

# EDUCATION VALUE AND FOLKLORE CULTURE PAU-PAU RIKADONG PRINCESS TADDAMPALIE

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## Abstract

This article elaborates education value and cultural in folklore Pau-pau Rikadong, Princess We Taddampalie which is one of folklore in South Sulawesi. This research problem is education values and culture what is there is in folklore Pau-pau Rikadong?" This research aim to give analysis and understanding of education values and cultural in folklore Pau-pau Rikadong, Princess We Taddampalie with objective approach. Method applied in this research is descriptive qualitative. Book study data collecting method. Primary data source from free translation book. Secondary data in the form of information from book and informant. Education value and culture which there is in folklore Pau-pau Rikadong, Princess We Taddampalie, that is: deliberation of general consensus; majors throng than own self or family; compliance to old fellow; helpful; faithfulness; mutual assistance ; yields to God destiny; respects guest; and keeps a promise.

**Keywords:** Folklore, Education Value, And Culture

## I. Introduction

Language teaching in which includes the teaching of literature need to take material from various sources. The subject matter can be sourced from folklore or oral tradition. Selection of material for lessons at the school level primary, secondary, and college course first held the study of literary works. Folklore should be preserved because it has many benefits such as teaching materials, especially in the basic competence at fostering values and moral education. So, the need for the preservation of works of literature. Preservation may be an increase in the level of appreciation of the folklore society. This can be done by means of the study of educational values and culture that exists in folklore.

Many of the literary works contain the idea is great, the fruit of a noble, precious soul, a sublime considerations about the nature of good and bad, the taste of SIN's remorse, compassion, humanity, and so on. Therefore, the contents in it needs to be analyzed so that it can be used in the teaching of language and literature of Indonesia at pupils and students. This is possible because literary works it contains educational and cultural values. One of the benefits of a literary work is the source of moral education with cultural values.

W.R. Bascom in his book *Four Foundation of Folklore* (1954) argued that oral traditions/folklore reflect an aspect of culture, both directly and indirectly. Oral tradition has the fundamental themes in life, such as births, family life, illness, death, burial, plagues or disasters that are universal, as there is in the story of Nyai Roro Kidul, Hansel and Gretel, and the Pau Rikadong (folk stories from Southern Sulawesi). Aspect – the material aspect is a valuable lesson for the current generation and the future.

The oral tradition of stories that come from the various islands of Indonesia contains different norms of life should be made an example of the habits and daily life. In this case is not limited to a particular social environment, but in the wider community at large. Of course there are some aspects of life in society or a particular tribe of Indonesia hard accepted and understood by other people or other Nations. The study of oral literature is very helpful understanding of difference or diversity. Oral traditions could have shaped the story,

puzzles, folk poetry, folk prose stories, and the song people. The widely used form is the form of stories or Fables (Pollard, 2008: <http://www.ialf.edu/kipbipa>).

Pau-pau Rikadong is one of folklore in South Sulawesi. This story is an oral tradition that is known throughout the community so it is still very familiar or not familiar to the public especially the elderly people in South Sulawesi. However, the reality is now the child or adolescent is rarely a figure it out though many valuable lessons to be learned in the dealerships. So, this story needs to be introduced to them. Understanding people's stories to children is higher in value when accompanied by introducing the values of education and culture in it.

### **The Outline of the Problem**

The problem in this research can be formulated in the form of the question as follows: "educational values and culture are featured in the folklore of the Pau-pau Rikadong?"

### **Research Objectives**

Provide analysis and understanding of the values of education and culture that exists in the Pau-pau Rikadong.

## **II. Review of the Literature**

### **1. The Value of Education**

Greece: education according to the language of pedagogy that says paid child and agogos meaning guide so pedagogy can be defined as the science and art of teaching children. According to law No. 20 of 2003 on the national education system is education conscious effort and planned to bring about an atmosphere of learning and the learning process so that learners actively develop himself to the religious and spiritual powers of self-control. In addition, students are expected to have a personality, intellect, morals, as well as the skills necessary for him, society, nation, and State.

Education in the broad sense meaning a process for developing all aspects of the human personality which includes his knowledge, values, and his attitude, as well as his skill. Education to achieve a better individual personalities (Sadulloh, 2007: 57). From this statement it can be concluded that education is a planned and conscious effort to bring about an atmosphere of learning and the process of learning or training to learners actively develop itself so that it can have the power of the religious, spiritual, emotional self-control, personality, intelligence, morals, as well as the skills necessary for themselves and society (Soedijarto, 2008: 472). Education is part of the culture and society. Therefore, it should be a means of preservation and development of culture and as a tool to achieve the objectives of the Community (Barnadib, 1996: 81).

The goal is human education contains many aspects of the complex nature of education as a process of cultural transformation and the process of the formation of private (Tirtarahardja and s. I. La Sulo, 2005: 33-34). In fact education is a continuous process or continuing education is often called a 'continuing education' (Warsita, 2007: 11). According to Langeveld, education is a direction given by adults to children who are not yet adults to achieve the goal i.e. maturity (Greetings, 2002: 3-4). For man educations it is a necessity because of education, people will have the ability and personality are developed. Henderson argued that education is a thing that cannot be avoided by humans, an act not to be not the case. Education guide young people achieve a better generation (Greetings, 2002: 5). The purpose of civic is the desired behavior changes occurred after students learn (Franky, 2005: 148).

The moral education is education which can print the younger generation from Primary School to College are immoral. The process of education should be able to bring the learners towards self-reliance, maturity and responsibility, shameless, honest, polite have ethical, noble, noble ones so that they are no longer dependent on family, community, or nation after finishing his education. They could build this nation with the wealth that we have and are appreciated internationally. If this nation no longer need to rely on debt for development so that other countries do not go around telling the nation in a variety of areas of life. Bredekamp (1987: 3) argued that children develop in all aspects of development, such as physical, emotional, social, cognitive and so teachers should have the responsibility and full attention to the integrity of child development.

The process of transformation of knowledge to learners to do with style and moral way. When the last process of the transformation of the science in the primary to PT the educator must have a morality can be used as a role model by the learners. An educator should be honest, righteous, noble morality, not cheating, not imposing the will of, behave polite, disciplined, not arrogant, there is shame apply fair and friendly, in the classroom, family, and community.

National education had put aside a lot of things. Our education should be able to create a personal or moral the next generation of independent, mature, and mature, honest, ethical, noble morality, behave polite, shameless and arrogant and not concerned with the interests of the nation instead of personal or group (Sudrajat: <http://re-searchengines.com>., retrieved 26 April 2010). The essence of education is actually the transfer or transmission of culture (science, technology, ideas, and spiritual value as well as the aesthetics of the older generation to the younger generation in every society or nation (Silver, 1985: 266). When we want to print the next generation standalone, immoral, mature, and responsible for the consequences of all involved in the world of education in Indonesia should be able to give the example of the Queen can be role models for the younger generation. Don't just demand a young generation to behave honestly, morality noble, a sublime ethical, moral, mannered, behaved or shy and not arrogant and selfish interests of the nation instead of personal or group.

The literature contains exemplary education as humanistic studies between sciences (Leitch 2001: 1527). Form of myth, clearly different meaning with the subject, ambiguous (Frye, 1973: 341). In appreciate we can see which ones are good and which ones are wrong (Frye, 1984: 25). Here need to be functioning heart interpret the values that exist in the literature. Studied literature means learning the various aspects of the science readings of literary works. So, explore the moral and educational value of teaching can through literature.

## **2. Cultural Values**

Culture can be viewed as a learned behavior configuration and the results of the behavior of the constituent elements of the study, supported by other community members (r. Linton). So, culture should be through education is that education through formal or informal lines. Koentjaraningrat (1984: 8-25 in Djamaris, 1994: 17-18) said that culture is a cultural ideal first level or custom. The value of culture is the most abstract layer and broad scope. This level is the ideas that concept most things of value in people's lives. Efforts to reduce the value of psychological conditions occur when a value is associated with something fun or enjoyment, identical to the desired, and is the target of attention (Setiadi, Kama, and Ridwan, 2008: 123).

Furthermore expressed by Koentjaraningrat, a cultural value system consists of an alive conception-conception in mind most of the citizens of the community on matters which

they consider to be of value in life. Therefore, a system of cultural values usually serves as the Supreme guideline for human behavior. The human behavior system that promoted more concrete such as special rules, laws, and norms, they are also based on the cultural value system. Cultural values that usually encourages the construction of cultural value which praised nature bear the suffering. We must work hard in life, tolerant of establishment or trust others, and mutual.

System of cultural values serve as an orientation guide for every human action in her life. A cultural value system is the system of the higher action than system – system or other actions such as the system of norms, laws, customary law, the rules of ethics, moral rules, and rules of courtesy and so on. Since an individual has permeated the cultural values of its people so that the concepts that have been rooted in emotions then replaced with another difficult in a short time (Tutik and Trianto, 2008: 31).

According to Kluchohn and Strodbeck, questions the value of human life are: 1. Human nature, the meaning of human life, circumcision with what life is good or bad, the purpose of life; 2. Man-nature, the meaning of human relationships with the natural surroundings, be subject to human nature, or maintain and preserve it; 3. Time, human perception of time past, present or future. 4. Activity, the meaning of the work, the work, and the deeds of man; 5. Relational human relationships with fellow human beings. In the fifth it is called vertical orientation of cultural value (Tutik and Trianto, 2008; 32-33).

Based on some of the opinions above it can be concluded that the value of culture is the most abstract layer and wide scope serves as an orientation guide for every human action in his life who was the Supreme guideline for human behavior in order to achieve a better life.

### **3. Approach**

The approach used in this study is an objective approach. An approach that focuses on the work itself. So, not based on the issue or the fact that exists outside of literary works, such as the history, customs, and religion. Cultural values found in the literature are not necessarily associated with the values that prevail in the society concerned. The question here is the value that is contained in custom or religion embraced by the community. An objective approach is the approach used by the structural theory. The structuralism argues that literature is autonomous, independent, that is not the same as reality outside of literary works. This approach seeks to explain the elements of literature, such as: themes and speeches, setting, characters, plot, and point of view. Structuralism in literary works include the Builder element facts story ' facts, ' theme ' theme, and great story ' literary device ' (Stanton, 1990: 11).

The fairy tale has an object that is not a matter and oral speech is a type of delivery that has meaning, not only in the form of discourse but also in the form of photography, performances, and others (Barthes, 1991: 106). It can be seen that a lot of the folklore performed in various forms, such as film shows, sitcoms, drama, dance, and others

### **4. Themes and speeches**

#### **a. Themes**

The theme is a basic idea, the main idea in which reflected the author's purpose, for example the hikayat Hang Tuah was themed very loyal servant to his master and serve him (King of Malacca). Common themes are made in the form of a question, namely what will disampaikan the story to the reader (Michell, 2003: 34). The theme is usually encapsulated in one sentence. Theme: aligning the Minangkabau Tamboo justice between the Customs and religion of the Minangkabau community. Common themes are made in the form of a question, namely what will disampaikan the story was to me or my readers

### **b. Speeches**

The address is the message delivered to the author. Cultural values that fit the theme and speeches. Sometimes the subject matter raised in the moral teachings. The old literary work tends to be amanat, either implicitly or explicitly. In the saga of Sri Rama's mandate stressed the King code of ethics as the dominant element that gives meaning to the whole story. Its primary mandate is the Queen of the fair. There are seven properties of the ideal King, namely; 1) wisdom, 2) justice, 3) love, 4) properties of outwardly attractive, 5) courage, 6) expertise, and 7) hermit. The mandate of the institution, is an example of a good and faithful servant.

### **5. Figure**

The story is the individual character of the invention having events or *berlakuan* in various events of the story. Grimes (1975) not to use the term character (character) but rather a participant (participant), whereas Shanon Ahmad in his *Adaptation of Novel* (1979) uses the term character. However, in this book the term character used with the sense of character, personality traits (Sudjiman, 1982: 80)

A character generally humanoid but can also takes the form of an animal or thing that *diinsankan*. In the *hikayat* *Babbler Witty* characters. Figures of animals or objects, except in stories such as the shadow *Saga didaktis* dear reader, there is also a symbolic or allegorical story. In the short story *Review of the world* his characters There are fish that live in aquariums. Figures of animals or objects that behave and be able to think and talk like a human.

According to Forster (1982: 46) the author is a man. In the story symbolically symbolise animal figures of the human figure. Another example is the short story *Megatruh* (Danarto, 1982) is a character of man, lizards, rocks, knives and acid substances.

A good literary work is certainly of interest to readers. Aristotle says the plot as the basic elements of storytelling. Good stories that have a beginning, middle, and end (Culler, 2000: 86). Folklore "Pau-pau Rikadong" meets the standard, has the basic elements of storytelling.

### **6. Relevant research**

Djamaris (1994) *Region in Sumatra, Literary analysis, theme, Work, and cultural values*. This research examines the literature area of the policy with the objective approach, one aspect of its social value is culture in the literature of the Minangkabau. Research conducted by Atmazaki (2004) about *Local Color novels Minangkabau: Gender Dynamics in the context of custom and religion*. The purpose of the study was to get a clear and thorough understanding of *yan* on the development of structures, cultural and social issues of gender relations in the context of the Customs and religion of the local color in Minangkabau. Results of this study showed a positive development dynamics or both in terms of the structure as well as in terms of social issues culture and gender relations

## **III. Research Methodology**

This research is a study of the literature conducted in Makassar in June to October 2011. the methods used in this research is qualitative qualitative descriptive method. The collection of data in this study with the study of the literature. Source data taken from the folklore of the Pau-pau Rikadong, translation of texts independently loaded in B.F. Mathes, *Boegensche Chestomathic I*, pp. 1-27; Womb (1992: 207-229). The data source is primary data. Secondary Data include information from the book and the informant. Data that has been analyzed and described the steps the qualitative data analysis of *yag* refers to Philip Mayring [http://www.qualitative\\_research.net/fqs-txte/2-002/2-00mayring-e-htm](http://www.qualitative_research.net/fqs-txte/2-002/2-00mayring-e-htm) (20/8/2003).

As follows: (a) submission of the research question; (b) determination of the definition of the categories and levels of abstraction for inductive category; (c) formulation of a data step by step taking into account the definition of categories, sort the categories or menformulasi a new category; (d) revision of the category as a form of checking reliability in question having regard to formative research; (e) the final settlement of this process as a form of checking reliability of summative; (f) interpretation of the results. Research instrument is the researcher himself assisted by job analysis tables based on subfokus research.

#### **IV. Results and discussion.**

##### **The Core Story**

The core story of Pau-Pau Rikadong is a daughter of the King, the only child of King Luwu affected by skin disease that cannot be cured by the son of the King of Bone hunting are running out of food. The disease eventually recovered after Daughter Master licked by a menyerunduknya balar Buffalo and make it faint. After recovering from his illness, he met with the son of the King of Bone. The son of King lured him. King Bone, Kabasaran Pitu and the Qadi sent do pelamaran. After the application is accepted and the wedding took place. King of Luwu, daughter of the King, the King of Bone, Luwu, the son of King ruled with always gave priority to the Bone the will of the people. All decisions will be taken in advance by Congress. Descendants of the son of the King of Bone with the daughter of the King of Luwu was a forerunner to the formation of a village called Tana Wajo.

##### **Themes and Speeches**

###### **Themes**

The King wisely governs with the emphasis on the will of the people rather than the will of myself or family. Evident in this story is a prominent element of the King paying more attention to what is desired by the people instructed

###### **Speeches**

Mandate in this story is King of the wise shall priority the interests of the people. The King must not be an authoritarian more concerned with private interests. Here the author quote some statements that support the theme and that mandate.

"That's true said you people in Luwu," replied the King. "A lot of people value more rather than the one. Isn't it my promise, a promise that we shared the most witnessed by Maintaining that although my son, my wife, if you mock, I did not like it. (PR, p. 208). .... Forty days and forty nights of their drifted indeterminate purpose out the estuary wading through the ocean. Only fate that determines the goal though the eye cannot be closed because the thought of one's destiny of the most Nurturing to be accepted in this world. And God shows his power; It's time has come. At one time the raft in the river stranded which is rather narrow. (PR, 210 pp.) ..... Finished bathing he went up to his house while contemplating the fate of the destiny of God's power. He then took the mirror and glass noticed his forehead of the former Buffalo sycophancy. Note his face, and he saw there the changes; so are the changes in her body. He went to his bed lays him and then fall asleep. After waking he saw himself, his illness has changed. (PR, 212 pp.).... Once he got to the ground he was looking up into the sky as he whispers his heart, "O God my heart has been moored. If I were a child who should not be sin and if it brings the good for me and good for the crowd, please fortress me yes! God so that I can married the daughter of Luwu. But if would be the destruction for myself and for the people, help me Yes! God, avoid the heart that dazzled. No willpower so thy custom were applicable. After that he jumped up into his horse toward the Bone. (PR, p. 217).

###### **Cultural Values**

Koentjaraningrat (1984: 8-25 in Djamaris, 1994: 17-18) said that cultural values are first rate cultural ideal or custom. The value of culture is the most abstract layer and broad scope. This level is the ideas that concept most things of value in people's lives. W.R. Bascom (1954) argued that oral traditions/folklore reflect an aspect of culture, both directly and indirectly. Efforts to reduce the value of psychological conditions occur when a value is associated with the following things: something fun or enjoyment, identical to the desired, and is the target of attention (Stiadi, Kama, and Ridwan, 2008: 123)

Furthermore expressed by Koentjaraningrat, a cultural value system consists of an alive conception-conception in mind most of the citizens of the community on matters which they consider to be very valuable in life. Therefore, a system of cultural values usually serves as the Supreme guideline for human behavior. The system behavior of another human being at least more concrete such as special rules, laws, and norms, they are also based on the cultural value system. Cultural values that usually encourages the construction of cultural value which praised nature bear the suffering. We must work hard in life, tolerant of establishment or trust others, and mutual.

The value of culture in the Pau-pau Rikadong story will be revealed in detail as follows.

### **(1) The Council by a**

If there is a problem discussed together then it will be obtained a settlement problem. Value deliberations can avoid a split between people. It is known from myself, confusion all contents kampongs in Luwu think disease master of the Princess. Villagers gathered to talk about it. How do I overcome so that they are not infected with the disease this can be noted in the quote below there was once upon a time, people gathered, Luwu in action there, unbounded in Baibunta there, they also sounded in Bulupolo. As for approved together is committed to bring themselves up to the Mapajungge (King) create confronts approval agreed by them that which it appreciated by him, an egg or eggs. (PR, p. 207).

Simultaneous said of custom Luwu, gratitude thank God for Mapajungge turns out following the agreement of the people. If so then we thought of the King's edict, the daughter should be discarded. For it to be drained of his blood, it does not customs in Tanae in Luwu. The King also said: steady what you guys have been approved ". (PR, p. 209).

Discussion consensus can also be seen at the time of the Messenger of applying for a Bone to the daughter of the King of Luwu. The proposal gained indirect but rather first discuss together. This can be seen in the following quote the said Innanyumpareng and people who are viewed as the Kingdom of Luwu's parents, "Let us discuss first. Now that we have shared, that we take it to the master of the King's Daughter. Whitewater Pitu with girls Bone. (PR, p. 223).

### **2) Giving priority to the people than oneself or family**

Other cultural values embedded in this story that interests or the will of the people than myself or family. In this story it is known that the King can willingly discard Luwu or drowning her child because the diseased skin that can't be cured in the interest of the people to avoid contracting the disease. The King's only son. Promoting the interests of the crowd can be found in the following quote. ... While they were in the presence of the King, he told his daughter bertitalah. "Collect all my son, I have barangmu into yours. Take all the sahayamu that you enjoy doing for am with you. Go to the raft carries your fate. How great is my love like to we live together but the country and the people of Luwu ruling caused the illness you have. (PR, pp 209)

### **3) Obedience to parents**

Obedience to parents is reflected in the behavior of Mr. o did not rebut the parents. Obedient towards parents is the child's attitude is good. The submission can be found on the following quote he Princess also collects Innanyumparena (mother penyusunya), pattaranan'na (who maintain and guard it, all sahayanya; also collected all the stuff he had given to him. Everything is ready, and then he went down to a troupe of raft. Escorted by the King's mother, father, sons of the King, the son the Crown Prince and the people. The docking rope raft was ditetas and they've been on a raft. Same merangkuh raft to a deep, placed by the current of the river. (PR, p. 209).

### **4) Mutual**

Other cultural values embedded in this story is mutual. Mutual value is known from the berhimpunnya custom Luwu with crowds make rafts daughters for his King. Besides the people that accompany hosting the Princess in exile working together membutuhkan House Master of the Princess. This can be noted in the following quote. Back again gathered together Luwu custom crowd. They build a raft to its daughter. After they were completed they were together up tells the King. (PR, p. 209). Sahayanya and equally down heaved a raft of ketepian. They climb ashore. Women ride membenah, while men alike went looking for land where houses. Finally agreed to build a House that ought to be made of its King. (PR, p. 210).

### **5) Love to Help**

The daughter of the King of the Luwu dumped from his parents and his heart was full of Luwu's indigenous knowledge. She likes to help his fellow man even though he is in need. Master of the King's Daughter to help her with the Prince of Bone that is being hunted. She provided, send them food because they have been starving, running out of supplies. Help others do Tuan Princess along Inannyumparena (mother arranger) to the son of the King of Bone that help heal or bring Prince King Bone so aware of passed out. This can be noted in the following quote. He said the owner of the House to the pattudang (Protocol) so go fill out the son of arompone. Pattudang rose; rice taken. Uga was told to cut the chicken. Girls count came up everything. With their pattudang and they eat will be delivered, included on the Messenger son arumpone. "As for the food," said Tuan Princess to Suro (janitor). "Bring your King son and tell him that no one else can command except just this alone. Rice and side dishes as well as a number of eggs. Because we here are people who were stranded from Luwu. Only my friends who raised so that there are eaten. (PR, p. 213).

Fast also Innanyumpareng jumping receive head Prince Arumpone. As soon as the master of the King's Daughter asked for the water in the bowl. Fast pattudang also performed. Tuan Princess Bun hair off and decompose it. He then dipped the tip of her hair into the water in the bowl, then denied to face Prince Arum pone until she was unconscious. (PR, p. 216).

### **6) The loyalty**

His faithfulness counts for is one of the cultural values that exist in the Pau-Pau Rikadong. His faithfulness counts for this can be known from the guards Of the King and the Prince's guards Luwu Of Bone. The son of a King was escorted from the beginning set out hunting to return home. So is the daughter of the King escorted, guarded, until his death. This can be noted in the following quote. It was reportedly at one time Prince Arumpone (King Bone) about to go hunting so dikumpulkanlah all anreguru pakakanyarangge (master Horseman) together they exercised. His departure has been prepared with the riders of



huge horse. (PR, 212 pp.) Our Lord said that we are told of the Bone, was instructed by Prince Arumpone went looking for food for the hunting provision had expired, so we are told to look for food. Three such begging permission while suro home bearing food for the luggage was delivered to the son of the King. (PR, p. 214).

### **7) Surrender to God's Destiny**

The culture gives up on the destiny God is knowable on the steadfastness of Master Of the living periods of exile. He never complained to the disease. The same shall also the son of the King of Bone determination to Master her soul mate Princess diserahkannya to God. This can be seen in the following quote. So that it works on a daily basis. When morning came, he fell to the ground, and the surround there drying Buffalo lick all over his body come to leather Master Of recovered the situation as they are made by God. (PR, 212 pp.).

Forty days and forty nights of their drifted indeterminate purpose out the estuary wading through the ocean. Only fate that determines the goal though the eye cannot be closed because the thought of one's destiny of the most Nurturing to be accepted in this world. (PR, 210 pp.)

Once he got to the ground he was looking up into the sky as he whispers his heart, "O God my heart has been moored. If I were a child who should not be didurhakai and if it brings the good for me and good for the crowd, please bentengi me Yes! God so that I can mempersunting the daughter of Luwu. But if it would be the destruction for myself and for the people, help me Yes! God, avoid the heart that dazzled. No willpower so thy iradat were applicable (PR, p. 217).

### **8) Guest Respect**

Respect cultural values are known at the reception Of the Lord, saying, and the son of King Bone looking for groceries, visit King Bone to the House Master of applying for Envoy of the King, and the Bone to the Master Of all accepted and treated well. This can be seen in the quote below. "As for the food," said Tuan Princess to Sure (janitor). "Bring your King Son and tell him that no one else can command except just this alone. Rice and side dishes as well as a few eggs. Because we here are people who were stranded from Luau. Only my friends who raised so that there are eaten. (PR, p. 213) As for Sure is very interested in a sweet manner that fun anymore also said a beauty indescribable (PR, p. 213).

Shortly thereafter the entire present men and they make her parents. Then the group will be picked up from Bone up on watangpolae (the main house, the guest receives in the main house is a much respected guests. After that then welcomed all children by patudangnge Arumpone, washed the feet of the Golden pot, escorted by Inannyumpareng, seated on a mat rug. While sitting they were all astonished watching saniasa, completeness for females and completeness for the men. (PR, p. 215).

Pattudang same awaits, also taurialena (the nearby) master of the King's Daughter. They are waiting on the steps with pot in hand. When guests arrive at the foot of the stairs, flush them by the pattudangnge of the pot up, instantly delivering salaka ammerakeng (betel). After the Whitewater Pitu and Qadi eating betel, ask them, "O kino, where would our Lord the King, daughter of the owner of the House?" "He's in the booth." Innanyumpareng shared responsibility of the parents (PR, p. 222).

### **9) Keep Promises**

The ninth is the culture in a fairy tale Pau-paqu Rikadong was fulfilled the promise. The agreed deal with may not be constrained. When broken could cause division or war. At

the time of Qadi and Whitewater Pitu as King of Bone, Luwu King applied for the Master Of any one condition stipulated and agreed with the objection for those about to riarekkare (wasted) and riappangngaddiang (dimadu). This can be identified clearly in the following quote.

But the mind to me when going to riarekkare (waste) or riappangngaddiang (dimadu). The parents of that same Luwu welcomes that that also will be the objections that will be delivered to those sent by the Bone. If it is required, and agree with, then it is not allowed as well, then that is what led to the splitting of the pue naala bulo, bamboo, becoming celestial arising from the dispute or war (PR, 224 pp.).

## V. Conclusions

Cultural values found in the folklore of the Pau-pau Rikadong, daughter of We Taddampalie, namely: Council Consensus; Give priority to the people than yourself or family; Obedience to parents; helpful mutual loyalty;; surrender to God's destiny; honor guest; and keeping our promises.

## VI. Suggestions

The research literature, folklore Pau-Pau Rikadong, daughter of We Taddampalie need to be intensified by using another approach in literary works. Therefore, it is recommended for advanced research by applying a variety of approaches that exist in literary works. In addition, the research suggested that other people's stories with the structural approach to examine the value of education and socio-cultural values so that the local literary work can be widely recognized, nationally and internationally.

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