna Bulan Panarring iamora tedong tang la napatobang dikollong, tang la napalambun dibaroko bati' siosso 'na Lakipadada" (Page 197, 3rd Paragraph, Data 4).

Said Bulan panarring: "I am willing to cross you through this vast sea, but first we have to make a deal." Lakipadada agreed and they both agreed that: "The descendants of Bulan Panarring namely the white buffalo will not be eaten by the descendants of Lakipadada" (Page 197, 3rd Paragraph, Data 4).

From the sentence, it tells about the Bulan Panarring which said that he was willing to cross Lakipadada through the vast sea. But the two of them had to make an agreement about the descendants of Bulan Panarring, namely the white buffalo,

not to be eaten by the descendants of Lakipadada. Then Lakipadada agreed to the agreement. Lakipadada is honest because he wants to agree to the agreement said by Bulan Panarring not to eat his offspring.

2. Helpfulness

The moral values of helpfulness is found in quote of Lakipadada folklore as follows:

Malemi tu Lakipadada ma' lopi anna malammu' tu lopinna. Unnorongmi naembonanni uai lako biring tasik. Denmi tu Langkan Maega sae namale umpettiaranni anna ta'pa dao lolok sendananna Datu dao Gowa dio to' tondon bubun. Saemi tau unnala uai, natiroi tu Lakipadada dao lolok sendana. Kendekmi tu tau langngan anna papengkalo' nasolanni lako banuanna Datu (Page 199, 3rd paragraph, Data 5)

Go Lakipadada got into the boat and the boat sank. He swam and was carried by the water to the seashore. An eagle came and took him flying and landed on the banyan tree belonging to the King of Gowa which is located on the edge of the well. The people came to fetch water, they saw Lakipadada on a banyan tree. Get that man up and try to lower him and bring Lakipadada to the king's house (Page 199, 3rd paragraph, Data 11).

Lakipadada then went by boat in the sea, but the boat he was using sank together with Lakipadada. He tried to swim and was carried by the water to the edge of the sea. After that, an eagle came flying Lakipadada over the banyan tree belonging to the king of Gowa, which was on the edge of a well. The people who came to fetch water from the well had an attitude of helpfulness because they were trying to help bring down Lakipadada, and take him to the King's house.

3. Cooperation

The moral values of cooperation, is found in quote of Lakipadada folklore as follows:

Pakalan saemi ade' tu tedong bulan disanga Bulan Panarring, digente' duka sangnene' umpa'kadai nakua: "E...Lakipadada, ammu indera te? Umbara tu musanga lamuola sia tae' siaraka ammu pusamo." Mebalimi tu Lakipadada nakua: "La malena' ma' lambanan tasik undaka' tangmate, apa tang kuatta la unnorongi te tasik. "Ma'kadami tu Bulan Panarring nakua: "Moraina' unnoronganko lan te tasik mapulu' apa sibasseki' dolo" (Page 197, 3rd paragraph, Data 6).

Then came the moon buffalo. Named Bulan Panarring aka sangnene' said to Lakipadada: "Hey Lakipadada, why are you here? Where do you want to go and are you not lost." Lakipadada replied: "I want to cross the ocean in search of immortality, but I am unable to cross this sea." Bulan Panarring said: "I am willing to cross you through this vast sea but first we have to make a deal" (Page 197, 3rd paragraph, Data 6).

Bulan Panarring and Lakipadada have a cooperative attitude, because Bulan Panarring is willing to offer himself to cross Lakipadada through the vast sea. Lakipadada also wants to work with the Bulan Panarring so that he can finally cross the sea.

4. Courage

The moral value of courage is found in quote of Lakipadada folklore as follows:

Katampakanna, nara'ta'mi lan penaanna la umpengkullei male undaka'i tu naninna tau tae' na mate. Ke'de'mi ma'dua takin umpokinallo la'bo' tallu potikna anna male samalena, apa sitonganna tae' natandai umba tu la nanii undaka'i tu tang mate (Page 197, 2nd paragraph, Data 7).

In the end, he decided in his heart to try to go find a place where people don't die. Lakipadada left, armed with a sword and machete hanging from his waist, then left, but he didn't really know where he was looking for eternity (Page 197, 2nd paragraph, Data 7).

From the quotation, It tells about Lakipadada who decides to go looking for a place where people don't die. He departed with only a sword and a machete hanging from his waist, not knowing where he was going. Lakipadada has an attitude of courage because he dared to take the decision to go find a place where people do not die with only swords and machetes, and he did not know exactly where he was going.

In this research, there are three moral values that can be found in Seredukung folklore, namely responsibility, tolerance, and self-discipline. While in Lakipadada folklore there are four moral values that can be found namely honesty, helpfulness,

cooperation, and courage. From each story, there are different types of moral values that can be found.

Moral Values in Toraja

Table 4.1 Types of Moral Values based on Interview

No.	Types of Moral Values	The Result of Interview
1.	Responsibility	The moral values of responsibility in the family of Torajanese, a father and mother will try their best to make their children succeed in both education and work. Because they believe that the greatest asset for their offspring is education.
2.	Tolerance	Attendance at a traditional ritual, whether it's "Rambu tuka" (wedding ceremony) or "Rambu Solo" (death ceremony), is a sign of kinship/fellowship. If a person pays his debt, then he is not allowed to send the payment, and then does not attend the customary rites concerned. This is considered an insult, and will damage good relations between people.
3.	Self-discipline	Self-discipline that is believed by the Torajanese is the habit of getting up early in the morning will bring sustenance for the person or family, and if this is violated, the Torajanese consider it a pemali and will have a bad impact on the person or family. Because, according to the understanding of the ancestors of the Torajanese, the sustenance they should get will move or be taken by someone else. The form of self-discipline values is also shown in social life. They will feel

		embarrassed when there are family events or official events and then they come late.
4.	Honesty	One of the ancestral heritage of the Torajanese that is firmly held by the Torajanese until now is the value of honesty. Torajanese believe that lying is “pamali”, because lying is believed to bring bad luck to the perpetrator and his descendants. Based on the Lakipadada folklore, until now the Torajanese continue to keep Lakipadada’s promise to the white buffalo who was instrumental in helping him. The Torajanese do not eat buffalo meat with white skin or white spots, and are very expensive, up to billions of rupiah, to be sacrificed in Rambu Solo’ funeral ceremonies.
5.	Helpfulness	The value of helpfulness is shown by the Torajanese in the form of giving help to others without any strings attached. For example, when a family or community member gets a disaster, all family, neighbors, and close friends will come to provide assistance in various forms without being asked, and vice versa.
6.	Cooperation	The value of cooperation shown by the Torajanese to this day is that when there is a house construction in a certain area, the community around the house construction comes to help build the house until it is completed without being asked and with their own self-awareness. Because, according to the Torajanese, helping is something

		that needs to be done in society, so that we can establish good relationships with other people and make ourselves more useful for life.
7.	Courage	The value of courage for the Torajanese is shown by national heroes who come from Toraja. They believe that defending their homeland is a must even if they have to sacrifice their property and even their lives. This value of courage is still held by the Torajanese, the attitude of never giving up in the struggle to achieve their goals.

B. Discussions

Moral Values in Seredukung Folklore

1. Responsibility

Responsibility means focusing on others, paying attention to them, to actively meet their needs. Responsibility emphasizes the positive responsibilities to care for each other. A sense of responsibility leads people in the right direction. In the long run, this encourages people to try one way or another take care and support yourself, reduce her suffering the world is a better place for everyone.

Responsibility means being reliable, not letting other people down. This means carrying out every job or task in the family at school, at work, to the best our abilities. Finally, emphasis on responsibility is very important today as corrective for the modern preoccupation with “rights”. Responsibility is closely related to the problem of choosing between alternative courses of action, and by making efforts to reach the chosen end.

From data 1, the value of responsibility is shown by Seredukung’s father who told Seredukung and his mother to go watch the ma’bugi’ ceremony held in his village, and his father who was responsible for herding Seredukung buffalo. And he told to his wife to give Seredukung good pants and clothes, for attend the ma’bugi’

event. Seredukung's father has a responsible character. Responsibility is an important characteristic of a harmonious personality, like being able to take responsibility for our duties, family, work, environment, and the people we have relationships with as individuals and society in general. In this folklore, it shows the moral value that is still used as a guide for the Torajanese, namely the attitude of responsibility.

The moral values of responsibility in the family of Torajanese, a father and mother will try their best to make their children succeed in both education and work. Because they believe that the greatest asset for their offspring is education. According to Wibowo (in Anggraeni, 2012) that responsibility is "a person's behavior or actions, to carry out the duties and obligations that must be carried out, to himself, society, and the environment".

2. Tolerance

Tolerance is one of the characteristics of civilization. Tolerance is a fair and objective attitude toward people whose ideas, race, or beliefs differ from their own. Tolerance is what keeps the world safe for diversity. Tolerance is the proper restraint on the unstoppable imagination, which recognizing that imagination tends to fill gaps with fantastical ideas and shallow comparisons. Indeed, such unrestrained use of imagination often results in intolerant fanaticism: when we begin to imagine the other as aliens to be destroyed.

Tolerance rejects these fantastical and often fanatical works of imagination with realistic admissions that often leave gaps. While imagination allows critical interaction with others, self-criticism and tolerance prevent these critical interactions from being dogmatic and, in fact, unimaginative. The moral value of tolerance can be found in the data 2, based on the data 2, the value of tolerance is shown by the attitude of Seredukung and his mother who attend the ma'bugi' event in his village.

For the Torajanese attendance at a traditional ritual, whether it's "Rambu tuka" (wedding ceremony) or "Rambu Solo" (death ceremony), is a sign of kinship/fellowship. If a person pays his debt, then he is not allowed to send the payment, and then does not attend the customary rites concerned. This is considered an insult, and will damage good relations between people.

3. Self-discipline

Self-discipline is telling people not to indulge in self degrading or self-destructive pleasures but to pursue what is good for people and to pursue wholesome pleasures in moderation. Self-discipline also allows people to delay gratification, develop people's talents, work toward distant goals, and make something of their lives. The moral value of self-discipline can be found in the data 3, the value of self-discipline is shown by Seredukung attitude in her daily life of herding buffalo.

One example of self-discipline that is believed by the Torajanese is the habit of getting up early in the morning will bring sustenance for the person or family, and if this is violated, the Torajanese consider it a pemali and will have a bad impact on the person or family. Because, according to the understanding of the ancestors of the Torajanese, the sustenance they should get will move or be taken by someone else. In addition to these examples, the form of self-discipline values is also shown in social life. They will feel embarrassed when there are family events or official events and then they come late.

Moral Values in Lakipadada Folklore

1. Honesty

Honesty is one of those values. Dealing with others honestly, not divulging, cheating, or stealing from them, is one of the basic ways to honor them. According to Johnson and Philip (2003), honesty involves more than telling the truth because telling is only half of the communication process. More than that, honesty means compatibility with facts (Johnson, 2003).

The moral values of honesty, is found in the data 4, honesty in behavior based on a desire to establish oneself as a person who is always trustworthy in actions, words, and work (Mansur, 2014). As from the data 4, Lakipadada shows an attitude of honesty value, he is honest because he has kept his promise to the Bulan Panarring not to eat the descendants of Bulan Panarring.

One of the ancestral heritage of the Torajanese that is firmly held by the Torajanese until now is the value of honesty. Torajanese believe that lying is "pamali", because lying is believed to bring bad luck to the perpetrator and his descendants. Based on the Lakipadada folklore, until now the Torajanese continue to keep Lakipadada's promise to the white buffalo who was instrumental in helping

him. The torajanese do not eat buffalo meat with white skin or white spots, and are very expensive, up to billions of rupiah, to be sacrificed in Rambu Solo' funeral ceremonies.

2. Helpfulness

A helpful is a happy to doing good. Helping is the quality of helping in a situation and the quality of showing that you want to help someone.

The moral values of helpfulness is found in data 5. From that data, it is told that Lakipadada took a boat, then he drowned in the sea, and was carried by an eagle on a banyan tree. Then he was found by people who wanted to fetch water from a well near a banyan tree. They helped Lakipadada by trying to lower him from the tree and take him to the house of the King of Gowa. The value of helpfulness is shown by the attitude of people who try to help Lakipadada who is on a banyan tree and takes him to the house of the king of Gowa. Based on the Lakipadada folklore, the Torajanese have learned about the value of helpfulness which must always be applied in social life and not only to the family but also to other people.

The value of helpfulness is shown by the Torajanese in the form of giving help to others without any strings attached. For example, when a family or community member gets a disaster, all family, neighbors, and close friends will come to provide assistance in various forms without being asked, and vice versa. Because, according to the Torajanese, helping is something that needs to be done in society, so that we can establish good relationships with other people and make ourselves more useful for life.

3. Cooperation

Cooperation is to know that "no person in an island" and that, in an increasingly interdependent world, people have to work together towards a fundamental goal such as human survival. Teamwork works well as members of group or team; loyal to the group; doing share someone.

The moral values of cooperation, is found in data 6. From that data, the value of cooperation can be seen from the conversation between Lakipadada and Bulan Panarring, where Bulan Panarring is trying to work together with Lakipadada, so that Lakipadada can cross the vast sea. From this cooperative attitude, Lakipadada was

finally able to arrive at his destination safely. As explained, the Lakipadada folklore tells how the Torajanese apply the value of cooperation wherever they are. Because in cultivating a good attitude of cooperation we can achieve common goals and mutual benefits.

The value of cooperation shown by the Torajanese to this day is that when there is a house construction in a certain area, the community around the house construction comes to help build the house until it is completed without being asked and with their own self-awareness. Another example is when there is a community member who gets a disaster, then all the closest family and neighbors will voluntarily help.

4. Courage

Courage helps young people respect the rights of others when people face pressure to join a crowd in committing injustice. Courage also allows people to take bold and positive action on behalf others. Courage is an emotional power that involves practice willingness to achieve goals in the face of opposition, internal or external. In the other words courage and bravery are the same. Bravery and courage don't shrink from threat, challenge, adversity, or pain; speak up for what is right even if there is opposition; act on beliefs even if unpopular; including physical courage but is not limited to that.

The moral value of courage is found in data 7. From the data 7, it shows how the value of courage is possessed by Lakipadada because he does not want to die like the people, he loves so he ventured to go find a place where people cannot die. Lakipadada departed with only a sword and a machete hanging from his waist, it was not clear where he was going.

The value of courage for the Torajanese is shown by national heroes who come from Toraja. They believe that defending their homeland is a must even if they have to sacrifice their property and even their lives. This value of courage is still held by the Torajanese, the attitude of never giving up in the struggle to achieve their goals.

CONCLUSION

After analyzing the selected folklores of Toraja tribes by Junus Bunga Lebang using Thomas Lickona's theory about moral values. It can be concluded that there are some moral values that find in the selected folklores of Toraja tribes, namely Seredukung and Lakipadada. Those moral values are responsibility, tolerance, and self-discipline, honesty, helpfulness, cooperation, and courage. There are three moral values that can be found in Seredukung folklore, namely responsibility, tolerance, and self-discipline. While in Lakipadada folklore, there are four moral values that can be found namely honesty, helpfulness, cooperation, and courage. From each story, there are different types of moral values that can be found.

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