

Representation of Pragmatic Values in Makassar Folktales: A Literary Reception Study

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ABSTRACT

This qualitative research uses descriptive methods which aims to reveal the embodiment of pragmatic values, the content, and the function contained in Makassar folklore. This research uses the concept of Jauss's horizon reception theory with a pragmatic approach that is oriented towards the text, reader, and context in (1) revealing the pragmatic values, content, and function of values that radiate in Makassar folklore texts, which (2) are interpreted based on knowledge, experience, and expectations, as well as (3) fiction and reality, namely the capabilities of narrow and wide horizons. The ten data sources of Makassar folk tales used in this research are Kappala Tallumbatu, Makdik Daeng Rimakka, Datu Museng dan Maipa Deapati, I Manakkuk, Toakkala, Pung Tedong Bersama Tiga Orang Putra Raja, Sebab Ikan Hiu Tidak Dimakan, cerita I Kukang, Kisah Orang yang Tujuh Anaknya, I Tinuluk. Collecting research data uses reading techniques, note-taking techniques and literature study. Data analysis techniques include data collection, display/data identification, axial/data classification, analysis, and drawing conclusions. The results of the research show (1) the manifestation of pragmatic values related to the value of religious, the value of moral and ethical education, social and cultural education, moral/character education, and the value of intelligence and logic

education. (2) The content of pragmatic values in the form of the content of pragmatic values towards God Almighty, the content of pragmatic values towards oneself, the content of pragmatic values towards fellow humans/family, the content of pragmatic values towards society. (3) the function of pragmatic values in Makassar folklore, in the form of religious practice functions, cultural practice functions, educational practice functions, and social practice functions. Based on the results of the data analysis study shows that the values of people's lives in the past regarding the form of values, content, and function of pragmatic values can be used as a reflection of life, especially moral messages that are relevant to current social conditions.

Keywords: Reception, Pragmatics, Makassar Folklore.

INTRODUCTION

Indonesia is a diverse country, consisting of various ethnic groups and cultures that are distinct in each region, each with unique cultural characteristics that need to be preserved. In South Sulawesi, for example, there are four main ethnic groups: Bugis, Makassar, Mandar, and Toraja. The Makassar people are one of the largest ethnic groups in South Sulawesi, possessing a rich variety of literature. One form of Makassar regional literature that is still preserved today is folklore. Folklore is born, grows, and spreads within the community as

a result of the creativity in thinking, feeling, and behaving that is conveyed orally. This folklore functions as a medium and property of the community, spreading among people who primarily share the same ethnic background.

Makassar folklore, which falls into the category of narrative prose, includes myths, legends, sagas, and fairy tales, as noted by Rokhmansyah in (Faizah, 2023, p. 4). These stories are rich with tales about: (1) history and origins, such as how a place or region was formed and the origins of their names; (2) sacred places, the cultural significance and values of places considered holy or possessing spiritual power; (3) heroism, heroic tales of fighters and defenders of the community; (4) natural events, explanations of natural phenomena such as earthquakes, volcanic eruptions, and the origin of seasons; (5) stories of past kings, tales of leadership and the glory of kings in the past, struggles, stories of battles, sacrifices, and perseverance in achieving goals; and (6) love stories, tales of affection, loyalty, and sacrifice in romantic relationships. The forms of stories in folklore contain various values, namely religious (spiritual), moral and ethical, social-cultural, character, and logical intelligence values that can serve as life guidelines for the community.

Folklore is an important part of a nation's cultural heritage. However, in the current era of globalization, many people consider folklore as something outdated or no longer relevant. This view is caused by various factors, such as social changes, technological advancements, and rapidly developing foreign cultural values in the era of globalization (Ifnaldi et al., 2023, p. 67).

In the current rapid digital era, instilling appreciation and cultural values in the younger generation has become a challenge. Technological advancements bring both positive and negative impacts, including in the social and cultural fields. One negative impact is the decline of moral values, especially among students. The overwhelming flow of digital information brings foreign cultural influences through

various entertainment media such as K-pop, Korean dramas, social media apps, online games, and so on. Daniah (2019, p. 15) states that uncontrolled media can influence thinking patterns, feelings, and character, thus potentially shifting the nation's cultural values. If left unchecked, the nation's cultural identity may erode and slowly disappear.

This can be addressed by revealing the positive values found in Makassar folklore. The values in Makassar folklore are revealed based on the reception of the horizon of expectations using a pragmatic approach. In the pragmatic approach, the concept of the horizon of expectations (*Erwartungshorizont*) proposed by Hans Robert Jauss plays a crucial role in understanding how literary works are received and interpreted based on the knowledge, norms, and values brought by readers when engaging with Makassar folklore texts (Abdullah, 2013, p. 73). A person's horizon of expectations can be determined by education, experience, knowledge, and ability to understand Makassar folklore texts. It is important to note that the horizon of expectations is not static; therefore, the reception of the horizon of expectations can change with each reader's knowledge and experience in studying Makassar folklore.

Through the horizon of expectations system, it can be better understood how Makassar folklore is interpreted and appreciated through the expression of life values found in text excerpts according to the story's context. For this purpose, reception research is also called pragmatic study, which is a literary study oriented towards the usefulness of literary works for readers. Nahda & Maspupah (n.d., p. 542) state that the quality of a literary work can be assessed by the number of values or teachings it contains.

Makassar folklore, as regional literature, has a didactic (educational) use, which is pragmatic values related to practical values in the belief in the value of teachings that are very beneficial for daily life. Rengganis

& Syihabuddin (2023, p. 151) explain that pragmatic values are the belief that the truth or positive value of an utterance (understanding, doctrine, idea, statement, speech, action, decision, etc.) found in Makassar folklore texts, is knowledge that can provide benefits for life and its application for human interests.

The horizon of expectations system in this study is an active interaction of readers with literary works considered rich in values, and the researcher's interpretation as an appreciator who can reveal values and determine the meaning or content of values and their functions in Makassar folklore. The appreciator or reader becomes the full authority to determine the usefulness aspects of a literary work for themselves. The usefulness of literature is explored through reader reception; hence, pragmatics and reception are often conducted together.

The Government Regulation of the Republic of Indonesia Number 57 of 2014 (Indonesia, 2014, p. 2 & 7) on the Development, Guidance, and Protection of Language and Literature, as well as the Enhancement of the Function of the Indonesian Language. Chapter IV Development of Language and Literature, Part Three Development of Literature Article 14 Paragraph 1 states, "The development of regional literature is carried out to support and strengthen the ethnic identity, affirm regional identity, and express and develop regional culture with the relevant regional language within the framework of the Unitary State of the Republic of Indonesia." Regional literature is a national treasure that needs to be empowered and preserved to maintain cultural identity and enrich national heritage.

MATERIALS & METHODS

This research is a qualitative study using a descriptive method, with research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior. It has five characteristics, namely: (a) "natural setting" as a direct data source and the researcher as

the key instrument, (b) descriptive nature, (c) prioritizing process over results, (d) inductive data analysis, and (e) meaning or "meaning" is its main focus.

RESULT

Makassar folklore is an invaluable cultural asset that preserves the unique heritage of the Makassar people by narrating stories about historical events, legendary figures, and prevailing teachings in life. This research explains the manifestation of pragmatic values in Makassar folklore, the content/meaning of these pragmatic values, and the function of these pragmatic values in Makassar folklore.

Based on their forms, ten Makassar folktales are examined to reveal the manifestation of pragmatic values related to educational aspects in an ideal life, which are educational (didactic), namely religious educational values, moral and ethical educational values, social and cultural educational values, character/ethics educational values, and intelligence and logic educational values.

The following is an explanation of the distribution of the ten Makassar folktales revealed in pragmatic values, the content/meaning of pragmatic values, and the function of pragmatic values in Makassar folklore:

1. Pragmatic Values in Makassar Folktales

- a. Religious Educational Values: The study found eight text excerpts related to religious educational values in the Makassar folktales, namely CRM I Makdik Daeng Rimakka, Datu Museng and Maipa Deapati, I Manakkuk, Toakkala, Sebab Musabab Ikan Hiu Tidak Dimakan, I Kukang, Kisah Orang yang Tujuh Anaknya, and I Tinuluk.
- b. Moral and Ethical Educational Values: The study identified six text excerpts related to moral and ethical educational values in the Makassar folktales, namely CRM Kappala Tallumbatua, I Makdik Daeng Rimakka, Datu Museng and Maipa Deapati, I Manakkuk, Pung

- Tedong Bersama Tiga Orang Putra Raja, and I Tinuluk.
- c. Social and Cultural Educational Values: The study found nine text excerpts related to social and cultural educational values in the Makassar folktales, namely CRM Kappala Tallumbatua, I Makdik Daeng Rimakka, Datu Museng and Maipa Deapati, I Manakkuk, Toakkala, Pung Tedong Bersama Tiga Orang Putra Raja, Sebab Musabab Ikan Hiu Tidak Dimakan, I Kukang, and I Tinuluk.
 - d. Character/Ethics Educational Values: The study identified ten text excerpts related to character/ethics educational values in the Makassar folktales, namely CRM Kappala Tallumbatua, I Makdik Daeng Rimakka, Datu Museng and Maipa Deapati, I Manakkuk, Toakkala, Pung Tedong Bersama Tiga Orang Putra Raja, Sebab Musabab Ikan Hiu Tidak Dimakan, I Kukang, Kisah Orang yang Tujuh Anaknya, and I Tinuluk.
 - e. Intelligence and Logic Educational Values: The study found nine text excerpts related to intelligence and logic educational values in the Makassar folktales, namely CRM Kappala Tallumbatua, I Makdik Daeng Rimakka, Datu Museng and Maipa Deapati, Toakkala, Pung Tedong Bersama Tiga Orang Putra Raja, Sebab Musabab Ikan Hiu Tidak Dimakan, I Kukang, Kisah Orang yang Tujuh Anaknya, and I Tinuluk.
- ## 2. Content/Meaning of Pragmatic Values in Makassar Folktales
- a. Content/Meaning of Pragmatism towards God: The study found five text excerpts related to the content/meaning of pragmatism towards God in the Makassar folktales, namely CRM Kappala Tallumbatua, I Makdik Daeng Rimakka, Datu Museng and Maipa Deapati, Pung Tedong Bersama Tiga Orang Putra Raja, and I Kukang.
 - b. Content/Meaning of Pragmatism towards Oneself: The study identified eight text excerpts related to the content/meaning of pragmatism towards oneself in the Makassar folktales, namely CRM Kappala Tallumbatua, I Makdik Daeng Rimakka, Datu Museng and Maipa Deapati, Toakkala, Sebab Musabab Ikan Hiu Tidak Dimakan, Pung Tedong Bersama Tiga Orang Putra Raja, I Tinuluk, and I Kukang.
 - c. Content/Meaning of Pragmatism towards Others/Family: The study found five text excerpts related to the content/meaning of pragmatism towards others/family in the Makassar folktales, namely CRM I Makdik Daeng Rimakka, Datu Museng and Maipa Deapati, Pung Tedong Bersama Tiga Orang Putra Raja, Kisah Orang yang Tujuh Anaknya, and I Tinuluk.
 - d. Content/Meaning of Pragmatism towards Society: The study identified three text excerpts related to the content/meaning of pragmatism towards society in the Makassar folktales, namely CRM Kappala Tallumbatua, Datu Museng and Maipa Deapati, and I Manakkuk.
- ## 3. Function of Pragmatic Values in Makassar Folktales
- a. Function in Religious Practice: The study found three text excerpts related to the function of religious practice in the Makassar folktales, namely CRM Kappala Tallumbatua, Datu Museng and Maipa Deapati, I Manakkuk, and I Kukang.
 - b. Function in Cultural Practices: The study identified two text excerpts related to the function of cultural practices in the Makassar folktales, namely CRM I Makdik Daeng Rimakka and Toakkala.
 - c. Function in Educational Practices: The study found two text excerpts related to the function of educational practices in the Makassar folktales, namely CRM Datu Museng and Maipa Deapati and I Tinuluk.
 - d. Function in Community Practices: The study identified two text excerpts related to the function of community practices in the Makassar folktales, namely CRM

Sebab Musabab Ikan Hiu Tidak Dimakan and I Tinuluk.

Based on the explanation of the distribution of the ten Makassar folktales, it can be identified according to the number of each tale to obtain a concrete picture of the pragmatistic values reflected in the Makassar folktales. This is done to understand the ten Makassar folktales that are rich in pragmatic values in life.

DISCUSSION

Pragmatic Approach in Literary Studies and the Reception Theory

The pragmatic approach in literary studies emphasizes the important role of the reader. The meaning of a literary text cannot be separated from the reader's involvement since they interact directly with the text and have a stake in it. According to Abrams (as cited in Nimbafu & Akhiruddin, 2022, p. 4), the pragmatic approach focuses primarily on the reader, which is related to the rapidly developing reception theory. Based on this explanation, in the application of theory in this research, the use of literature from a pragmatic perspective supports the reception theory.

The concretization of pragmatic values in Makassar folklore is clarified based on the ideal reader's reception (academic reader) in the interpretation process from the results of the research or studies relevant to Makassar folklore. The folklore of Makassar clarified based on the ideal reader's reception includes stories that remain popular among its supporting community and are used as samples, namely CRM Kappala Tallumbatua, I Makdik Daeng Rimakka, and Datu Museng and Maipa Deapati.

The pragmatic values of Makassar folklore in this study include: (1) religious education values; (2) moral and ethical education values; (3) social and cultural education values; (4) character education values; and (5) intelligence and logic education values. Below is the discussion of research results on Makassar folklore integrated with the ideal reader's responses to reveal the

acceptance of Makassar folklore and how times have changed.

1. CRM Kappala Tallumbatua

Sinrili Kappala Tallumbatua is a testament to the cultural richness of Makassar, combining deep spiritual messages, historical records, and enduring social values. This story serves as a source of inspiration, reminding us of our relationship with the Divine, virtues guiding our actions, and the power of unity. The epic tale of CRM Kappala Tallumbatua not only depicts the grandeur of the Gowa Kingdom and the bravery of its rulers but also highlights moral guidelines and traditions deeply rooted in Makassar society. Values such as mutual cooperation, unity, humanity, loyalty, and responsibility found in the texts of the story are still relevant and resonate today, just as they did centuries ago.

Based on the research findings on CRM Kappala Tallumbatua, twelve text data quotes reveal the following pragmatic values:

- a. Religious Education Values: No text data quotes related to religious values according to religious provisions or traditions were found.
- b. Moral and Ethical Education Values: (1) Communicating with polite language; text code A1.P8.K1-2.
- c. Social and Cultural Education Values: (1) Choosing leaders democratically; text code A1.P1.K1-2, (2) Making decisions through consensus; text code A1.P3.K1-2/P4.K1-3, (3) Tolerance in maintaining good relationships and mutual respect; text code A1.P52.K5-6, (4) Belief in prophecies within the community; text code A1.P10.K1-4, (5) Kindness in helping others; text code A1.P51.K1-3, (6) Courage in facing challenges; text code A1.P55.K5-10.
- d. Character Education Values: (1) Honesty in conveying information or reports; text code A1.P41.K1-2/P42.K1-2, (2) Honesty in expressing intentions and goals; text code A1.P53.K1-3, (3) Willingness to sacrifice for the homeland; text code A1.P66.K1-2 &

P7.K1-4, (4) Hard work and perseverance; text code A1.P70. K2 & P71.K1-4.

e. Intelligence and Logic: (1) Self-development through knowledge; text code A.P55.K3-6.

Thus, the distribution of text data on the concretization of pragmatic values in CRM Kappala Tallumbatua is implicitly presented. In this study, CRM Kappala Tallumbatua did not contain text data related to religious education values. This is because CRM Kappala Tallumbatua, used as a data source in this research (Amin, 2021, p. 106), is only a summary of the main script, Sinrili Kappala Tallumbatua, written by (Arief & Hakim, 1993), making it difficult to identify religious values clearly within the religious context of life.

Overall, the application of the research method to reveal the values contained in CRM Kappala Tallumbatua is integrated with the three studies. This is evident in the alignment of the disclosure of character education values and social and cultural values in CRM Kappala Tallumbatua, which are considered still highly relevant to contemporary life. Furthermore, it is understood that these human values, which remain relevant, indicate that past societal life can still serve as a reflection of life, particularly moral messages relevant to current social conditions.

Today, Sinrili is no longer just used as an accompaniment to dance and storytelling. Instead, Sinrili can serve as a medium for socializing policies in religious, moral and ethical guidance, social and cultural education, character education, and outreach from various aspects considered effective, efficient, and entertaining.

2. CRM I Makdik Daeng Rimakka

Sinrili Makdik Daeng Rimakka is a testament to the cultural richness of Makassar, offering an in-depth exploration of human values, social norms, and spiritual relationships. Through engaging stories as oral works, it becomes a window into the life, beliefs, and traditions of the Makassar people. Like CRM Kappala Tallumbatua,

CRM I Makdik Daeng Rimakka weaves stories that illuminate the complexities of Makassar culture. This work delves into the profound relationship between humanity and the Divine, emphasizing the importance of faith, gratitude, and acceptance of destiny. The narrative also serves as a repository of moral teachings, providing valuable lessons on honesty, resilience, and the importance of upholding moral and ethical principles.

Research findings on CRM Sinrili Makdik Daeng Rimakka reveal seven text data quotes that reveal the following pragmatic values:

a. Religious Education Values: (1) Performing religious rituals; text code B1.P10.K4-6, (2) Always praying to God; text code B1.P5.K1-3.

b. Moral and Ethical Education Values: (1) Maintaining honor/self-esteem; text code B1.P2.K4-6, (2) Providing moral support; text code B1.P5.K4-5.

c. Social and Cultural Education Values: (1) Courage in facing challenges; text code B1.P8.K1-9.

d. Character Education Values: (1) Honesty in expressing intentions and goals; text code B1. P2.K2-4.

e. Intelligence and Logic: (1) Planning and preparation; text code B1.P5.K1-3.

Thus, the distribution of text data on the concretization of pragmatic values in CRM I Makdik Daeng Rimakka is implicitly presented. CRM I Makdik Daeng Rimakka has a complete complexity of value indicators, using data sources in the form of a summary of the Sinrili I Makdik Daeng Rimakka story. Some values revealed, such as maintaining honor and self-esteem; text code B1.P2.K4-6, become central themes in the CRM I Makdik Daeng Rimakka summary. This is in line with the view (Ridwan, 2020, p. 262), "Reader Response to Sinrilik Datu Museng and Maipa Deapati," which states that CRM I Makdik Daeng Rimakka, as the main character, maintains his self-esteem and his family's honor, reflecting the cultural value believed to bring goodness (appa sulapaka) and siri

in Makassar society. A similar statement is also expressed by (Risnawati, 2020, p. 2), "Design of Comic Illustration of I Makdi Daeng Ri Makka," that the conflict in the major battle in CRM I Makdik Daeng Rimakka shows a willingness to sacrifice to defend his honor against Karaeng Bontotangga. The comic design is expected to provide information about I Makdik Daeng Rimakka to the next generation.

Additionally, a similar view is presented (Kurnia et al., 2023, p. 5) regarding the "Educational Value of the Sinrilik Performance I Makdik Daeng Rimakka at the Bontoramba Art Studio," where one of the messages in CRM I Makdik Daeng Rimakka is self-esteem. In Kurnia et al.'s study, self-esteem is not expressed in textual data but rather in statements based on understanding and knowledge of CRM I Makdik Daeng Rimakka. The manifestation of character education values in Kurnia et al.'s research appears as the performance of Sinrilik art by I Makdik Daeng Rimakka at the Bontoramba Art Studio. The research method used is ethnography, focusing on individuals or groups by describing their cultural characteristics. The research data consists of visual descriptions of the pasinrili performance, so no textual data quotes are used as primary objects. This differs from this study, which focuses on the text and beyond the text of CRM I Makdik Daeng Rimakka to reveal the values conveyed in the text. Furthermore, the character education values expressed by Kurnia include religious values, such as "before starting the Sinrilik performance, the pasinrili (Sinrilik performers) will pray first," and honesty values, such as "the information obtained by pasinrili must match what is conveyed in the performance." This aligns with the religious and honesty values expressed in this research, such as always praying to God Almighty; text data code B1.P5.K1-3 and honesty in expressing intentions and purposes; text data code B1.P2.K2-4. Based on the explanation, there are differences and similarities in the statements and responses

of each researcher regarding CRM I Makdik Daeng Rimakka. This corresponds with the interpretation and objectives of the research to be revealed.

Overall, CRM I Makdik Daeng Rimakka is a beacon of Makassar's cultural identity, offering a deep exploration of ideal human values. Its timeless wisdom in conveying captivating stories and its ongoing relevance make it a precious treasure that continues to inspire and guide current and future generations as a form of cultural heritage.

3. CRM Datu Museng and Maipa Deapati

The legend of Datu Museng and Maipa Deapati is a famous folktale from Makassar that tells the tragic love story of two individuals from different kingdoms. This story has long been passed down through generations as a reminder of educational values, struggle, and loyalty. Datu Museng, a noble from Gowa, and Maipa Deapati, a noblewoman from Sumbawa, share a deep love. However, obstacles block their path. War and political intervention force them to separate and fight for their love. Their story, full of sacrifice and loyalty, deeply impacts the Makassar community. Even their names have been immortalized as street names in Makassar, symbolizing their unbreakable love.

The research findings on CRM Datu Museng and Maipa Deapati reveal fourteen text data quotes expressing pragmatic values as follows:

- a. Religious Educational Values : (1) performing religious rituals/traditions; text data code C1.P54.K3-5, (2) always praying to God Almighty; text data code C1.P31.K1-3,
- b. Moral and Ethical Educational Values : (1) maintaining honor/self-esteem; text data code C1.P44.K2-5, (2) communicating with polite language; text data code C1.P31.K1-2,
- c. Social and Cultural Education : (1) empathy/caring for others; text data code C1.P31.K1-6, (2) belief in omens; text data code C1.P36.K1-3, (3) courage

- in facing challenges; text data code C1.P13.K1-4,
- d. Character/Ethics Education : (1) honesty in expressing intentions and purposes; text data code C1.P7.K1-3, (2) performing duties well; text data code C2.P43.K1-3, (3) willingness to sacrifice for the homeland; text data code C1.P12.K2-7, (4) hard work and persistence; text data code C1.P50.K1-3,
- e. Intelligence and Logic : (1) self-development through knowledge; text data code C1.P23.K1-2/ P24.K1-3, (2) analyzing situations complexly; text data code C1.P34.K1-4, (3) curiosity; text data code C1.P48.K1-4,

Thus, the distribution of pragmatic value text data in CRM Datu Museng and Maipa Deapati is implicitly concrete. CRM Datu Museng and Maipa Deapati has a more complex set of value indicators compared to CRM Kappal Tallumbatu and CRM I Makdik Daeng Rimakka using the same data sources. Many literary experts suggest that CRM Datu Museng and Maipa Deapati is a literary work rich in self-esteem values. This view is based on an in-depth analysis of intrinsic aspects by Nasruddin (1998) in (Ridwan, 2020, p. 264), "Reader's Response to Sinrilik Datu Museng and Maipa Deapati," using a literary reception approach. Ridwan's research indicates that Nasruddin's structural analysis of self-esteem in CRM Datu Museng and Maipa Deapati is not the main focus of the story and is not clearly depicted in the main characters. He believes Nasruddin focused on the intrinsic aspect of sinrilik, where self-esteem is present. Ridwan concludes that the main focus of the CRM Datu Museng and Maipa Deapati story is the love story between Datu Museng and Maipa Deapati. Although self-esteem is not the central theme, it is reflected in the main characters. Additionally, other responses by (Amin, 2021, p. 123), "Introduction to Classic Bugis Makassar Literature," state that CRM Datu Museng and Maipa Deapati has long been passed down through generations as a

reminder of educational values, struggle, and loyalty.

Makassar's past culture adhered to a patriarchal system that placed men in superior positions and women as lower-class. Women had no right to choose their life partners and had to adhere to their father's decisions. Maipa Deapati, although engaged to Prince Mangalasa by her father's choice, shows strong determination to fight for her love for Datu Museng. She bravely defies tradition and customs to follow her heart.

CRM Datu Museng and Maipa Deapati cannot be separated from the social and cultural context of its time. While the patriarchal system dominated Makassar society, this story also demonstrates that not all women conform to this system. Maipa Deapati is an example of a woman who bravely defies tradition and fights for her love. Arranged marriages were an integral part of Makassar's culture, especially among the nobility. Typically, arranging a marriage for noble daughters involved meticulous negotiations between families. Many factors were considered in determining the ideal partner, such as social status, wealth, and family power.

CONCLUSION

Makassarese folklore, as a crucial part of cultural heritage, embodies profound pragmatic values in educational, social, and moral aspects. The research findings indicate that the ten analyzed Makassarese folktales reveal various pragmatic values, including religious education, morals, social norms, ethics, and intelligence. For instance, tales like CRM Kappala Tallumbatua, I Makdik Daeng Rimakka, and Datu Museng and Maipa Deapati illustrate these values through teachings on religion, ethics, and character, which remain relevant in contemporary life.

Moreover, the pragmatic values in these folktales serve various functions, including religious, cultural, educational, and social practices. Using a reader-response approach, it is evident that Makassarese folklore not

only preserves traditional values but also holds strong relevance in today's social and cultural context. In conclusion, Makassarese folklore is a rich source of moral and social teachings that continue to inspire both current and future generations.

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