

## **KALINDAQDAQ: A MEDIUM OF MANDARESE CHARACTER BUILDING**

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DOI: 10.24815/.v1i1.14831

### **Abstract**

*Kalindaqdaq* is a Mandar poem, an expression of feelings and thoughts through beautiful sentences, and used by the Mandar community in expressing feelings or thoughts. *Kalindaqdaq* involves educational values, so it is seen as a medium of education and character building by its supporting community. The formation of character is not limited to the learning process carried out in the school environment, but also involves the family environment and surrounding communities. Particularly, this study describes *kalindaqdaq* as one of the character building media for Mandar community, either in the school, family, or communities' environments. To achieve the objective, the researcher applies descriptive qualitative research methods through a sociological approach. The data are *kalindaqdaq* which have been published from Local Literature Encyclopedia: Bugis, Makassar, Mandar, Toraja, Massenrempulu by Yasil (2017) and Mapping of Literature in West Sulawesi Province by Darmawati, et al. (2014). The study result shows that *kalindaqdaq* can be formulated as a medium for character building that is imprinted in ethics and aesthetics contained with some cultural values, such as belief to the God, friendship, discretion, work ethic, and love of country. These cultural values play roles in building up the character of young Mandar generation, thus they become people who are noble from early ages in the family environment into study ages in the school environment, and lastly socialize in surrounding communities.

**Keywords:** *Kalindaqdaq*, Mandarese, cultural values, and character building.

### **1. Introduction**

Literary work that is very popular in West Sulawesi Province, precisely in the home of Mandar is *kalindaqdaq*. Mandar is one of the major ethnic groups in West Sulawesi Province. They are indigenous people whose living along in Polman Regency, Majene Regency, and some of them are in Mamuju-the capital city of West Sulawesi Province. Meanwhile, *kalindaqdaq* is a type of literature in form of poetry that was born, developed, and belonged to the Mandar community. Although West Sulawesi is rich of literary works, *kalindaqdaq*

occupies the highest position in terms of popularity because of the existence of its usage, delivery, or performances that is still often performed in various events, both those carried out by the government and the local community (Yasil, 2017b, p. 125). For example, *kalindaqdaq* was delivered at the Prophet's ceremony, picking-up special guests, circumcisions, marriage, death, and other ceremonies.

*Kalidaqdaq* in its existence as a work of Mandar community is actually used to express their feelings and thoughts in the past, thus they have automatically recorded all thoughts and feelings of Mandarese people in their decades. In line with this, the Mandar community has perpetuated almost all sectors of their life in the form of *kalindaqdaq* (Darmawati, et al., 2014c, p. 8). Thus, *kalindaqdaq* has a very strategic position in the process of interaction between Mandar people and the development of Mandar culture until now.

In this regard, norms and rules that inspire the life of Mandar community are generally reflected in *kalindaqdaq*. *Kalindaqdaq* keeps a variety of values that tell the life of Mandar people, so that these values are stored by them and become their culture, even becoming one of their life guidance for all ages, from children, adolescents, adults, into old people.

Related to the values of *kalindaqdaq* which are educating the young Mandar generation, the expressions contained in *kalindaqdaq* then they apply in their daily life, either in the family or community environments. Research on the environment and character formation has been carried out by some scholars and concluded that the environment greatly influences in the formation of nation character (Alit, 2003; Faridawati, 2011; Darmawati, 2017a; Darmawati, 2017b). Therefore, it can be understood that *kalindaqdaq* with its values of education and character building for Mandar community is not only obtained at school but also in the family and community environments.

Based on this understanding and explanation, the researcher considers that it is necessary to find deep-understanding for cultural values contained in *kalindaqdaq*. In line with this, the main problem in this study is to reveal the cultural values contained in *kalindaqdaq* and its role that is played in order to shape the character of the nation's young generation, especially for them as Mandar generation.

## 2. Literature Review

### 2.1 The Concept of *Kalindaqdaq*

Yasil (2004, p. 94) describes that the notion of *kalindaqdaq* can be elaborated in several concepts. First, *kalindaqdaq* consists of the words of *kali* 'dig' and *daqdaq* 'chest' which means "the contents of the chest." In this concept, *kalindaqdaq* means everything in the chest, of course, what is meant by something in the chest is "heart". Everything that is in the heart is excavated and presented to others as a spark of feelings and thoughts expressed in beautiful sentences, called *kalindaqdaq*. Secondly, *kalindaqdaq* comes from Arabic *qaldan* 'spinning.' In this concept, *kalindaqdaq* likes an activity of spinning silk thread that requires perseverance and caution, both in creating and expressing it. For the people of Mandar, creating a *kalindaqdaq* is as careful as expressing it to others who need caution, thus the creation and delivery can be right on target. Third, *kalindaqdaq* also comes from Arabic *qildun* 'storage.' In this concept, *kalindaqdaq* is seen as a warehouse or storage for feeling that is packaged in beautiful and meaningful language, so that it can channel all tastes and intentions effectively and efficiently. Fourth, *kalindaqdaq* comes from the words of *qaladah* 'necklace' or *qalaaid* 'women chest accessories,' both are from Arabic. In this concept, *kalindaqdaq* is viewed as something that can beautify. A necklace is a type of female accessory that is displayed on the chest, so that makes a woman's chest looks more beautiful. The four concepts, in this case, *kalindaqdaq* is associated with the meaning of "digging the contents of chest", "spinning",

“warehouse or storage” and “necklace or female accessories”, *kalindaqdaq* contains deep and broad meaning with particular meaning and disclosure through the media of Mandar language, also characterized by the life of Mandar people, thus *kalindaqdaq* is different from other poems from other regions.

## 2.2 Character Education

According to the Law No. 20/2003, concerning the National Education System, stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills that needed by himself, society, nation, and country. Meanwhile, national education aims to develop the potential of students to become human beings who have faith and devotion to God Almighty, have noble character, are one of hearted, knowledgeable, capable, creative, independent, and become democratic and responsible people. It means that the government clearly develops education to develop capabilities and form a dignified national character and civilization to educate the nation's life in order to have a dignified and noble character of students.

Furthermore, Hulipa (2018) explained that character education is an effort to transform the knowledge and values of noble values sourced from religion, Pancasila, culture, and national education goals. Character education needs to be brought closer as part of the values and culture of Indonesia's young generation, thus it becomes a pattern of attitudes and culture in building Indonesian civilization. In addition, character education is not only related to right or wrong problems, but also instills habits about good things in life, so that students have awareness, high understanding, and care and commitment to apply virtues in their daily life (Mulyasa, 2011, p. 3).

Endraswara (2013, p. 3) also states that good character education ideally is called noble character education which includes ethical and etiquette meanings. Based on this description, it can be understood that character education refers to values, matters of good or bad that are implemented in daily behavior. In Islamic teachings, the concept of character education is parallel to the concept of *ahlaqul karimah*. This concept is also very closely related to the life principle of *sipakalaqbiq* by Mandar community.

## 2.3 Character Building

Character is psychiatric, moral or character traits that distinguish a person from others (KBBI V, 2016), while Endraswara (2013, p. 1) states that character is civilization or culture. Furthermore, Barlowe, C.B., Jordan, M. and Hendrix, W.H. (2003) explained character as an individual set of attributes that deal with doing the right thing despite outside pressure to the contrary, then Berkowitz (2004) also said that character is an individual's set of psychological characteristics that affect the person's ability and inclination to function morally.

In line with this, to define character as a socially embedded, there are three phases of moral construction, consist of: (1) moral knowing, which includes moral awareness and moral reasoning, and deciding the right course of action; (2) moral feeling, which is a concern about doing the right thing, it consists of consciences, self-esteem, empathy, and humility; and (3) moral action, which means acting with competence.

Therefore, character building leads to the development of human civilization. It can also be understood that building the character of the nation's young generation is synonymous with efforts to shape the attitudes and behavior of citizen as the next generation of the nation. The presence of *kalindaqdaq* with the content of various moral values is very appropriate in building up the character of Mandar community by inviting them to live a more civilized,

moral, and ethics well.

### 3. Research Method

To describe the content of *kalindaqdaq* cultural values and its role as a media for character building of Mandar community, the researcher applies a qualitative descriptive research method through a sociological approach.

Denzin and Lincoln (2009, pp. 1-2) defined that qualitative research is multimethod in focus, involving an interpretive, naturalistic approach to its subject matter. Meanwhile, Emzir (2014, p. 5) said that qualitative research is a descriptive, tend to require in-depth exploration of what is known or detailed understanding of a central phenomenon. Furthermore, the sociological approach departs from the assumption that literature is a reflection of human life (Semi, 1990, pp. 71 -73).

As supporting these method and approach, the researcher pursued research literature and field research techniques. In this case, the researcher analyzes the data sourced from the literature, and then aligns it with the development of characters in the field factually. The data in this study come from two main kinds of literature, namely (1) Local Literature Encyclopedia: Bugis, Makassar, Mandar, Toraja, Massenrempulu by Yasil, (2017b) and (2) Mapping of Literature in West Sulawesi Province by Darmawati, et al (2014c).

### 4. Results and Discussion

Based on the three categories of character building of the nation of the young generation, namely in the family, school, and community environments as described previously, it can be understood that the fundamental thing in planting good moral values is the beginning of the formation of nation's young generation characters. In this case, the belief of people at early ages must be well created, which will accompany the growth of character inherent in them in the future. The formation of people's character through religious teachings can be seen in the following *kalindaqdaq*.

(1) <i>Pannassai sahadaqmu</i>	'Observe as clearly as possible your creed'
<i>Mesa Alla taala</i>	'One God Almighty'
<i>Nabi muhammaq</i>	'Prophet Muhammad'
<i>Suro to matappaqna</i>	'His trusted Apostle'
(2) <i>Inna sambayang-sambayang</i>	'Anyone praying'
<i>Sambayang tongang-tongang</i>	'True praying'
<i>Meloq u issang</i>	'I want to know'
<i>Meloq u ajappui</i>	'I want to believe'

*Kalindaqdaq* (1) and (2) are religions *kalindaqdaq* religions which teach monotheism, by the Mandar community it is called *kalindaqdaq masyaallah*. It gives a general description that the existence of *kalindaqdaq* is actively in giving understanding to Mandar community about the importance of the conviction to be upheld and the obligation to be fulfilled as Muslims considering that Mandar community is a loyal follower of Islam as general. Saying the creed and performing the prayer became the foundation in carrying out the Islamic teachings clearly illustrated in these two *kalindaqdaq*. Both of them show the influence of Islam in guiding Mandar community to become human beings with good character. Typical religious terms, such as *sahadaq* 'creed,' *mesa Alla taala* 'one Almighty God,' I 'Prophet Muhammad

as the trusted messenger,' and *sambayang* 'praying' clearly revealed as a source of Islamic teachings that they must be held firmly to become humans who have a noble character or good character.

Regardless of the family environment along with the growth and development of the Mandar community, as much as possible they must take education in school. Even at school, they never left from togetherness between schoolmates and their teachers. As a result, they enjoyed their development with schoolmates for quite a long time, from elementary school to graduating high school, even to college or university. The case of their togetherness to cheerfully cheer each other up in the school environment, it is always accompanied by *kalindaqdaq*, known as *kalindaqdaq pangino* by Mandar people. *Kalindaqdaq Pangino* contains humorous things that aim to evoke an atmosphere of intimacy between them.

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|------------------------------|-------------------------|
| (3) <i>Indi tia to muane</i> | 'I'm a hero'            |
| <i>Kande-kande sarana</i>    | 'Heroes in the cake'    |
| <i>Tiakkeqna kaca gommo</i>  | 'Lift the jar'          |
| <i>Maqallisaqna domain</i>   | 'Clean up till the end' |

*Kalindaqdaq* (3) is *kalindaqdaq pangino* which describes the joy of the Mandar people when they joke around. Togetherness between them is not always taken seriously, but also accompanied by jokes as a sign of their familiarity. This will shape the character of Mandar community which is not rigid in association or welcome to everybody.

Familiarity does not always occur in the school environment, but also in the surrounding communities. In addition to jokes, their familiarity does not give a distance to remind one another of mistakes or admonish one another politely for the common good. The attitude of a mutual reminder by Mandar community is also created in the form of *kalinddqqdaq*, in term of Mandar people is called *kalinddqqdaq mappakaingaq*.

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|-----------------------------------|---------------------------------------|
| (4) <i>Pitu tokke pitu sakka</i>  | 'Seven geckos seven lizards'          |
| <i>Sattindorang buliliq</i>       | 'And along with the lizard'           |
| <i>Sangnging ma uwang</i>         | 'Everyone said'                       |
| <i>Baleri tomawuweng</i>          | 'Flirt the old man again'             |
| (5) <i>Muaq diang to mawuweng</i> | 'Flirt the old man'                   |
| <i>Baleri mendulu</i>             | 'If there are old man flirting again' |
| <i>Alangi rottaq</i>              | 'Bring me a rice spoon'               |
| <i>Patuttuangtondinnaq</i>        | 'Hit to his neck'                     |

*Kalindaqdaq* (4) and (5) show the mutual admonition for their goodness without reducing intimacy and familiarity between them. The creation of an atmosphere of intimacy in togetherness shows the character of well-established friendship in Mandar community. Not limited to reminding each other in kindness, *kalinddqqdaq mappakaingaq* also contains elements of social criticism of a situation, such as the injustice of a ruler or the attitude and behavior of someone who is inappropriate, even up to the warning to always be careful in taking a position. The following is *kalindaqdaq* which contains warnings, so that people do not rashly face the life problems or always be careful in making decisions.

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|----------------------------------|-----------------------------------|
| (6) <i>Sara patemmi diololoq</i> | 'That problem let it be that way' |
| <i>Apaq malembong pai</i>        | 'Because it's still bumpy'        |
| <i>Malino pai</i>                | 'Later in a calm atmosphere'      |

*Anna disabalangi*

‘Then it will be resolved’

*Kalindaqdaq* (6) which reminds us not to be rash in facing life problems shows how important it is to prioritize clear thinking before making a decision. This leads them to avoid remorse later in the future.

Except for *kalindaqdaq* which is entertaining and reminiscent each other, there are also *kalindaqdaq* which indicates that they love their hometown very much, the beautiful and interest of their hometown Mandar is full of charm. *Kalindaqdaq* which contains things relating to life and a beautiful, calm and serene rural atmosphere known as *kalindaqdaq pepatudu* as stated in *kalindaqdaq* (7). Then, the heroism ones that show the spirit of a hero, willingness to sacrifice for greater interests, and fighting for the interests of many people as can be seen in *kalindaqdaq* (8), by the Mandar people it is known as *kalindaqdaq pettomuaneang*.

(7) <i>Dipameang pai dale</i>	‘The luck must be looked for’
<i>Dileteangngi pai</i>	‘And reinforced the root’
<i>Andiang dale</i>	‘No luck’
<i>Mambawa alawena</i>	‘Came alone’
(8) <i>Indi tia to muane</i>	‘I’m a hero’
<i>Banning pute sarana</i>	‘Like white thread’
<i>Meloq dibolong</i>	‘Ready to get wet’
<i>Meloq dilango-lango</i>	‘Facing any color’

*Kalindaqdaq* (7) and (8) show the identity of Mandar people who are always loyal to their homeland. Some of those who have succeeded in the field of education chose to return to service in their homeland of Mandar and build Mandar according to their abilities and capacities. They are more loyal to live in their hometowns than to live abroad. They are not adventurous people category.

From the eight *kalindaqdaq* that have been discussed, those clearly gave a variety of cultural values as a medium of character building for Mandar community which are imprinted in ethics and aesthetics as follows.

#### 1) Belief to the Almighty God

As a literary work and cultural richness, *kalindaqdaq* has shown a very big role in building religious awareness. Building religious awareness is the foundation in building the faith of people. By the belief held by Mandar community, *kalindaqdaq* plays role actively as a media to convey Islamic teachings well. *Kalindaqdaq* is present in their midst with a wealth of Islamic teachings, so the limitations of exploring Islamic teachings provide opportunities for Mandar people to know more Islam through *kalindaqdaq*. Therefore, it is not surprising that there are a number of Islamic terms in *kalindaqdaq* that they can rely on. *Kalindaqdaq* (1) and (2) give birth to confidence in the belief of the Almighty God.

#### 2) Friendship

The joy and togetherness have shown in *kalindaqdaq* express how important it is to maintain friendship between human beings. *Kalindaqdaq* does not only guide the people of Mandar to take care of the relationship seriously but also carry it out with jokes, even interspersed with a reminiscent attitude for the common kindness. Thus, Mandar community is open to stay in touch or welcome to everybody came. The friendship that was echoed in *kalindaqdaq* was understood as root in building up a harmonious, safe and peaceful Mandar community as stated in *kalindaqdaq* (3), (4), and (5).

### 3) Discretion

One of the determinants of the community regarding a person can be said or to be characterized as noble man or not is the ability to maintain speech and behavior. These two things are the key to the importance of applying a careful attitude in speaking and acting. That is if a person is able to maintain and control his behavior and speech. It is also a mirror of man who has a noble character. In the term Mandar, it is called to *malaqbiq*. Therefore, the ability to detect oneself as a result of every speech act and behavior as well as the effects that might be caused can be maximized through discretion. Teachings and invitations to always be careful are revealed in *kalindaqdaq* (6).

### 4) Work ethic

The majority of Mandar people are fishermen because they are supported by wider waters, but they do the work ethic at sea and on land in balance. *Kalindaqdaq* has guided them to continue their enthusiasm for work, at sea, and on land because their work taxonomy is indeed at sea and on land. Mandar people are not known as adventurers but settled in their area. They leave Mandar generally due to educational factors. The work ethic to reach aspirations is the right of every people. However, their work ethic varies because they have different ideals. Regarding the work ethic of Mandar community is found in *kalindaqdaq* (7).

### 5) Love to the nation/homeland

*Kalindaqdaq* is not spared from the teachings of the love of the homeland. *Kalindaqdaq* with its beautiful natural content aroused the spirit of Mandar people to love and preserve Mandar's land, even making it as an educational city in West Sulawesi, even though it was not the provincial capital. Therefore, it is not surprising if in *Kalindaqdaq*, there are a number of terms of heroism or patriotism towards the country or homeland. *Kalindaqdaq* (8) is one of Mandarese *kalindaqdaq*, which teaches an attitude of love towards the country of Mandar.

The cultural values contained from *kalindaqdaq* provide moral teachings and educate the supporting community, thus forming a better character of Mandar community. Belief to the Almighty God, friendship, discretion, work ethic, and love to the nation are all cultural values of *kalindaqdaq* which coloring the dynamically life of Mandar people, even be pointed as guidance of life for them as stated by Darmawati, et al (2014c). By taking *kalindaqdaq* as guidance towards a better life, it automatically becomes the basis for Mandar community to develop *kalindaqdaq* as a medium for character building. In fact, Mandar community is known as a society that is obedient to Islam or thick with Islam; always prioritizing friendship and cooperation in order to build a better Mandar; always careful and considerate in making decisions; have a high work ethic in two taxonomies at once; and always love the country and/or homeland.

## 5. Conclusions

*Kalindaqdaq* is a type of literary work in the form of poetry originating from Mandar, one of the educational areas in West Sulawesi Province. *Kalindaqdaq* is a spark of feelings and thoughts expressed in beautiful sentences, and used by the Mandar community in expressing their feelings or thoughts. *Kalindaqdaq* is loaded with educational values, so it is seen as a means of education and character building by its supporting community. Character building is created and processed within the three main areas, namely in the family, school, surrounding community environments.

As a medium for character building in the family, school and community environment, the birth of various cultural values contributes to building up the character of the nation,

especially for young Mandar generation, to become people who have good character or noble character from early ages in the family environment into school environment and socializing in the social communities environment. The cultural values marked are expected to guide them to maintain their good character as an identity that is applied in daily life. These cultural values are in the form of: belief to the Almighty God, friendship, discretion, work ethic, and love of nation or homeland.

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