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## **Educational Values in the Presentation of Ma'dondi' Music in Lembang Mai'ting**

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### **Abstrack**

*Ma'dondi'* music is the presentation of music used in the Ritual Rambu Solo' ceremony in Lembang Mai'ting, Rindingallo Sub-district. This study used descriptive qualitative methods. The data collection techniques included observation, interview, and documentation. This study aims to describe and analyze the educational value contained in the presentation of Ma'dondi' music in Lembang Mai'ting. Ma'dondi' is traditional music that must be maintained and preserved in the community because it can provide comfort, advice, and educational value that can be used as a way of life. The value of education in presenting Ma'dondi' music is obtained through the chanting of Ma'dondi' music poetry sung as oral literature. Be it the value of religious education, which aims to get closer to God; the value of social education, which aims to provide comfort to others and teach the meaning of caring and helping each other; the value of moral education, which aims to teach how to behave well; the value of aesthetic education, which aims to teach the beauty of giving and helping each other; and the value of cultural education, which aims to provide lessons that customs need to be maintained and preserved for future generations.

**Keywords:** Educational Values, Ma'dondi' Music

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## INTRODUCTION

Performing art is a form of culture in a society. In a social environment, there is a culture. Koentjaraningrat in Jazuli (2014) stated that culture is the whole system of ideas, actions, and human works in the context of social life, which humans make through the learning process. The results of work in society can be in the form of art. On the other hand, culture develops and is known through the arts that exist in the community. It generally develops through traditions, beliefs, and customs.

Toraja is known for its customs. The customs in Toraja culture develop because of their traditions passed down from ancestors and based on the local community's beliefs. Customs influence the art that develops in the culture of the Toraja area, passed down from generation to generation.

One of the Toraja community's customs developed today based on ancestral traditions is Rambu Solo'. The entire series of death rites for the Toraja people is called the Rambu Solo' ceremony (Kobong, 2008). The ceremony is carried out to honor and deliver the deceased spirits to the spirit realm (Regar et al., 2022). It involves various arts, one of which is music. Rappoport (2004) stated that ritual music in Toraja is mostly presented in sound or vocal art. One of its arts is known as Ma'dondi'. Ma'dondi' is a sound art presented by the community to comfort grieving families.

Performing Ma'dondi' is one of the arts in the Rambu Solo' ritual in Toraja, especially in Lembang Mai'ting. Ma'dondi' music is a song that contains poetry about grief, advice, and entertainment, and is performed by sitting cross-legged. Supported by Tanduk (2020) stated that Dondi' is one of the arts in Toraja, which a group of people performs in the form of singing to express feelings of sadness and as a consolation for families who are experiencing grief.

The presentation of Ma'dondi' music is one of the presentations of traditional music.

Traditional music was born and developed from a certain culture and grew due to the influence of customs, beliefs, and religion, and has developed from generation to generation (Wisnawa, 2020). Presenting music in a traditional performance has a specific purpose and function. Supporting the previous idea, Bahatmaka & Lestari (2012) stated that musical performances have a function: liven up the atmosphere and convey messages to the audience.

The community presents Ma'dondi as a form of consolation for families who are experiencing grief. Merriam (1964) stated that music is entertainment in all social layers. Presenting Ma'dondi music is one of the ways to provide consolation and strengthening for the family in the form of singing as a sign that the surrounding community also shares the grief experienced by the family.

Merriam (1964) stated that the presentation of music could function as a means of communication and conveying messages. Apart from being a form of entertainment, the presentation of Ma'dondi' music also conveys messages through the chanting of Dondi's poetry. In the presentation of Ma'dondi' music, there are many kinds of poetry and methods of presenting the poems led by one of the Dondi' participants called Indo' Dondi'. Generally, there are no requirements regarding who can be Indo' Dondi' in the presentation of Ma'dondi' music. However, a person can become an Indo' Dondi' seen from their ability to master Dondi' and recite poetry well. Therefore, the Dondi' leader takes control of what poetry is sung, and the presenters should follow instructions and cues from Indo' Dondi'.

Presenting Ma'dondi' music can be done if the family starts preparing for the funeral, which is marked by making a place for guests (lantang) until the funeral ceremony is over. In addition, the requirements for the performance of Ma'dondi' music can be carried out if the family provides at least one buffalo to be sacrificed at the funeral ceremony

for the deceased people. Kobong and Plaisier (1992) stated that by sacrificing a buffalo at a funeral ceremony in Toraja, the spirit of the deceased people could be delivered to a peaceful place.

The community in the neighborhood residence carries out the presentation of Ma'dondi' music in the Rambu Solo' Ceremony. However, every mourner can involve and sit together to participate in the presentation of Ma'dondi' music. This presentation can be done during the day or at night at the residence of the funeral home. The performance duration cannot be limited, meaning there is no limit to when the presentation of Ma'dondi' will end. However, the duration of the performance is determined by Indo' Dondi' by giving the signal for the closing verse of Dondi'.

The presentation of Ma'dondi' music is not only seen as a form of art and a sense of grief from the local community but a process of learning experiences that provide educational values in everyday life. Performing or presenting music is a tool for conveying messages (Merriam, 1964). In line with that, Nasir (2016) stated that folk songs in a regional environment have educational values. Meanwhile, Juanda (2010) explained that the value of education is everything good, considered valuable, and important in the community and serves to educate and mature. Education is important to people's lives (Sambira & Kristanto, 2020).

The presentation of Ma'dondi' music is one of the efforts that reflect the process of learning experience in which educational values are actualized through social interaction (Nasution, 2010). Supporting this statement, Maragani and Wadiyo (2016) in their research stated that educational values are contained in folk songs and also through reciprocal interactions.

The presentation of Ma'dondi' music is a presentation that is carried out in the form of sound art or singing, which certainly contains poetry. The poetry used is a typical Toraja literary language. It is from the poetry sung as

a song that provides motivation, entertainment, and advice as a form of education for families and the community. Supporting this statement, Endraswara in Sudewa (2014) stated that literature is a daily part of society that can provide comfort and uplift enthusiasm. Setiawan (2015), in his research, revealed that oral literature is literature conveyed orally, from the mouth of the narrator to a group of listeners, giving a positive value to the listeners. One of the examples, Sunarto et al., (2020) stated that Keroncong music or other art processes as a result of a diversity of values. Besides that, Normalita & Hartono (2016) stated that there is educational value in learning music. It is the same with the presentation of Ma'dondi' music. In presenting the music, it is also teaching the next generation, which instills educational value.

In continuing a tradition, society certainly has a goal: to preserve its culture. Apart from preserving and presenting, it will give a distinct impression that has meaning and can be used as a guide in everyday life. Utomo (2006) added that the act of inheriting various aspects of culture and values is the whole process in education. In addition, Ultari et al. (2019) stated that the presentation of art is a means of conveying messages, namely educational values contained in poetry accompanied by dance movements.

The Ma'dondi' music studies have never been studied before. The researchers only focused on the presentation of the ritual ceremonies. There have been no researchers who focus on researching this music study; therefore, this study focused on Ma'dondi' Music presented in the Rambu Solo' Ritual Ceremony, aiming to analyze educational values that are actualized in its presentation in Lembang Mai'ting.

## METHODS

This study used descriptive qualitative research using a sociological approach in collecting data regarding educational values that are actualized in the presentation of Ma'dondi' music. Nasution (1988) explained that qualitative research is a method that is carried out by observing people in an environment by interacting together. At the same time, the sociology approach is a discipline that focuses on social processes and social interactions in a society (Wadiyo, 2008). After that, the researcher would analyze the data obtained through word descriptions.

This research was conducted in the Lembang Mai'ting area, Rindingallo Sub-district, North Toraja Regency, South Sulawesi. The researchers conducted research directly in the field. Data collection would be carried out through several techniques, including observation, interview, and documentation techniques. The researchers would observe the process of Ma'dondi' music activities in the Rambu Solo Ceremony and interview several sources, namely: Indo' Dondi', Dondi' players, and religious leaders. In addition, documentation would be collected as physical evidence of research. Then, the researchers would analyze the various data that had been collected and described in the form of a description.

The validity technique used in this study was triangulation, namely: sources, methods, and theory. The triangulation technique as a source was chosen to achieve the criteria for the reliability level so that readers can understand it and be proven by a group of people who provide information during the research (Sumaryanto, 2007). Qualitative data analysis for actualized educational values in the presentation of Ma'dondi' music consisted of three processes: data reduction, data presentation, and drawing conclusions (Sugiyono, 2015).

## RESULTS AND DISCUSSION

### Presentation of Ma'dondi' Music

Presentation of Ma'dondi' music is one of the art forms presented in the Rambu Solo' Ritual ceremony in Toraja, especially in Lembang Mai'ting. Rambu Solo' is a death ceremony as a form of final respect for the late deceased people (Regar & Lestari, 2021). The presentation of Ma'dondi' music is a hereditary tradition carried out by the community of Lembang Mai'ting. Tradition is a habit carried out by the community in an area that is mutually agreed upon and carried out from generation to generation (Sibarani, 2015).

The presentation of Ma'dondi' music takes place and is still present today in the Rambu Solo Ceremony due to the influence of oral traditions passed down from generation to generation. Minggu Patoding (according to the interview on 10 July 2022) stated that Ma'dondi' music was created by the ancestors long ago, and there is no information about its first creator. However, it still exists today due to the influence of customs and oral traditions. Oral tradition is a cultural tradition that carries out aspects and habits orally (Takari, 2013). It can be established because of the local customs and can only be carried out by people in certain environments (Widodo et al., 2021).



**Figure 1.** The Presentation of Ma'dondi' Music

(Documentation: Anugerah, 27 May 2022)

The presentation of Ma'dondi' music is carried out when the family prepares for the funeral procession until the ceremony ends. Apart from that, one of the conditions in carrying out the presentation is marked by the presence of a sacrifice, namely at least one

buffalo. Patandean (2018) supported it by stating that Rambu Solo' is a traditional funeral ritual that obliges the family of the deceased people to make a funeral ceremony as a sign of respect for the deceased people by offering sacrifices in the form of animals, namely buffalo, and pigs.

The presentation of Ma'dondi' music is carried out by sitting cross-legged, consisting of at least five participants. Every member of the neighborhood who comes to pay their respects to the funeral home can participate in the presentation of Ma'dondi' music with no limitations. Men or women, young or old, can follow it. Yohanes (according to the interview on 23 June 2022) stated that there are no rules or coercion regarding personnel in carrying out the presentation of Ma'dondi' music as long as the person is willing to join in and give themselves to participate by sitting together. In addition, the presentation of Ma'dondi' music also does not use special costumes like other presentations. However, the Rambu Solo' Ceremony only emphasizes wearing black or dark, nuanced costumes and black sarongs.

### **Educational Values in the Presentation of Ma'dondi' Music**

Each meeting and implementation of the music presentation certainly has a purpose and function. Merriam (1964) explained that music could function as entertainment and a tool to convey messages. The community believes the presentation of Ma'dondi' music in the Rambu Solo' Ceremony provides consolation and advice implied in the chanting of Dondi's poetry for families who are experiencing grief. The ritual traditions can also function as social interactions that contain norms and values of life passed down from generation to generation that must be upheld by the community (Cahyono, 2006).

The ancestors were adept at instilling noble values in Ma'dondi' music through oral traditions and literature. The message conveyed contains educational values, religious values, moral messages, and customs (Suryana, 2015). Likewise, with the

presentation of Ma'dondi' music, there is an educational value that is actualized in it, and it lies in the oral tradition in the form of oral literature, namely Dondi' poems sung in songs.

Triyanto (2017) stated that value is not a score that functions as a number usually marked by someone's achievements regarding learning or competition. However, it has meaning, understanding, and important functions that are usually used as a guide or guideline in society. It can shape a person's mindset and behavior as well as affect their everyday life in socializing, speaking, manners, and acting (Gusal, 2015). While according to Ki Hadjar Dewantara (1962), education is the power or effort to grow and develop intellectuality, morals, and a child's body. Education can occur through experience or in daily life activities. It is a process of recognizing and selecting cultural values according to the principles of continuity, concentration, and three cultural centers (Tilaar, 2012). Education is a teaching and learning process regarding behavior patterns of human life according to what is expected by society in an environment (Nasution, 2010).

Therefore, the value of education is a teaching and learning process that can be carried out and take place anywhere. It will affect the process of growth and development of a person who can be considered important and valuable. In addition, it serves as a way of life that will influence someone's mindset, speech, act, and interaction. The value of education cannot be separated from the community environment, and it can occur through social interaction (Koesoema A., 2015)

Some of the educational values contained in the community environment are considered as a way of life, namely: (1) Religious Value, which is the value of belief in the Creator; (2) Social Value, which is the value that reflects the norms in interacting with others; (3) Moral Value or ethical value, which is the value related to good and bad behavior that apply and are believed in

society; (4) Aesthetic Value, which is the value of beauty in society that usually occurs and is expressed in literature; and (5) Cultural Value, which is the value related to customs and habits that apply in certain communities (Fitriani et al., 2016). Further explanation is described as follows:

### 1. Religious Educational Value

Religious value is always related to God, in which thoughts, words, and actions are strived always to be based on God's values and religious teachings (Koesoema A., 2015). It is one of the character values defined as obedient attitudes and behavior in carrying out religious teachings adhered to by the community, tolerance of the implementation of other religious worship, and living in harmony with adherents of other religions (Wati & Arif, 2017).

In the Lembang Mai'ting community, the belief system of the major local community is Christianity. Therefore, the activities carried out by the community always involve religion and one of which is the Rambu Solo Ceremony. The ceremony is carried out by involving religion, in which every implementation of the ceremony is always carried out worship, namely praying to God, which starts from the first day of the death of the deceased people and at the time of making a place for guests until the ceremony is complete. It indicates that the Toraja community, especially in the Lembang Mai'ting area, prioritizes and upholds religious interests as a priority.

Every religion, whatever it is, always teaches good things according to its divine value. No religion not teaches goodness. Therefore, religious value always covers all aspects of human life, so the existence and all human activities are based on religious values.

In addition, the religious value in the presentation of Ma'dondi' music in the Rambu Solo' Ceremony in Lembang Mai'ting is stated in verse:

Mamasenamora Puang  
(Because of the love of God)

tedao tokumombongta  
(The Creator)  
lamepakatana tungga'  
(will give the true consolation)  
lamepoli' uai mata  
(that will wipe your tears)

The poem above gives religious value to the community of Lembang Mai'ting, that they put their hope in God by surrendering every complaint to Him. God will provide consolation and wipe away the tears of grief for the grieving family. Apart from that, He will express His love to anyone who puts their hope in Him and will replace it with joy like a rainbow after the rain.

(2) Malemo sisola Puangna  
(They have gone with God)  
Sisola totumampana  
(with their Creator)  
Langan inan tae' pa'dik  
(in a place with no pain)  
Suruga tungka sanganna  
(the holy heaven)

The poem above explains the educational value for families who are experiencing grief and for the guests at the funeral that humans who live in God when they die will go with Him. It also explains that someone who has died has gone with God to a place that knows neither pain nor suffering, namely Heaven, the glorious place. It becomes a lesson for people who are still alive not to waste the time that God still bestows but give time for the glory of God by doing His commands.

When the poem is recited by the local community who are present as Dondi performers as well as listeners and families, they will feel consolation and indirectly receive advice that only God is the place of hope and the source of hope. Everything will not happen without His permission and will.

### 2. Social Educational Value

Social value reflects norms that interact with others (Fitriani et al., 2016). It can be interpreted as something good, desired, expected, and considered important by society. In the presentation of Ma'dondi' music, it is a

form of cooperation, cooperation, and tolerance. The community helps each other without being guided or called upon to help in the Lembang Mai'ting community, especially in the presentation of Ma'dondi' music. Minggu Patoding (according to the interview on 10 July 2022) stated that there is no notification from the head of the Lembang or anyone regarding sharing and helping as well as tolerance. People in one environment should share their time, energy, and materials in nature. The social value contained in the presentation of Ma'dondi music, namely:

Umbamira sangtondokna  
(where are their compatriots?)  
Tomai sangbanuanna  
(their neighbors)  
Maiko ta tannun bating  
(let's weave the mourning)  
Bating Mario-rio  
(the sad mourning)  
Mario-riokan dikka'  
(we are completely mourning)  
Makarorrong silele  
(the silence pervades)

The poem provides educational and teaching value that when someone experiences grief, the surrounding community helps, assists, and provides comfort to others and tolerances that living in harmony in cooperation in an environment needs to be maintained and upheld as a culture.



**Figure 2.** The Presentation of Ma'dondi' Music

(Documentation: Anugerah, 13 June 2022)

Bua' rika dipatumba  
(what are you going to do?)

Tendi kala di apa  
(you do not have any idea what it is for)

The poem above teaches the social value of grieving families and guests as advice that even though humans cannot do anything, they, as God's creatures, can only surrender and be patient. Entertaining others is a social value in the form of caring and empathy, where humans, as living beings, will certainly have a sense of care for each other. The communities in the Toraja environment, especially Lembang Mai'ting, who come to mourn, or only attend (tongkon) the ceremony is a form of grief sharing and helps provide consolation.

Kita manna raka oh indo'  
(it is not only us, Mother)  
Tu na randan kamatean  
(who died)

The poem above clearly provides social value through advice that it is not only families who experience and receive grief, but everyone will also experience the same thing, and we should stay patient. One of the values contained in the social value to families who experience grief is that we are not alone and everyone will experience grief, so do not get lost in the sadness. Meanwhile, the educational value for the guests at the funeral is to continue to get used to reaching out to others who are experiencing grief because someday, whether it is tomorrow, the day after tomorrow, or whenever it is, as human beings, we will definitely experience the same thing, and all will pass away.

### 3. Moral Educational Value

Moral value is related to the attitudes and actions of a person who is intertwined in an environmental community. Morals, as well as character, are the various values of a human being's behavior relating to God, themselves, society, the environment, and a nation that can be manifested in thoughts, words, deeds, attitudes, and also feelings based on the rules and norms that apply (Nurohmah, A & Dewi & Dewi, 2021). The moral value in the



presentation of Ma'dondi' music is intertwined in the process of interaction with one another, respect for parents, politeness, and the words spoken are adjusted to the conditions and situation and to whom to talk and joke.

The moral value education to the people present at the presentation of Ma'dondi' music occurs when parents advise that we must respect others in our lives, especially respecting parents, religious leaders, and the government. Apart from that, we need to respect one another. As we want to be respected, we must do it for each other.

The presentation of Ma'dondi music, performed at funerals, has implied the attitudes toward acting and behaving well with others. It can be shown by wearing polite and dark clothes. The Toraja community believes that wearing bright clothes to go to a place of mourning is something their parents do not allow because they are taboo. Moral education is needed to build and maintain social solidarity and as a means of harmonious social life within the community (Setianto et al., 2021).

In addition, the value of moral education is also found in the presentation of Ma'dondi' music through Dondi' poetry:

*Lenna'-lenna' ko inaya*

(keeping the memories)

*Ampa'ko mabalele*

(sharing the hospitality)

The poem above provides a lesson regarding moral values to everyone present at the presentation of Ma'dondi' music. It teaches us to continue spreading kindness to others because doing good does not harm. It is also a poem to commemorate the late deceased people who, during their lifetimes, were kind-hearted, and the community needs to emulate them in his next life.

*Tiro ako sangbara'mu*

(look at your friends)

*Lolong minna kadanna*

(their speeches are soft and gentle).

The poem provides teaching about the value of moral education that needs to be

learned from the presentation of Ma'dondi' music. It takes the example of friends who are polite in speaking, acting, looking, treating people well, and have good ethics. It should be kept in the heart to do good to others without demanding revenge because one day, we will recompense the good things too.

#### 4. Aesthetic Educational Value

Aesthetic value is the value of beauty intertwined in a community environment (Rani et al., 2016). It is a value based on beauty, and it is important in people's lives because it gives color to human life, both a sense of comfort and peace through beauty (Gloriani, 2014).

The education of aesthetic value in the presentation of Ma'dondi' music can be seen through the songs sung by Ma'dondi' performers with rhythmic movements that simultaneously nod their heads and bodies up and down to live up to the singing with sorrow and expression. Besides that, Indo' Dondi', the leader of Dondi', sings first in solo, then immediately followed by the other participants, either in the second syllable or the second word of the poem.

Mutual respect and support in the harmony of a community's cultural environment are one of the beauties of presenting Ma'dondi' music. It can be seen through the community's participation in the presentation, even though they do not know much about it. Apart from that, it can be shown by the family's treatment of the people who were present to provide comfort. They prepare drinks in the form of coffee to be brewed while resting or singing.

Furthermore, the aesthetic value education in the presentation of Ma'dondi' music is obtained through the following recitation of the poem:

*Putti-putti' tondon lalan*

(Small bananas by the side of the road)

*Pakulando talledo*

(Long fern rocks limping)

The poem above has an aesthetic value because it is full of figurative language that



shows the beauty of providing comfort to families experiencing grief. "Small bananas by the side of the road, long fern rocks limping." It means that something that exists in humans, big or small, rich or poor, nothing is eternal. Everything will be gone in time. Likewise, nothing is eternal with life, and we will experience death in due time. Therefore, be patient.

*Da'mu lamban-lamban lian*

(do not go over there)

*Ke malutu wai salu*

(if the river water is turbid)

The poem above implies an aesthetic, educational value, advising all families and the community that it is not permissible to cross the river if it is turbid. It is a poem that gives illustrative literature to the public that there are things that should not be done while grieving, namely, thanksgiving activities. Apart from that, a turbid river will wash away when it is crossed. It means that there is advice given by parents either directly or from generation to generation that must be upheld and should not be underestimated.

### Cultural Educational Value

Cultural value is related to customs and habits in a certain community environment. The cultural value contained in the presentation of Ma'dondi' music is the factor that shapes Toraja cultural identity. It is a concept about what lives in the minds of most citizens of society (Verulitasari, 2016).

The cultural value of education has been mutually agreed upon and carried out from generation to generation, namely customary. It can be shown by carrying out the Rambu Solo' Ceremony every time a Toraja person dies. This custom becomes a cultural value that is believed and trusted by the community that will accompany the spirits to their resting places (Regar et al., 2022). In addition, the customs in the community are believed to be the value of cultural education, namely giving oneself to help carry out and make sure that the funeral ceremony runs smoothly.

The social value education contained in the presentation of Ma'dondi' music can also be seen through the cultural beliefs of the local community. Trust in the community manifests in how we should behave in the world (Verulitasari, 2016). Mutual trust and respect are a belief in the community environment.

The social value education contained in the presentation of Ma'dondi' music can also be seen in Dondi' 's chanting through the following poetry:

*Oi nang dondi' di tungkanan*

(it is only dondi' prioritized)

*Di pak lando lalanni*

(it strives wholeheartedly)

The poem above shows the cultural value in the presentation of Ma'dondi' music, that only its chanting can be given to families who experience grief as a customary tradition when the Rambu Solo' ceremony is carried out within the Toraja area. The community recites the song's lyrics as an expression that the surrounding community can only give a song to cheer up the family.

*Makarorong mo te tondok*

(the village is already quiet)

*Ma'katulen tulen mo*

(so quiet already)

The poem above contains the cultural value of education as a tradition of customs and traditions in certain environments. When someone experiences grief because of death, the environment or neighborhood would feel desolate because something has been lost in it. The atmosphere would not be as usual because it would be quiet. Minggu Patoding (according to the interview on 10 July 2022) stated that when someone dies in a village area, the village cannot hold a housewarming event because it is taboo in society. It becomes a lesson that when there is a community or someone who experiences grief, other people should not be happy and laugh at the suffering of others.

### CONCLUSION

Ma'dondi' music is presented and used in the Rambu Solo' Ritual ceremony in Lembang Mai'ting, Rindingallo Sub-district. The community believes that presenting Ma'dondi' music is a tradition that must be maintained and preserved in the environment. It is because it can provide consolation, advice, and educational value that can be used as a way of life. Educational value in the presentation of Ma'dondi' music can be obtained through the music lyrics. Whether it is the religious value education which aims to get closer to God; the social value education, which aims to provide comfort to others and teach the meaning of caring and helping each other; the moral value education, which aims to teach how to behave properly; and the aesthetic value education which aims to teach the beauty of giving and helping one another; as well as the value of cultural education which aims to provide lessons that customs, beliefs, and habits need to be properly maintained and preserved to future generations.

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