

THE ESSENCE OF THE VALUE COURAGE OF THE BUGINESE-MAKASSARESE MAN IN THE NOVEL *PULAU* BY ASPAR PATURUSI: A GENETIC STRUCTURAL REVIEW

Syarifuddin Tundreng

Universitas Sembilan belas November, Indonesia

Email: tundreng.syarifuddin@gmail.com

Noermanzah

Postgraduate Program of Indonesian Language Education, Universitas Bengkulu, Indonesia

Email: noermanzah@unib.ac.id

Agus Rofi'i

English Language Education Department, Universitas Majalengka, Indonesia

Email: agusrafii@unma.ac.id

Musayyedah

Badan Riset dan Inovasi Nasional, Indonesia

Email: musayyedahhs@gmail.com

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Abstract: A novel is present as an effort to tell readers about the cultural values of a particular society. Likewise, the novel *Pulau* by Aspar Paturusi tells the values of the courage of the Buginese-Makassarese man. Therefore, the purpose of this study is to gain an in-depth understanding of the values of the courage of Bugis-Makassar men in Aspar Paturusi's *Pulau novel* wholly and entirely. This research uses a qualitative approach with a content analysis method. Data were collected through repeated and in-depth reading of the novel. Furthermore, recording, coding, identification, and classification are carried out. The data are analyzed and interpreted through a deep understanding and abstraction of the society that is told in the novel. The research findings show that in the life of the people of the 70s, the values of courage for Buginese-Makassarese man, which is one of the values in the Buginese-Makassarese philosophy of life, are highly guarded, maintained, and upheld. For Buginese-Makassarese man, courage is identity, pride, honour, and authenticity. The implications of the results of this research are expected to be continuously embedded in the current and future generations as a form of existence of a good life during life's difficulties.

Keywords: *Buginese-Makassarese man; genetic structures; novel Pulau; the value of courage.*

INTRODUCTION

Socio-economic conditions are in line with the development of science and technology. It causes a change in the way of thinking because, on the other hand, technology affects the harm caused by science which builds itself by inhibiting the adequate capacity of the mind, and its reach has surpassed research on the potential benefits and harms for younger users although also has benefits in various fields (The Lancet Editorial, 2018; Benitez *et al.*, 2018). To guide one's life, of

course, we need inherited cultural and philosophical values.

Values can be obtained normatively sourced from societal norms, philosophical norms, and views of life, even from religious beliefs held by a society. If the subject does not judge, then there is no value. Thus, value is an appreciation or quality of something that can be the basis for determining a person's behaviour because something is pleasant, satisfying, profitable, or is a belief system. Therefore, normative values are not value-free as in science (Isaac & Platenkamp,

2017; Steel *et al.*, 2017) and are a must to manifest in human behaviour.

One of the studies on the philosophical values of life was also conducted by Ratri *et al.* (2017). They revealed that family education values that were founded and described in the novels by Kirana Kejora were diligence to worship, honesty, respect, unanimous, having achievement, mandate, brave, independence, proportional, take care of self, affection, prelude other people, and fair.

The novel is a prose essay that tries to tell an interesting event departing from the lives of the story characters (Sulaeman *et al.*, 2020). All the aspirations of the people recorded in the novel can voice the values in society. One of the literary novels that can lead us into a complex literary interpretation but contains a high level of life learning is the novel *Pulau* by Aspar Paturusi. Research on values in terms of the philosophy of life has also been carried out. They showed that in the social condition of the 1970s, the values of Buginese-Makassarese's life philosophy were highly preserved, maintained, and upheld so that they could live harmoniously and in peace. The condition is in the form of customs, the concept of manhood, honorarium of Buginese-Makassarese women, mythology in the belief, and awareness of Buginese-Makassarese society towards education (Tundreng *et al.*, 2017).

Buginese Makassarese philosophical values of life, which are understood based on the teachings of their ancestors (*to Riolo*), the value of the courage of Buginese-Makassarese men will be the focus of research. These values can be input for the preservation of cultural values during the development period both in the Buginese - Makassarese community and in the world community in general at this time. The value of courage becomes the principle of life for the Buginese-Makassarese man in expressing truth in the context of the benefit of many people's lives. So, the concept of courage for the Buginese-Makassarese man in upholding the truth does not discriminate against anything that happens and has been imprinted on them since childhood. This is confirmed by Darmapoetra (2014), who categorizes courage in four ways, namely: a). *de nametag ri paniolo*, always being in front or not afraid to be a pioneer, b). *de nametag ri parimunri*, always giving opportunities to others who are better than himself, or not afraid to be placed behind, c). *de nametag mangkalinga Kariba*, can accept criticism and suggestions from others, and d). *de nametag Amita Bali* is brave to

face opponents in negotiations and war situations and has a strong spirit, consistent and firm.

Observe the essence of the value of the courage of Buginese-Makassarese man in ancient times from the description of events in the novel by Aspar Paturusi. The forging of life as a sailor had a significant impact on the character of the Buginese-Makassarese man who was in Tanjung Bira. The representation of the life of the people of Tanjung Bira at that time was described as starting from traditions or customs, culture, religious concepts, social relations, and community laws that applied to the people in Tanjung Bira at that time (Paturusi, 1976). They firmly hold on to the value of determination affiliated with the issue of principles and values of social life that are applied and upheld, making them forget all of that. They only have one option to finish it, which is a fight to the death (*Tokdokpuli*).

In addition, the principle of life embedded in the Buginese Makassarese man is a manifestation of the collaboration of the character of the Bugis Makassar man, who is tough, which is also influenced by the level of social status. Social status in Buginese-Makassarese society is shaped by several things, namely through the role of individuals, wealth, power, and others (Hidayat *et al.*, 2013).

The pattern of behaviour of the Buginese-Makassarese community contained in the story of the novel *Pulau* by Aspar Paturusi reflects the pattern of community behaviour in the 70s which is far from the condition of the Buginese-Makassarese community today. Current conditions have experienced mental and moral degradation in various aspects of social life. This is suspected because of the value of courage which is integrated with the values of honesty, determination, the value of shame, and other values which are the Buginese-Makassarese philosophy of life have been abandoned.

Therefore, the values of wisdom in Buginese-Makassarese law and culture, one of which is courage, need to be revived so that it can be used as the nation's momentum to avoid degradation or experience dark conditions in behaviour that are out of the norm-customary and legal norms (Qamar *et al.*, 2017). Local cultural values originating from indigenous Indonesian cultural values are no longer the main foundation in designing character formation in the family. These values are in line with the character of the Indonesian people. This impacts the behaviour and character of children at almost all levels of

society in South Sulawesi, in particular, in Indonesia as a whole.

Overall, the concept of the value of courage is part of the Buginese-Makassarese philosophy of life contained in the novel *Pulau*. It can be implemented in all aspects of life in the Buginese-Makassarese community in particular and Indonesian society in general. The form of the implementation of the value of courage can be seen in Passing regarding the order of the concept of the state, which was conveyed by *Arung Matoa*, who is better known as *Matinroe ri right* once made a will to his son: "only a leader who has four things can prosper the country." The first is an honest leader, the second is a capable and wise leader, the third is a brave leader, and the fourth is a generous leader. The concept of courage, according to *Arung Matao's view*, is not hesitating to face or accept reprimands and not forgetting the land when worshipped or lauded (Matthes, 1985). A study on the value of courage was analyzed by Alimin & Sulastri (2018) with the findings of courage research including (1) the value of courage in fighting, (2) the value of courage in facing challenges, (3) the value of courage in fighting for the truth, (4) the value of courage against the enemy, (5) the value of courage to save oneself from the enemy, (6) the value of courage to save others, and (7) the value of courage to seek evidence of the truth.

These previous studies reveal the value of courage. The value of male courage needs to be carried out more deeply so that the values of male courage can be used as guidelines for parents, teachers, and society in the present and future. In revealing the values of courage contained in the novel *Pulau* by Aspar Paturusi. Researchers used a structural genetic perspective. This approach focuses on the social conditions of society, the relationship between literary works and society, and the author's worldview.

METHOD

This study uses a content analysis method with a qualitative approach. Emzir (2014) states qualitative content analysis is a qualitatively oriented procedure of text interpretation to obtain a comprehensive understanding of the problem being studied. Then, Titscher *et al.* (2000) explained that content analysis is a method of analyzing text by constructing categories of text meaning by referring to hidden content and context reconstruction and considering the meaning of specific examples.

Data in this study is data about the courage value of Buginese-Makassarese men in the novel *Pulau* by Aspar Paturusi. The data is obtained through text excerpts and linguistic explanations in the form of paragraphs, expressions, sentences, and words that contain ideas that support the acquisition of in-depth knowledge of the values of the Buginese-Makassarese philosophy of life in the novel *Pulau* by Aspar Paturusi through the structure of the story. Furthermore, additional data in the form of excerpts of notes obtained from understanding the perspective of the values of the Buginese-Makassarese philosophy of life that occurred in the Buginese-Makassarese community in the 70s, as well as various reviews that talk about the author's biography, background of the author's life, or directly from the author's narrative through interviews. The source of data in this study is the novel *Pulau* by Aspar Paturusi published by PT Bhakti Baru, Ujung Pandang in 1976. In addition, another source of data comes from Aspar Paturusi, the author of the novel *Pulau*.

The content analysis techniques are recorded, coded, identified, classified, interpreted, and drawn conclusions. The data are analyzed and interpreted through a deep understanding and abstraction of the society that is told in the novel. It is hoped that the qualitative content analysis technique can reveal the value of courage derived from the text of the novel *Pulau* by Aspar Paturusi.

RESULTS AND DISCUSSION

Buginese-Makassarese men as self-identity

The term male (*urane/bura'ne*) in the novel *Pulau* by Aspar Paturusi has a broad and deep meaning. It refers to a male person who has the complex values of the Buginese-Makassarese community: having a calm attitude in dealing with tense situations and having the courage to face death for the sake of life. Upholding truth and self-respect (*warani*), persistence in keeping what has been said from his *mouth (Lempu na getting)*, intelligence, and tenacity are functionally applied in maintaining and maintaining self-esteem (*napatetongi siri'na/napaentengi siri'na*), and an attitude of tolerance to maintain the honour and dignity of others (*natarowangi siri'na tau'E/nabolikkangi siri'na tauwwa*). Implementation in daily life, *men are* required to maintain morality and solidarity in behaviour concerning the people around them, where solidarity has the meaning of tolerance, solidarity, and social care. To fulfil all that, a *man* must have

a brave attitude (*warani*) and the knowledge of manhood/knowledge of men. (*paddissengng urane/pangngissengang bura'ne*).

Men are measured by their calm attitude in dealing with tense situations and their courage to face death to uphold truth and self-respect (*warani*), their steadfastness in keeping what has been said from *their mouths* (*Lempu na getting*), as well as an attitude of tolerance to maintain honour and dignity. Other people (*tarowwangi siri'na*).

In the life of the Buginese-Makassarese men, the designation becomes very important and is a shameful disgrace if a Buginese-Makassarese man does not have some attitudes, which become a barometer for bearing the title of *men*. Because the title of *man* is considered very important for a Buginese-Makassarese man (who will later act as the head of the household), this condition can be described in the novel based on the following quote.

"What are you doing? What? Hah!" snapped Sattu. Before the person could answer, Sattu had swept his legs, and the person was knocked down then because the balance of his body was lost.

With anger overflowing, Sattu grabbed the man's hair.

"Don't hit, Sattu! I swear. I accidentally! No, I didn't peek at them. For God's sake, no." replied the man breathlessly and knew who slammed him. (Data 5/ Paturusi, 1976, pp.58-59).

... "Don't look down on other people, don't insult their honour. That's what their parents told them to do. But family, a girl's honour, is a lifelong honour. Ringing in Sattu's heart is a message always repeated from grandfather to grandson. (Data 6/ Paturusi, 1976, p.60)

The attitude shown by Sattu first is a defence of custom. Customs for the Buginese-Makassarese men can be personified as humans who must be given a high and noble position in the midst of social life. Second, such a brave attitude is an innate character of the Buginese-Makassarese tribe passed down from generation to generation from their ancestors. Dare to defend the custom, which has become their way of life together. Among those included, dare to guard and maintain the honour of self, family, and others.

The role of custom in shaping and maintaining behavioural patterns of the social life of the Buginese-Makassarese community is significant. This can be seen in the incident when Sattu forced

himself to have the courage to face his father (*tettanya*) to express his love for Aminah, the girl he loves. The biggest fear for Buginese-Makassarese children in family interactions is when they have to ask or speak directly to their father. This is understood as a form of etiquette formed by tradition from generation to generation as an appreciation to parents. In addition, in Sattu there is an honest nature. Sattu's father acknowledges Sattu's frankness, who dares to speak his thoughts and feelings in front of him. Sattu hoped to convey his wishes politely and carefully, lest what he said hurt the feelings of his parents.

Honesty, basically a spontaneous reaction of true courage, as a more substantial informal control (Blay *et al.*, 2018), helps teach clean living (Bar-El & Tobol, 2017), a driver of increasing moral attitudes (Ma *et al.*, 2018) and can be the basis for increasing the cognition of a nation (Rindermann *et al.*, 2018). In Bugis society, honesty, straightness, and sincerity are called *Lempu*, meaning that what is said and done is not hampered by the slightest sense of fear; what is said and done always departs from the conscience.

The Buginese-Makassarese men, especially men, are very flattered by being called Buginese-Makassarese men. It is a matter of pride for him as a man has fulfilled all the characteristics attached to that title. The characteristics referred to here is a man who has the complex values of the Buginese-Makassarese philosophy of life, who has the knowledge and understanding to place the value of self-esteem (*siri'*) in its actual position, that is, the Bugis-Makassar *man* (*urane ogi/burane mangkasara*). The tendency to use men in Bugis-Makassar, with male nicknames (*uranena urane/bura'nena bura'nea*) or real men (*urane sitongengtongenna/bura'ne sitojengtojenna*). These terms refer to the authenticity of a Bugis-Makassar man and the values of goodness attached to him.

Depiction of the essence of male values embedded in Buginese-Makassarese man in the story's events in the novel *Pulau* by Aspar Paturusi is also found at several points of events. The first incident is the character of the older man at the beginning of the story as a self-representation of Sunu Lompo; the second incident is when Datu Toa gives a message to his grandson, namely Sunu Lompo, about the authenticity of Buginese-Makassarese man; the third incident when Salasa Bora expressed his opinion about the form of a man called a man,

according to the Buginese-Makassarese philosophy of life; and the fourth event, namely the incident of Sanneng Karang and Salasa Bora, who faced each other not as friends, but as opponents who would kill each other. The male concept of Buginese-Makassarese can be found in the dialogue between Sanneng Karang and Salasa Bora.

The two men confronted him mightily. Both of them are stout. Stand still. Sharpen each other's eyes. For a moment, they reminisced about their childhood. Just a moment. For their eyes guard one another,

"I've never seen you scared, Sanneng Karang!"

"You're the one who never, Salasa Bora!"

"Never did I hate you."

"Neither am I!"

(Data 54/ Paturusi, 1976, p.110)

"Why don't you want to attack first? Take out and stab your kris, Sanneng!"

"I will try to dodge your attacks. Stab your keris, Salasa! Waiting like this, torture harder!"

(Data 174/ Paturusi, 1976, p.111)

The situation described above shows the way Buginese-Makassarese men solve problems related to the value of family honour and self-esteem. All forms of ties, both family ties, friendships, and work ties, have been forgotten for self-esteem. The two friends defend each other's dignity and the dignity of their respective families. They are willing to risk their lives to maintain the family's dignity. The feud between the two friends is unavoidable. The urge to defend his family's honour and love for his son has made Salasa Bora solid and brave to duel with his best friend, Sanneng Karang. A final decision to resolve a very tragic problem. The incident where two friends face each other in a duel to kill each other is the last way to solve problems in the Buginese-Makassarese tradition when it comes to shame (*Siri*).

However, the incident mentioned above also implies an unusual phenomenon when people face each other to kill each other. Even though the two friends face each other to kill each other, they still respect each other. This is the proper form of the courage of the Buginese-Makassarese men; even though he is nearing death, his human values in him are still strong. This situation is strong evidence of how the honour and dignity of the family in the Buginese-Makassarese tradition are highly upheld. Friends, relatives, and family, if they make a mistake that violates custom, they must be given a penalty. A firm attitude helps

build effective social communication (Avşar & Alkaya, 2017).

For Buginese-Makassarese men, the fall in the value of one's honour and self-esteem must be paid for by facing each other one on one until one has to die. The term "man" (*urane/bura'ne*) is at stake to uphold self-respect (*siri'*). In the view of the Buginese-Makassarese people, the so-called man (*uranena urane/bura'ne na bura'nea*) was a man who was able to maintain and uphold his dignity (*patettongi Siri/paentengi siri'nu*) and maintain honour. And self-esteem of others (*tarowwangi siri'na/bolikkangi siri'*). Dealing with one-on-one is a form of the final solution and the only way that can be taken to defend the honour and maintain self-respect. Because self-esteem (*siri'*) about the events in the story above is a matter that already concerns the dignity and honour of the family of one party, even though it is described as such, there are still efforts to overcome the problems that arise between individuals in a social group, because the basic principle of self-esteem can improve the working principle or attempts to set strategies for adjustment (Gilchrist *et al.*, 2018). If various efforts have been made and there is no way out, like it or not, one on one is the solution. "I would rather die than live in shame" is equivalent to "kualleyangangi tallanga na towaliya" (*I prefer drowning rather than having to go back to the beach*). This jargon and which is also the character of the Bugis Makassar people, apply in conditions of time and place, anytime and anywhere.

Buginese-Makassarese boys in the family

The incident between Salasa Bora and Sanneng Karang was a manifestation of the genuine attitude of self-worth of courage shown by Buginese-Makassarese men. This confirms that courage cannot be separated from Buginese-Makassarese men. According to the Buginese-Makassarese view of life, the two people's attitude is justified because of maintaining the dignity of the family among the villagers. The courage of the Buginese-Makassarese people's philosophy of life is characterized by a calm soul, chivalry, responsibility, and a tolerant attitude towards others. Salasa Bora's courage is brave to face death in defending his family's honour and self-respect.

Meanwhile, courage in the philosophy of life of the Buginese-Makassarese men is daring to die and courage, which includes peace of mind, courage to defend the truth, daring to be

responsible, and having an attitude of tolerance. A brave person always calms in the face of any complex problem. Nevertheless, the attitude of the Bugis-Makassar courage still adheres to the attitude of Salasa Bora, who is brave and has a stable peace of mind.

As Buginese-Makassarese men, it is an obligation to carry out a noble task as a shield for his family's honor. For this task, a Buginese-Makassarese man is provided with the knowledge of virility and mysticism by their parents or teachers, which is expected to be helpful in his life when he encounters a condition where his family's honour and self-esteem are threatened. Therefore, in the view of the Buginese-Makassarese community, women are a symbol of family honour and self-esteem of Buginese-Makassarese men. Buginese-Makassarese women who are belittled, harassed and belittled mean dropping honour for the family. This fact is supported by the Bugis custom, namely that a woman must always be under someone's protection. If he is single, regardless of age, he is under the care and protection of his parents, brothers (if any), and other male relatives; when she married, she was under the protection of her husband (Idrus, 2005). Therefore, Buginese-Makassarese man is expected to be able to stand as protectors of their safety, morals, and honour. This condition also causes the love relationship between a young man and a girl to be very tight and sensitive. The relationship between the young man and the girl he loves barely has the space and time to be alone. At the very least, the meeting will only be limited to seeing each other when there is a crowd at a party or wedding reception.

Girls whose faces were plastered with powder and lipstick watched in the window. Through those windows, there are smiles, there are laughs, and there are sparkles sent to the courtyard. The atmosphere was lively, and excited shouts continued to soar. The shiny skin attached to the muscular bodies glowed even more in the light, and from them were born screams or sharp eyes stealing glances and the occasional mischievous smile. (Paturusi, 1976, p.66)

The Buginese-Makassarese place Buginese-Makassarese women as glass crowns that are not arbitrary to be touched or used without going through the terms and conditions that have been regulated by custom (*ade'ada*). When the glass crown is touched and causes it to break, the honour and pride of the family will fall. Women

in the status of unmarried girls, but the above description also apply to the wives of the Buginese-Makassarese man. The husband, as the head of the household, in the social life of the Buginese-Makassarese community, is responsible for the safety, morals, and honour as well as the overall life and life of his wife. Safety, morals, and honour are integrated into the value of a woman's *dignity* (*makkunrai malebbi/Baine malabiri*).

What is described by Aspar Paturusi through his views above, according to the researcher, is a reflection of Aspar Paturusi's life. This can be seen from the description of Aspar Paturusi 's artistic career journey, from leaving his hometown to Makassar City until he penetrated the capital city of Jakarta. Aspar Paturusi did not go through all that alone. During all phases of pursuing his artistic career, he passed accompanied by his family, children, and wife. Until the second he decided to move to Jakarta, Aspar Paturusi brought his family to Jakarta. Here, it can be seen that Aspar Paturusi, during his busy life, does not necessarily neglect his responsibility to always be by the side of his wife and children. His awareness as a Buginese-Makassarese man always led him to remain firm as a shield for his wife and children. This is reflected in what has been described above. Buginese-Makassarese man makes it imperative for themselves to assume responsibility as protectors of women. In this context, protecting Buginese-Makassarese women, especially those who are part of the family, is the same as protecting family honour and self-respect (*siri'*) as Buginese-Makassarese.

The author, through the *Pulau* Novel, wants to make an affirmation to return to the meaning of the philosophical values of the Buginese-Makassarese people's life, which include the values of honesty, courage, responsibility, determination, intelligence, tenacity, and the meaning of the value of self-esteem (*siri'*), and the designation of men which must be interpreted as the meaning and views of the ancients.

The results of this study, when associated with the word value, several segments of events that emphasize value are a measure to punish or choose specific actions and goals. Values are abstract realities that can be felt in each of us so that they become essential principles in life. Therefore, the value system affects the mindset of humans, which will eventually shape human attitudes in society.

The value of courage will form an attitude, namely the tendency to do or not do something towards certain people, objects, or circumstances. In other words, Aspar Paturusi tries to remind his readers that the perspective on the meaning of the value of courage contained in Buginese-Makassarese men is contained in Pangngaderang/pangadadakg (*custom*) and messages (*paseng/pairs*) that exist in the life of the Buginese-Makassarese people. Makassar, at this time, far shifted from the real meaning.

Buginese-Makassarese man in social context

On the social conditions of society, the novel *Pulau Pulau* tells about society in the 70s, which was more concentrated on virility or men's science (*Paddissengngeng and/pangngissengang bura'ne*) and mysticism. This situation occurred as a reaction to the deep understanding received by a Bugis-Makassar boy about his role in the family and society, greatly influencing him to become the "man's man" in the Buginese-Makassarese concept of man. The value of men for the Bugis-Makassar community is measured when they can defend their dignity, family, and group. Therefore, to defend his honour, family, and group, he must have male knowledge (kanuragan science and spiritual knowledge). Apart from these reasons, it should be noted that Buginese-Makassarese men are the majority of seafarers who often travel long distances to other areas (*masompe*). The Buginese-Makassarese people's view of life regarding this matter is that they assume that wherever a person is, he cannot be separated from the attributes that are attached to him, both self-name, family, and the fragrance of the name of his hometown. This causes the Buginese-Makassarese people to consider masculinity or male knowledge (*Paddissengngeng urane/ pangngissengang bura'ne*) and mysticism to be absolute for a Bugis-Makassar man. This can be seen in the following quote from the novel *Pulau*.

The man himself from childhood studied with his grandfather. He was studying virility and mysticism, relying on the power of God. (Data 212/ Paturusi, 1976, p.13)

In general, Buginese-Makassarese people, especially men, have studied virility and mysticism since childhood. The concentration of Buginese-Makassarese parents on teaching virility and mysticism to their children was closely related to the social conditions of society at that

time. The people of Tanjung Bira at that time were in a *psychosocial condition*, traumatized by the times of rebellion that occurred in the country after independence. They focus on teaching virility and mysticism to their sons due to their awareness that in the future, family honour and self-respect (*siri'*) will be passed on to sons.

Historically, the description of the social life of the Buginese-Makassarese people, as described above, is the social impact of the many series of events that have occurred in this country. In addition, like other areas, Tanjung Bira village has a social problem that often arise robbery. This social condition triggers the Buginese-Makassarese community, especially men, to study martial arts, masculinity/male science, and spiritual knowledge. In addition, the Buginese-Makassarese felt that if he did not have *content*, they thought that he had not yet become a perfect man.

The data above implies the importance of masculinity and mysticism at that time. This is related to one's efforts in upholding the value of self-esteem (*siri'*) and honour. A Buginese-Makassarese man must have a brave attitude (*warani*) in any case. Starting from the demands of this attitude, parents also provide provisions (*ripaddokori/ripakekkengngi*) knowledge of virility or knowledge of men and inner knowledge. Buginese-Makassarese men are sailors who will automatically sail far away to other countries. To protect him from all possibilities that could harm him, both in shipping and in other countries, Buginese-Makassarese men study male science from people who he considers excellent and powerful. It is also believed that this knowledge of virility/male knowledge can form brave Buginese-Makassarese men so that they can always face all situations in life, anytime and anywhere. In the life of the Buginese-Makassarese community, parents play a unique role in providing their children with helpful knowledge. Mainly the science of masculinity (*napaddokori*), this science is not only oriented to the desire of children to be innovative. More than that, knowledge is used as a provision in living life. Sunu Lompo has a strong belief in what he has been given. The knowledge that he had been taught, he used in sailing to the destination.

Buginese-Makassarese man in the author's world view

From the analysis of the novel *Pulau* by Aspar Paturusi, it is found that the term male

(*urane/bura'ne*) has a broad and deep meaning. For the Buginese-Makassarese view, the term male refers to a male person who has the complex values of the Buginese-Makassarese community: having a calm attitude in dealing with tense situations and having the courage to face death to uphold the truth and self-respect (*warani*), his firmness in keeping what has been said from his mouth (*Lempu na magetteng*), intelligence and tenacity which is functionally applied in maintaining and maintaining his self-esteem (*napatetongi siri'na/napaentengi siri'na*), and attitude tolerance for maintaining the honour and dignity of others (*natarowangi siri'na tau'E/nabolikkangi siri'na tauwwa*). Implementation in daily life, *men* are required to maintain morality and solidarity in behaviour concerning the people around them, where solidarity has the meaning of tolerance, solidarity, and social care. To fulfil all that, a *man* must have a brave attitude (*warani*) and the knowledge of manhood/knowledge of *men*. (*paddissengng urane/pangngissengang bura'ne*).

Buginese-Makassarese men do not want to be humiliated (*ripakasiri'*) and embarrass others (*mappakasiri'*). Regarding the designation of *men*, it can be interpreted that men in the understanding of the Buginese-Makassarese community are not limited to gender division alone. But it has a broader meaning. *Men* are measured by their calm attitude in dealing with tense situations and their courage to face death to uphold truth and self-respect (*warani*), their steadfastness in keeping what has been said from *their mouths* (*Lempu na magetteng*), as well as an attitude of tolerance to maintain honor and dignity.

From the perspective of the author's worldview, it can be stated that the author of this novel is consistent in fighting for and sticking to the values of courage. Through his ideas, ideas, and attitudes, the author conveys his views on the values of courage related to *Adat*. This can be seen in the story's depiction in the novel *Pulau* by Aspar Paturusi, a pure artist who devotes himself to creating literary arts and culture—called a pure artist because of his totality and existence in the world of art, which is relentless in producing literary works.

The values contained in this novel are based on past cultures, but the discussion in this novel is still very relevant to current living conditions. Therefore, the values of courage are still needed; only the values of courage encountered in modern life are very diverse and apply not only to men but also to women. The ability to do something you

know is difficult or dangerous or otherwise is the mental strength to try, endure, and endure danger, fear, or adversity—for example, the courage to speak out against injustice when no one else is doing it.

Living boldly in the present involves reaching a calm force deep within the person, which guides us beyond fear and anxiety and prepares and supports us against outside forces that threaten to shake our very foundations. To gradually shift to this new way of thinking about courage and reach deeper within ourselves to develop fortitude, strength, and resilience and move on with an open heart, people still feel their fear and take action. So our goal is not to get rid of fear but to change it to live completely independent of it.

Positive emotions tend to lead to less experience of fear, which also leads to more daring behaviour. Courage is driven by personality traits. (Vancampfort *et al.*, 2018; Neto *et al.*, 2018; Dixson *et al.*, 2017; Sellberg *et al.*, 2018; Stephens, 2018; and Rucker & Galinsky, 2017) recommends several mindsets or attitudes of courage that should be continuously trained, such as self-efficacy, hope, resilience, values and faith, and social power. This involves affirmation and building confidence in ourselves by mastering a skill, such as taking a public speaking class and seeing that we can build our confidence or practising speaking to a boss.

We must also believe that something is possible and imagine a way to make it happen. Expectations can be increased through *cognitive therapy* (Wenzel, 2017; Oar *et al.*, 2017; Kingdon & Turkington, 2019; and Jarrett *et al.*, 2018) to create an attitude of assertiveness, relieve anxiety, reduce stress, and affirmations that positively show we are capable and skilled at doing something. For example, "I am strong and dare to drive a car to take my children to school", "I am capable and skilled at doing that," and others. We have all experienced setbacks, or what we perceive as failures, but we must develop the belief that we can overcome them. We must practice the "art of laughter" to dispel our fears and move forward after setbacks. So, there are two most important factors needed for courage, namely (1) our inner convictions and (2) the social forces that surround us.

CONCLUSION

The depiction of the value of courage in the novel *Pulau* Aspar Paturusi's work is a reality of the life of the Buginese-Makassarese people, who are guided by the existing customs. Courage is a

principle of life for the Buginese-Makassarese people in expressing the truth in the context of the benefit of the lives of many people. The concept of courage for the Buginese-Makassarese in upholding the truth, no matter what happens, this attitude is an innate characteristic of the people of South Sulawesi, especially the Buginese-Makassarese tribe, which has been passed down from generation to generation from their ancestors. In addition, the concept of courage is his awareness as a Buginese-Makassarese man, always leading him to remain steadfast as a shield for his wife and children. Buginese-Makassarese men make it imperative for themselves to assume responsibility as protectors of women. In this context, protecting Buginese-Makassarese women, especially those who are part of the family, is the same as protecting family honour and self-respect (*siri'*) as Buginese-Makassarese.

The values of courage in this novel are the embodiment of the noble values of the Buginese-Makassarese community, which are full of not only the value of courage but also the virtues that can be used as role models to form good courage values in general, namely determination, self-confidence, consistency, and integrity. Optimism and, specifically, being able to think carefully and measure before acting, motivate others and be humble, fill the soul and mind with new knowledge in the right direction, act naturally, be enthusiastic, create progress, be ready to take risks, and be consistent.

A person's behavior can be seen as a reflection of the values held by that person. Referring to the research results, in today's sphere of life, it is highly recommended that the values of courage apply to not only men but also women. If we seek more courage within ourselves, we must look for role models for courage. If we believe in the power of selflessness, integrity, and honour within us, these beliefs have a significant impact on us in the face of fear. Courage is also socially contagious.

Thus, it can be said that the value of courage is a mindset and strength. History proves that so many spectacular achievements in all fields were created in this world because of the "courage" factor.

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