



The Meaning of Ma'parapa' Speech in Wedding Ceremonies and its Implications on Ethnopedagogic Values at Elementary School

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Abstract

This study aims to examine the meaning contained in the ma' parapa' utterance in the traditional wedding ceremony of the North Toraja community, as well as its application to ethnopedagogical values in the context of learning at SDN 3 Rantepao. The ma'parapa' utterance is part of an oral tradition that is full of cultural, moral, social, and educational values that have the potential to be an open source in ethnopedagogy-based character education. The method used in this study is a qualitative method with a semiotic approach. Data were obtained through participatory observation, in-depth interviews with traditional leaders (To minaa), teachers, and the community, as well as documentation of the ma' parapa' text. The results of the study indicate that the ma' parapa' utterance contains ethical and educational messages such as values of respect for parents, honesty, responsibility, togetherness, and religious values, all of which are relevant to the development of character education in schools. The implications of the research results indicate that these values can be integrated into thematic learning and local content in elementary schools, in order to instill local cultural values from an early age. This study recommends the development of local culture-based teaching materials, teacher training, and cultural preservation programs involving the school community.

Keywords: *Ma'parapa' Speech, Rampanan Kapa', Ethnopedagogy, Toraja Culture, Character Education.*

Introduction

Culture and society are systems that cannot be separated from one another because there is no culture that does not develop. Conversely, there is no society that does not have a culture because without culture, society cannot survive. In short, culture is the way a community lives its daily life. Society and culture are systems that cannot be separated from one another because there is no culture that does not develop, and there is no society that does not have culture because without culture, society cannot survive.

Toraja culture is one of Indonesia's treasures that has been preserved and must be preserved. One of the cultural traditions of Toraja is Aluk Ramapanan Kapa', or marriage, which includes ma'parapa' sayings that have meanings that need to be understood and are very interesting to learn because they are one of the works of Toraja regional literature. Ma'parapa' sayings have a specific purpose that they want to convey to the community as listeners.

Rampanan Kapa' (marriage) is considered one of the ways for the community to maintain loyalty to one another and is also considered a violation of regional customary law. This is considered important so that the community will have more respect for the customary laws that have grown and developed. This is because some communities believe that with customary laws, problems can be resolved more easily and simply within the family, and conflicts will not arise again (Dorce, 1986:16-17).

Amidst the tide of modernization and globalization that has swept through all aspects of human life, from urban areas to remote villages, the cultural wealth contained in the ma'parapa text in the rampanan kapa' procession must be preserved as cultural heritage. The preservation of local culture is very important because modern cultural norms often consider anything traditional to be outdated and sometimes even unreasonable. We will face the gradual extinction of our local culture if this is allowed to continue.

Ma'parapa' is an activity carried out to calm everyone presents at an event. The performers of this activity are people trusted by the family to convey the activities that have been carried out. Developing values such as educational, moral, social, and other values can be found not only on television but also in the ma'parapa' text. Through its rhythmic notation and depth of meaning, the messages, appeals, and advice conveyed in the ma'parapa' text are quickly absorbed by the human mind and easily accepted. The essence of the word ma'parapa' can describe the situation when the event occurred. The Ma'parapa' text itself is delivered by informants who have expertise. The informants' expertise includes mastery of the "Tominaa" language as traditional leaders, the ability to learn art, and experience in delivering the Ma'parapa' text during the rampanan kapa' process.

This research not only helps the community understand the meaning and message contained in the ma'parapa' text but also aids education by providing additional insight into literature that helps students or the younger generation. One

of the meanings of the ma'parapa' text is moral education values. These include humility, politeness, honesty, and gratitude. The ma'parapa' text and speech can be used as learning material.

Toraja wedding ceremonies embody various noble cultural values that form the foundation or basis of educational values. Therefore, cultural values are closely related to local wisdom-based educational practices. According to Sudaryat (2015: 120), the term ethnopedagogy comes from a combination of the words ethno and pedagogy. The word "ethno" comes from the Greek word "ethos," which means tribe or local. Meanwhile, the word "pedagogy" means the science of education and teaching. On the other hand, Kartadinata argues that ethnopedagogy is ethnographic-based education. Ethnographic education is education based on local culture (in Sudaryat, 2015: 120).

Alwasilah (2009: 50-51) argues that ethnopedagogy is the practice of education based on local wisdom in various fields such as medicine, martial arts, the environment, agriculture, economics, government, the calendar system, and so on. Ethnopedagogy views local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of society. From the above opinions, it can be concluded that ethnopedagogy is an educational practice based on local cultural wisdom as a source of innovation in the field of local culture-based education. Ethnopedagogy is based on values that emerge and develop in local communities so that these values are gradually embedded in various aspects of community life. The values of life utilized in ethnopedagogy are educational values, religious values, moral values, and social values.

As an important part of the Toraja wedding ceremony, ma'parapa' contains noble principles that can be used as a source of inspiration for character education. The values contained in ma'parapa' tend to be forgotten over time, especially by the younger generation. Therefore, this research is important to reveal the various cultural values of Toraja as a basis or foundation for instilling local wisdom educational values in learning at SDN 3 Rantepao.

According to Duli (2003:27-28) the Rambu Tuka' ceremony is a ceremony related to gratitude, joy, birth, marriage, and a successful harvest, which is regulated in Aluk Rampe Mataallo (rules for ceremonies performed from sunrise to noon) with the venue always located to the east of Tongkonan or oriented towards the east.

Rambu Tuka' is one of the important traditional ceremonies in the culture of the Toraja people of South Sulawesi. This ceremony serves as a ritual of thanksgiving that expresses gratitude for safety, a good harvest, and other joys. Unlike Rambu Solo', which is related to death, Rambu Tuka' is held as a celebration of life and success.

This ceremony is believed to have existed since ancient times and is an integral part of the Toraja people's belief system known as Aluk Todolo. **Researchers such as Dr. Johannes A. F. M. N. van der Molen and Prof. Alan**

Campbell have explored this theme in their studies of the Toraja people, explaining the role and meaning of Rambu Tuka' in the customs and beliefs of the community (1961:45-56).

This ceremony is usually performed on the east side of the traditional Toraja house, tongkonan, at sunrise. The name "Rambu Tuka'" in the Toraja language means "rising smoke," which describes the smoke from the offerings presented to the gods and ancestors. There are several types of Rambu Tuka', such as Rampanan Kapa', Mangrara Banua, and various activities related to daily life.

During this ceremony, animals such as pigs or buffaloes are usually slaughtered as a symbol of sacrifice and gratitude. Throughout the ceremony, various rituals and prayers are led by traditional leaders to ask for blessings and safety.

Rambu Tuka' and marriage in Toraja society are closely related, as both are part of a rich tradition and culture. However, the wedding procession is a separate or independent Aluk because the procession itself is carried out based on the rules of the four Tana'. The following are several aspects that explain the relationship between Rambu Tuka' and marriage in the context of Toraja society.

a. Celebratory Ceremonies

Rambu Tuka' is often held as a celebration of various happy events, including marriage. In this context, *Rambu Tuka'* serves as an expression of gratitude to God for the success in establishing a relationship and marriage. This ceremony is an important moment to celebrate the love and commitment between the married couple.

b. Family and Community Involvement

Marriage in Toraja society involves not only the married couple, but also their families and communities. *Rambu Tuka'* held to celebrate marriage involves the participation of various family members and community members. This creates a sense of togetherness and solidarity, where everyone participates in celebrating this happy moment.

c. Conveying Cultural Values

Rambu Tuka', held in the context of marriage, also serves as a means of transmitting cultural values and traditions to the younger generation. Through this ceremony, values such as gratitude, respect for ancestors, and the importance of social relationships are taught and transmitted. This helps shape the social and cultural identity of the married couple and the community as a whole.

d. Symbolism and Rituals

In *Rambu Tuka'* related to marriage, there are various symbolism and rituals that are performed. For example, the slaughter of animals as a symbol of sacrifice and gratitude, as well as the serving of traditional foods that symbolize togetherness. These rituals add meaning and beauty to the wedding celebration, making it more meaningful for the couple and their families.

e. Strengthening Family Ties

Rambu Tuka', which is held to celebrate marriage, also serves to strengthen the relationship between the two families that are united through marriage. This ceremony is an opportunity for both families to get to know each other, build relationships, and create stronger bonds. This is important in the context of Toraja society, where relationships between families are highly valued.

f. Improved Social Status

A marriage celebrated with *Rambu Tuka'* can increase the social status of the couple and their families. Families who hold lavish ceremonies and involve many people will gain recognition and respect from the community. This can create a social dynamic where certain families become more prominent in the community.

g. Connection to Tradition

Rambu Tuka' held in the context of marriage strengthens the community's attachment to their traditions and culture. By performing this ceremony, the Toraja people preserve and celebrate their cultural heritage, which is an integral part of their daily lives.

Overall, *Rambu Tuka'* and marriage in Toraja society are interrelated and mutually reinforcing. *Rambu Tuka'* serves as a celebration of the love and commitment of the married couple, as well as a means to strengthen social relationships, convey cultural values, and preserve traditions. Through *Rambu Tuka'*, the Toraja people can celebrate happy moments in life, strengthen family ties, and honor their cultural heritage.

In the *Rambu Tuka'* ceremony, or *Aluk Rampe Matallo*, the entire series of *rambu tuka'* ceremonies is dedicated to the gods and ancestors who have become gods to ask for blessings and all the necessities of life in this world. One type of *Rambu Tuka'* is *Rampanan Kapa'* (Wedding) in the wedding ceremony is led by a *Tominaa* who is *ma'parapa'* or referred to as *kada kada* (words). *Ma'parapa'* are expressions uttered by the *Tominaa* (a traditional Toraja figure trusted by the family to perform *ma'parapa'* in the Toraja community's wedding ceremony, known as the *Rambu Tuka'* ceremony) to express gratitude to the guests attending the Toraja community's wedding.

Ethnopedagogy is the actualization of learning to instill the values of local wisdom of an ethnic group (Abdurrahman, Ariyani, Nurulsari, Maulina, & Sukanto, 2020; Klara, Baktiyar, Sandygul, Raikhan, & Gulzhiyan, 2015; Oktavianti & Ratnasari, 2018). Ethnopedagogy is closely related to multicultural education, which holds the view that promoting local wisdom and the diversity of ethnic groups is important for shaping lifestyles, social experiences, and individual and group identities (Mukhibat, 2015). Ethnopedagogy, which originates from the culture of a tribe, uses transformation in its implementation. The transformation takes the form of content, perspective, process, and context (Burns, 2015).

The goal of ethnopedagogy is to achieve reconciliation between two or more cultural elements by modifying both (Rahmawati, et al., 2020). Ethnopedagogy views local wisdom as a source of innovation that is continued by multicultural education, which empowers this innovation to make a positive contribution to other groups and the national culture (Mukhibat, 2015).

Ethnopedagogy is important in Indonesia because Indonesia is a multicultural country with diverse cultures. Ethnopedagogy has a positive effect on physical, emotional, and communication development (Abdurrahman, et al., 2020). Ethnopedagogy can be an effective tool for connecting science with culture. Ethnopedagogy can help students develop the right attitude towards the values of a nation's culture (Rahmawati, Ridwan, Cahyana, & Wuryaningsih, 2020). Considering the benefits mentioned above, it is necessary to introduce ethnopedagogy widely in accordance with contemporary conditions. Another effort that can be made is cooperation between government elements, universities, and cultural figures to revitalize local wisdom values both as a source of ethnopedagogy and as an academic concept development, as well as testing ethnopedagogy models in learning (Ramadan, 2019).

In elementary schools, ethnopedagogy has not been optimally implemented even though thematic learning has been applied, which requires the inclusion of local wisdom in teaching. Research conducted by Oktavianti and Ratnasari (2018) revealed that the suboptimal implementation of ethnopedagogy was due to a lack of supporting facilities and infrastructure. The theme of ethnopedagogy is still relatively new and is still searching for the right pattern to be used in learning. This study aims to describe the concept of ethnopedagogy from several countries, its implementation (learning patterns), obstacles, and challenges of ethnopedagogy in both conceptual and operational terms.

This study will examine how the symbols in ma'parapa' speech have changed from generation to generation in the rampanan kapa' ceremony in North Toraja, and how these changes have impacted local values at SDN 3 Rantepao. In order to preserve and apply the culture of North Toraja, especially aluk rampanan kapa' (marriage), the purpose of this study is to learn more about the meaning of ma'parapa' speech and how it impacts ethnopedagogical values at SDN 3 Rantepao.

Based on the background described above, this study focuses on understanding the meaning of ma'parapa' in wedding ceremonies in Toraja and its implications and integration with local wisdom values at SDN 3 Rantepao. This research is expected to be one of the learning innovations at SDN 3 Rantepao so that students can more deeply understand and appreciate Toraja cultural values as one of the practices in the development of science.

Based on the background of the problem above, the research problem can be formulated as follows:

1. What are the meanings contained in the *ma'parapa'* speech at wedding ceremonies?
2. How is the integration and implication of *ma'parapa'* speech based on ethnopedagogy/ethnopedagogical values into learning at SDN 3 Rantepao?

Method

The type of research used in this study is qualitative research. Qualitative research is research that aims to understand phenomena about what is experienced by research subjects, such as behavior, described in words and language, in a specific context that is experienced and utilizing various natural methods. Jufri (2007: 12) (1) natural as a direct source of data, (2) descriptive in nature, (3) emphasizes process rather than results, (4) tends to analyze data inductively, and (5) meaning is essential.

The use of a qualitative approach in this study was based on two considerations. First, the type of data needed was not intended to answer hypotheses, but rather to describe and explain cultural values, moral values, social values, and educational values. Second, in conducting a study of cultural values, moral values, social values, and educational values, the researcher was directly involved and acted as a key instrument, both in collecting data and in analyzing data. Third, explaining the existence of *ma'parapa* texts in the *rampanan kapa'* procession, the researcher was directly involved and acted as a key instrument, both in collecting and analyzing data. The design of this study is as follows: the researcher determines or formulates the research problem, conducts a literature study, provides operational definitions of terms, reports the research results, and draws conclusions.

The type of data used in this study is qualitative. This study is intended to collect data, process data, analyze data, and test the research results objectively or as they are according to the results obtained in the field. The values contained in the *ma'parapa'* text of the *rampanan kapa'* procession in North Toraja are described in accordance with text quotations that refer to moral values, cultural values, social values, educational values, and also describe the function of values and the existence of the *ma'parapa* text in the *rampanan kapa'* procession. Furthermore, the explanation of the *ma'parapa'* text is the researcher's first step in determining or formulating the research problem, conducting a literature study, defining terms, reporting the research results, and drawing conclusions.

Primary data is data obtained directly from the field when the researcher conducts observations. Primary data sources were obtained during the wedding ceremony or *Rambu Tuka'* at the wedding ceremony of Ary and Dylla's beloved children, which was held at the Hilta Hotel, North Toraja.

Secondary data is data obtained indirectly. The data was obtained through data collection and several sources, namely documents in the form of books, research journals, the internet, video archives displayed on YouTube, and cultural research results related to the *ma'parapa* text.

The data source in this study is the *ma'parapa* text in the *rampanan kapa'* procession in North Toraja. The *ma'parapa* text was obtained from informants, including traditional community leaders, school principals, arts and culture teachers, and students at SDN 3 Rantepao North Toraja. The research data consists of two types, namely primary data and secondary data.

Primary data is data obtained directly from the field. The researcher obtained primary data through surveys and observations. The survey method involved oral and written questions when interviewing To Minaa, namely Yulius Garanta, a traditional leader, as well as *ma'parapa* texts revealed by informants. In addition, the researcher also conducted observations by observing *Rambu Tuka'* activities to obtain data in accordance with direct observations.

Secondary data is data obtained indirectly. Data was obtained through data collection and several sources, namely documents in the form of books, research journals, the internet, video archives displayed on YouTube, and cultural research results related to the *ma'parapa* text.

This research will be conducted at SDN 3 Rantepao in North Toraja, Rantepao District, North Toraja Regency. This research will be conducted from January to March 2025. This research begins with observation, data collection, analysis or data processing, and conclusion drawing.

The data collection techniques used in this research are documentation, literature study, and interviews. These three techniques are described as follows: The observation technique involves direct observation and recording of the object being studied, namely the *Ma'parapa* speech in the *Rampanan Kapa'* procession in North Toraja. This type of observation involves participation, where the researcher is directly involved in the traditional marriage ceremony (*rampanan kapa'*) being observed or becomes a source with the aim of maximizing data on the implementation of *ma'parapa'*.

Interviews are a data collection technique that involves obtaining primary data from informants regarding the *ma'parapa* text of the *rampanan kapa'* procession in North Toraja. Interviews are conducted by asking questions and obtaining answers from respondents. The researcher used structured insights, whereby the interviewer determined the questions to be asked in order to answer the hypothesis carefully. In implementing the interview technique, the interviewer needed to have the skills to build positive relationships so that the informants were willing to cooperate, felt comfortable talking, and provided accurate information.

The technique used by the author was structured (written), which involved preparing a number of questions in advance to be asked to the informants. The informants in this study were as follows:

- a. *To Minaa*, to obtain information about the meaning of the term *ma'parapa'*.
- b. Traditional leaders, to obtain accurate data on the cultural values of *ma'parapa'* that need to be passed on to the younger generation.
- c. The principal and teachers, to obtain information about the relevance of *ma'parapa'* in the application of learning in schools.
- d. Community members: the researcher interviewed several community members to obtain information about their views and experiences regarding *ma'parapa'*.

Documentation technique is data collection that involves collecting documents such as books, notes, archives, letters, magazines, newspapers, journals, and research attachments. This technique can obtain data directly from the research location. Documentation from observation and interview results. Researchers use documentation techniques to explore data such as recordings, photos, videos, and field notes taken directly at the research location.

The data analysis used in this study employed descriptive analysis data analysis techniques. The analysis method was carried out by describing the facts, followed by analysis. The analysis is conducted before and after the research. According to the data analysis version of RND and Huberman (1992), there are three activity flows, namely data reduction, data presentation, conclusion drawing, and verification.

Data reduction involves focusing attention, identifying, selecting, and classifying the data corpus with the aim of adjusting the existing data form to the data form required in the analysis activity. The data reduction activity can be carried out at any time during the data collection and data analysis process. Through this activity, researchers select data that is relevant to the focus of the research problem.

After the data reduction process, the next step is to present the data. The data presented in this study are the results of previous analyses. Although the analyses have been recorded for the researcher's needs, the data have not yet been compiled into a report.

At this stage, the researcher systematically organizes the data that has been presented, then attempts to draw conclusions and interpret the data in accordance with the research focus.

Results and Discussion

This study found that *ma'parapa'* speech consists of an introduction, content, and conclusion, each of which contains noble values such as respect for guests, honesty, politeness, harmony, and prayers for a harmonious life. In this text, to

minaa, or traditional leaders, use verbal symbols to show the cultural richness of Toraja, which has great potential to be incorporated into education.

This subchapter will describe the *ma'parapa'* speech text in the form of greetings, expressions of gratitude, prayers, and advice. To describe this, the themes that appear in each part of the speech are grouped, and then these themes are examined in the context of their use in the school environment. Therefore, it is hoped that the findings of this study will help to improve research on oral literature and local culture. They will also help to develop an ethnopedagogical-based learning model.

Ma'parapa' speech includes an introduction, main body, and conclusion, which will be illustrated with several examples of speech as follows:

Data 1

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

(With respect, to the nobles or elders of the community and traditional leaders who are present here.)

Data 2

Tabe' lako olo mala'bi'na to sitaranak aluk mellao langi' simman lako tingayo makaraengna to siria sangka' losson di batara priest, ustad, imam tungkasanganna.

(With respect, or our respect, to those who have been given positions, whether they are priests, imams, those called aluk or religions that descend from heaven.)

Data 3

Tabe' lako to sitoe tokonna lembang simman lako to sisaladan pebosena la'bi to ma'parenta tungkasanganna.

(Our respected government officials, regents, sub-district heads, or village heads).

Data 4

Tabé' lako to utaranak dandanan sangka simman lako to si saladan to bangunan ada' to parangnge, to makaka tungkasanganna.

(Our respected traditional leaders, tomakaka (traditional leaders) and toparengge (nobility) who are responsible for customs in the local community).

Integration and implications of *ma'parapa'* speech based on ethnopedagogy in learning at SDN 3 Rantepao

As a teacher and researcher serving at SDN 3 Rantepao, I realize that learning is not enough to refer only to the national curriculum. Amidst the rapid tide of globalization, it is important for us to preserve our local cultural identity as part of our educational character. Therefore, as teachers, we must take the initiative to integrate *ma'parapa'*, a sacred oral tradition in Toraja traditional wedding ceremonies, into the learning process.

One of the steps that has been taken is to start mapping learning materials that are in line with the values in *ma'parapa'* narratives, such as honesty, respect for parents, solidarity, and sincerity. *Ma'parapa'* texts are then used in Indonesian language lessons ('s literature and regional aspects) and local content (Toraja language lessons). Students are invited to analyze the structure of *ma'parapa'* speech, an activity that gradually builds students' appreciation of Toraja culture.

As for the results of interviews with the principal about how to integrate educational values into learning at SDN 3 Rantepao, Mr. Yohanis Isa Palindangan said that:

"One way to incorporate the values of *ma'parapa'* speech in Toraja wedding activities is to first introduce students to Toraja culture. By doing so, students will ask questions about what is being introduced, such as starting the lesson by using the Toraja language, which is not far from the meaning of *ma' parapa'* speech in Toraja culture, such as saying greetings, expressions of respect, advice, values of togetherness, affection, expressions of gratitude, and so on. This can be interpreted as apperception in the context of learning that is colored by local culture through the use of language.

The results of an interview with a Toraja language teacher, Mr. Maiyadi Rantepasang, stated that:

"One way to integrate the meaning of *ma' parapa'* into learning is through Toraja language learning. At SDN 3 Rantepao itself, the Toraja language has been made one of the subjects for students. By learning the Toraja language, students will increase their vocabulary regarding *ma' parapa'* texts."

The principal also revealed that:

"At SDN 3 Rantepao, students and teachers are encouraged to use the Toraja language every Thursday, which can enrich students' knowledge of the Toraja language."

As a teacher at SDN 3 Rantepao and a researcher, one of the steps that can be taken is to incorporate elements of Toraja culture, including *ma' parapa'* speech. This can be done by using the Toraja language in learning perception, which has the same meaning as *ma' parapa'* speech in Toraja weddings, which consists of an introduction, main body, and conclusion.

In relation to this research, in addition to using the Toraja language in learning, documentary videos can also be used as media for students to watch. After the students watch the video about *ma' parapa'*, the teacher reinforces the lesson by explaining the meaning of the text of *ma' parapa'* in the video and giving students the opportunity to ask questions about anything they do not understand.

As reflective material, students are asked to provide feedback on the video they watched and the lessons that can be learned from the *ma' parapa'* speech text, such as moral values, religiosity, caring, togetherness, tolerance, mutual respect and other social values.

The results of the interview with student I stated that:

"Usually when teachers start a lesson, some of them use the Toraja language, like what the teacher did when teaching."

The *ma' parapa'* speech text is a form of sacred speech in the Toraja wedding tradition that is rich in moral teachings. In every verse and utterance recited by To Minaa or the traditional leader, there are noble messages that teach politeness in speech, respect for parents and ancestors, and humility in living life. These expressions are not only conveyed as a formality of custom, but also as a form of passing on life values to the generations present at the procession. These values have great potential to be integrated into education, especially at the elementary school level, as part of character building in children from an early age.

In the context of learning at SDN 3 Rantepao, the *ma' parapa'* text can be used as a contextual and meaningful learning medium. The moral values contained therein can be packaged in the form of folk tales, traditional poetry, or interactive dialogues that raise the themes of politeness, respect for others, and the

importance of maintaining good relationships within the family and community. Through this approach, students not only understand the content of the text academically, but are also able to internalize the positive values taught indirectly. This can strengthen Indonesian language learning in the aspect of literature, as applied to fourth-grade students at SDN 3 Rantepao by giving them the task of rewriting the *ma' parapa'* text into Indonesian and understanding the values contained therein. As a result of interviews with third-grade students, they said:

"I really like the way the teacher teaches using the Toraja language, especially when starting the lesson and also when explaining the material."

The use of *ma' parapa'* texts in learning is not only to introduce students to Toraja culture, but also as a means to instill noble attitudes in life. Through activities such as reading aloud, analyzing the meaning of expressions, or writing similar poems based on moral themes, students are encouraged to be more reflective and understand the importance of ethical values in everyday life. Thus, the values of politeness, respect, and humility inherited from ancestors through *ma' parapa'* speech can be effectively instilled through formal education, making local culture a force in shaping the character of the younger generation. This is in line with the results of interviews with fourth-year students who said:

"In the *ma' papara'* stories that my mother explained and presented in the form of videos, there are many lessons that can be learned, such as being grateful, thanking God, respecting and appreciating others, praying for one another, caring for others, and so on."

The results of interviews conducted by researchers with two fourth-grade students at SDN 3 Rantepao reinforce the importance of this integration. Student V said:

"He and his friends really enjoy learning the Toraja language once a week in local content lessons. He said that they learn to read and write Toraja. Sometimes the teacher also teaches them about traditional words used in wedding ceremonies."

A similar sentiment was expressed by Student III, who said that

"He feels proud to be able to understand the meaning of the words in *ma'parapa'* because, according to him, "it is the language of our ancestors that not all children today know."

In *ma'parapa'*, there are expressions of gratitude to God and to the guests attending the traditional wedding ceremony. These expressions are not merely a form of cultural formality, but also reflect deep religious values and tolerance towards all members of society who are present, regardless of their status or religious background. These values are an important part of ethnopedagogical

education, as they teach students to live in harmony, appreciate diversity, and develop gratitude from an early age. Therefore, learning that highlights the values of *ma'parapa'* can shape students' characters so that they are not only knowledgeable but also socially and spiritually sensitive.

To reinforce these findings, the researcher conducted interviews with a fourth-grade student at SDN 3 Rantepao. When asked about the most effective lessons from the local content on Toraja language and culture, he replied that:

"I like learning traditional words used in weddings the most. There, we learn to thank the people who come and also be grateful to God."

Another interview with a fourth-grade student revealed a similar sentiment:

"I remember the teacher once said that in Toraja customs, everyone is respected, even if they are of a different religion, they are still greeted and prayed for with ' ' ."

This statement shows that the religious values and tolerance in *ma'parapa'* can be absorbed well by students and become part of contextual and meaningful character learning.

The results of interviews conducted with student V provide a clear picture of how the social values and mutual cooperation expressed in *ma'parapa'* during wedding ceremonies can be reflected in school life. He recounted his experience of attending his uncle's wedding ceremony, where he heard parents and traditional leaders talking about the roles of family and community members who helped with the event.

"At my uncle's wedding, I heard *To Minaa* thank those who cooked, those who made the tents, and everyone who helped. That made me realize that the event could not have gone ahead if everyone had worked alone."

This statement reinforces that students are able to internalize the social values contained in *ma' parapa'* and apply them in the context of learning, especially in teamwork, which is an important approach in the thematic learning curriculum in elementary schools.

As for the results of the interview with the principal about the implications of *ma' parapa'* speech in learning, he said that:

"One of the implications of integrating *ma' parapa'* speech into learning is that it can teach students how to greet people properly, how to appreciate and respect others, and even contain spiritual values such as always being grateful to God and praying for one another. In addition, integrating *ma' parapa'* speech into learning will provide a platform for students to learn more about local culture."

Conclusion

The *ma'parapa'* speech delivered in the *rampanan kapa'* ceremony (Toraja traditional wedding) has a deep meaning, consisting of moral, social, spiritual, and educational values. These values reflect the Toraja people's philosophy of life, which prioritizes:

- a. **Politeness and respect** for others, especially parents and ancestors.
- b. **Gratitude** for togetherness, love, and the continuity of life.
- c. **Togetherness and social solidarity** within the traditional community.
- d. **Wisdom and life advice** conveyed through symbolic language and high-level oral literature (*To minaa* language).

In the Rampanan Kapa' traditional ceremony, the words *ma'parapa'* contain many noble values, including politeness, respect for parents and ancestors, honesty, responsibility, togetherness, and religiosity. These values are very relevant to be developed in character education in elementary schools, so it is important to continuously incorporate them into learning activities.

The integration of these values is realized through the development of teaching materials for Indonesian language and local content subjects. Teaching modules are created by teachers by incorporating values from reading materials into learning indicators that cover psychomotor, affective, and cognitive aspects. Therefore, students not only gain an understanding of the text content, but they are also encouraged to emulate the attitudes and behaviors described in the narrative.

In addition, the learning approach used is aimed at encouraging students to actively participate in learning the existing values. Group discussions, role-playing, and creative tasks, such as narrative writing or rewriting narratives, are used by teachers. This method helps students internalize values better through contextual and meaningful learning experiences. To support this process, learning reflections are also provided in the form of writing assignments or open-ended questions. These assignments allow students to understand *ma'parapa* speech in their daily lives, both at school and at home.

In addition, learning outcomes are accurately evaluated by observing how students engage in the process, understand the principles, and how they articulate and apply the principles in the real world. This is done by looking at students' attitudes, written work, and oral presentations that demonstrate their understanding of the principles. This educational method ensures that the educational process at SDN 3 Rantepao not only produces highly educated students but also shapes a young generation with a strong cultural identity and character.

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