

Noble Values In The Culture Of "Angngaru" Oral Traditions Of Makassar

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ABSTRACT

This article explores the noble values embedded within the "Angngaru" oral tradition of the Makassar culture, which serves as an important element of the region's intangible cultural heritage. "Angngaru" is a traditional form of oral expression practiced in Makassar society, characterized by poetic recitations that convey principles of honor, bravery, loyalty, and social harmony. Through a cultural and anthropological approach, this study aims to elucidate the symbolic meanings and philosophical insights that "Angngaru" imparts, reflecting the deeply rooted values of Makassar's collective identity. The findings demonstrate that "Angngaru" not only strengthens communal bonds but also functions as a medium for transmitting ethical teachings and local wisdom across generations. By preserving "Angngaru", Makassar society maintains a cultural foundation that supports moral integrity and resilience amid modernity's challenges. This study contributes to a deeper understanding of how oral traditions serve as vehicles for moral and ethical teachings in Indonesian cultural landscapes, specifically within the context of Makassar.

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1. Introduction

"Angngaru" is one of the oral traditions that become an integral part of the cultural heritage of Makassar people of South Sulawesi. This tradition is in the form of verses or poems that are sung in an energetic style, accompanied by dramatic body movements and facial expressions. *Angngaru* is often performed in various important ceremonies and rituals, such as welcoming guests of Honor, inaugurating leaders, or wedding ceremonies. This tradition is not just a form of artistic expression, but also a means of conveying noble values that have been passed down from generation to generation (Rahman & Letlora, 2018; Tahir et al., 2020; Kaharuddin et al., 2025; Akhmar et al., 2022). Through its verses, *Angngaru* contains moral messages, heroism, loyalty, firmness, solidarity, and honor, all of which are important foundations in the life of the people of Makassar.

According to Abdullah (1985) *Angngaru* tradition is the oldest tradition in the Kingdom of Gowa as witnessed by Tomanurung Baineaya. Etymologically, the word *Angngaru* comes from the basic word aru which means oath, given the prefix a"/ang as a form of the verb meaning to swear. *Angngaru* itself is a pledge spoken by the people of Gowa in ancient times in the nine states of the Federation (gallarrang) that make up the Kingdom of Gowa. In other respects, the aru pronounced by Warriors is called –Aru Tubarani (oath of the brave). Conventionally, the *Angngaru* tradition is known as a socio-cultural event in Makassar tribal society, especially in Gowa regency. *Angngaru* comes from the word aruk, which means a dance with a Kris in hand as if attacking the enemy as a sign of loyalty to the king, according to KBBI (V Ed.). According to a report by Sharifuddin Dg. Tutu, a humanist from Gowa regency, comes from the Makassar language, which means oath or pledge. According to Dg. Tutu, *Angngaru* is a sacred tradition that shows loyal commitment to the King of Gowa. History shows that *Angngaru* was only practiced in the Kingdom of Gowa. This is because this tradition was only carried out for the new kings who were sworn in.

As a form *sastra lisan* of oral literature, *Angngaru* plays an important role in maintaining and preserving the cultural heritage and identity of the people of Makassar. In a society that still holds strong oral traditions, *the Angngaru* serve as a means of conveying historical stories, myths, and Indigenous values related to their social and political life (Dalyan et al., 2024; Rahman et al., 2023; Akhmar et al., 2023; Muchtar et al., 2023). The verses sung in *Angngaru* often deal with stories of heroism, courage of the soldiers, and their devotion to the Kingdom and leader. Therefore, this tradition became a symbol of the unshakable fighting spirit in Makassar society.

Historically, *Angngaru* was considered not only as a performing art, but also as part of sacred religious rituals and Customs. In the social context of Makassar society, *Angngaru* has a function similar to other forms of oral literature, such as *pakkacapi* (singing accompanied by traditional musical instruments) and *tudang sipulung* (meeting to share stories). All of these traditions serve as a vehicle to convey moral messages and teach life values that are important to society. In addition, *Angngaru* is also a medium to remind people of the importance of maintaining ancestral customs and values. In his verses, *Angngaru* often inserts messages about pride in the homeland, the importance of maintaining honor (*siri'*), and the obligation to maintain unity and solidarity. These values are still relevant and held in high esteem today, making *Angngaru* a living tradition in the midst of modernization.

The history of *Angngaru* can be traced to the heyday of the Kingdom of Gowa-Tallo, two great kingdoms in South Sulawesi that played an important role in the political and cultural development of the region. The *Angngaru* emerged as a tradition closely linked to the world of craftsmanship and leadership. In the past, *Angngaru* was often chanted by soldiers as a form of tribute to their king or leader before leaving for the battlefield. The verses in *Angngaru* not only aim to motivate the soldiers, but also to show their loyalty and devotion to the Kingdom and the Fatherland.

The *Angngaru* tradition has a history that is closely related to the development of the Gowa-Tallo Kingdom and the maritime culture of the Makassar people. As an oral tradition, *the Angngaru* developed in a social and political context loaded with the spirit of chivalry, heroism, and loyalty to the king and the Fatherland. In its development, this tradition not only serves as entertainment, but also as an important tool to convey moral messages, patriotism, and ethical teaching to the community.

The kingdoms of Gowa and Tallo, located in South Sulawesi, played a key role in the development of the *Angngaru* tradition. During its heyday, the Kingdom of Gowa-Tallo was known as one of the largest maritime kingdoms in eastern Indonesia, with influence extending well beyond Sulawesi. Gowa and Tallo are two kingdoms united in an alliance, where Gowa focuses more on military and political aspects, while Tallo plays a lot of roles in the field of government and administration. In this context, the *Angngaru* tradition developed as part of a royal culture that glorified the spirit of chivalry, courage, and loyalty towards the leader.

In the heyday of this kingdom, *Angngaru* was often staged in official ceremonies involving kings, nobles, and royal troops. *Angngaru* was used as a means to motivate and raise the spirits of the soldiers before leaving for battle. The verses sung in *Angngaru* contain messages about courage, devotion to the king, as well as the spirit to maintain the honor (*siri'*) of the kingdom. In this context, *the Angngaru* became a kind of "war song" that not only gave spirit, but also reminded the soldiers of their responsibility to protect the motherland and the people.

The kingdom of Gowa-Tallo was also known for its strong and strategic military system. They had a large naval fleet and well-trained warriors, making the kingdom a respected maritime power (Asba et al., 2020; Nursaadah et al., 2025; Suma et al., 2024). In this regard, *the Angngaru* played an important role in instilling a fighting spirit in the soldiers. Before they leave for battle, *the Angngaru* are often chanted to give them encouragement and confidence that victory is on their side. This tradition strengthened the bond between the warrior and the king, in which the soldiers fought not only for victory, but also for the honor of the king and the kingdom.

In addition, *Angngaru* is also often performed in the inauguration of leaders, both at the village and Royal levels. In this context, *Angngaru* serves as a form of prayer and hope that the appointed leader can carry out his duties with courage, determination, and loyalty to the people and the Fatherland. Through *Angngaru's* poems *Angngaru*, ideal leadership values are instilled in new leaders, as well as being reminded to the community to support and respect their leaders.

At the wedding ceremony, *Angngaru* also has an important place. This tradition is chanted to give blessings and advice to couples who are getting married, especially about the importance of maintaining loyalty, honor, and solidarity in the household. *Angngaru* verses sung at wedding ceremonies usually contain messages about the responsibilities of husband and wife, the importance of communication, and the obligation to maintain family honor. In the context of other official events, such as the celebration of religious or national holidays, *Angngaru* can also be found as part of entertainment and conveying moral messages to the community. In the midst of modernization and changing times, the *Angngaru* remains an important element in events involving large communities, due to its ability to evoke a sense of community and pride in ancestral traditions.

Angngaru is also chanted at weddings, especially as advice to the newlyweds about the importance of maintaining family honor and being faithful to each other. *Angngaru* verses *Angngaru* in the context of marriage usually contains a

message about the responsibility of husband and wife, the importance of communication, as well as the obligation to maintain the honor of a large family. Here is an example of a verse in *Angngaru* sung at a wedding:

"Sumange'ku akkanjarui, turunganna ri galungku, annabo sipaerang ri na'ding."
(My passion is to guard my household, like a soldier guarding his fortress, facing every threat that comes).

This verse describes how important it is to maintain the integrity of the household just as a soldier protects his fortress from enemy attacks. The values of courage, constancy and loyalty that characterize *Angngaru* are also applied in domestic life. Rahim (2015), in his book "*Cultural Heritage of the Kingdom of Gowa-Tallo: its influence on oral traditions in South Sulawesi*," emphasizes that the *Angngaru* was an effective means of arousing loyalty and warrior spirit. Rahim (2015) notes that through *Angngaru*, the values of leadership and fighting spirit are conveyed symbolically and deeply to soldiers, especially in the run-up to the war.

According to Reid (1993), an Australian historian who researches Southeast Asian culture and history, traditions such as the *Angngaru* are a powerful tool in preserving the social values of traditional societies. Reid (1993) considered that oral traditions such as the *Angngaru* played an important role in strengthening political allegiance and building social solidarity in maritime kingdoms such as Gowa and Tallo. Meanwhile, according to (Andaya, 1981), maritime culture greatly influences the way the people of South Sulawesi, especially Makassar, build their social and military identity. (Andaya, 1981)notes that the maritime power of Gowa-Tallo was built not only by the fleet of ships, but also by a deep spirit of chivalry, which is reflected in oral traditions such as the *Angngaru* (Andaya, 1981).

Angngaru as one of the typical oral traditions of Makassar has a very distinctive structure and elements, both in verse and in its delivery. As with other forms of oral literature, *Angngaru* is not only conveyed through words, but also through body expression, movement, and strong vocal intonation. In Makassar society, *Angngaru* is often used in various traditional ceremonies and important rituals, so that the elements of art involved in it not only serve as entertainment, but also as a medium to convey important messages that are full of moral and social values.

Angngaru tradition is one form of oral art that thrives in South Sulawesi, especially among the people of Makassar. As a tradition that has been passed down from generation to generation, *Angngaru* has survived not only as a performing art, but also as a means of moral and social education. The existence of *Angngaru* is so closely related to the values of heroism, loyalty, and honor that become an integral part of the identity of the people of Makassar. In *Angngaru* performances, various elements of art come together—from the structure of poetry, the use of Makassar language, to body expressions, facial expressions, and vocals. All this not only gives the audience a depth of emotion, but also emphasizes the messages contained in this tradition.

Verses in *Angngaru* have a very regular structure and follow a certain pattern. In general, it consists of short, rhythmic stanzas, with each stanza usually consisting of four or five lines. The verses are composed rhythmically and delivered in a high, passionate tone. Each verse in *Angngaru* has its own meaning, often related to moral messages, heroism, or respect for the leader.

Angngaru verses usually use a pattern of repetition and alliteration, which makes them easier to remember and chant. This repetition pattern also serves to emphasize important messages that want to be conveyed to the listener. In some cases, *Angngaru* verse *Angngaru* also uses techniques of metaphor and symbolism, in which the words used not only have a literal meaning, but also have a deeper symbolic meaning. An example of the temple structure in *Angngaru*:

"Turunganna tamalanrinna, pangngasseng ri batara, napammalampe' gauna, na dasi palekko ri linoa."
(The hero descends, before his king, crosses his orders, his courage guards the Earth.)

This verse shows how the *Angngaru* verse structure is arranged rhythmically and meaningfully. In this stanza, each line has an interrelation with each other, focusing on the heroic act of the hero following the orders of his king. The use of words such as "pangngasseng" (in the presence of), "napammalampe'" (across), and "palekko" (guard) gives the impression of courage and loyalty at the heart of the message conveyed.

According to Hasan (2016), an academician from Hasanuddin University, the structure of the verse in *Angngaru* not only strengthens the moral and social message that wants to be conveyed, but also forms an emotional bond between *Angngaru* singers and their listeners. This is one of the strengths of oral traditions such as *Angngaru*. The language used in *Angngaru* is Makassar language, which is one of the regional languages in South Sulawesi. Makassar language has a

wealth of words that are full of cultural and historical value, so it is suitable for use in oral traditions such as *Angngaru*. The use of Makassar language in *Angngaru* also serves as a tool to strengthen the cultural identity of the people of Makassar.

Makassar language has a distinctive structure, with the use of particles and affixes that serve to clarify the meaning of words and sentences. In *Angngaru* verses, the use of the Makassar language often makes use of this lexical richness to create a strong poetic effect. For example, the word "pattontongan" (meaning honor) is often used to describe high moral values, such as loyalty and courage. Examples of Makassar language usage in *Angngaru*:

"Pangngasseng ri kalenna tau, anjo rennanna siri'na, tenna ri tapparak karaeng, angnganre gau battu salaga."

(Standing before the people, this is his greatest honor, never betrayed the king, he fought to the end.)

In this stanza, the use of the words "siri" (honor) and "karaeng" (King) reflects the noble values held firmly by the people of Makassar. These words have a deep meaning and are full of cultural values, so they are able to convey moral messages in an effective way.

The use of Makassar language in *Angngaru* "not only serves as a means of communication, but also as a symbol of cultural identity. Through the use of regional languages, *Angngaru* teaches cultural values to the younger generation and strengthens the sense of belonging to the ancestral heritage" (Rahim, 2015). In addition, the Makassar language also has a distinctive intonation pattern, which plays an important role in the delivery of *Angngaru*. Each word and verse in *Angngaru* is conveyed with varying intonation, depending on the message being conveyed. The higher intonation is usually used to emphasize courage or fighting spirit, while the lower intonation is used to describe sadness or respect or respect for others.

The structure of *Angngaru* verse has a peculiarity that can be identified through short, rhythmic and meaningful verse forms. Each stanza in *Angngaru* generally consists of four to five lines, with each line having a relatively balanced number of syllables. This pattern of verses reflects the desire to create balance and harmony, both in aesthetic aspects and in meaning.

Each line in *Angngaru* verse is usually interrelated thematically, creating a unified whole story or moral message. In addition, in some cases, *Angngaru* verses also use parallelism patterns, that is, the use of the same or similar patterns in two adjacent lines to emphasize the meaning. An example of poetic structure in *Angngaru* can be seen in the following stanzas:

"Tallasa' ri na'ding, patojingna karaeng, Sang ratu anjaku kalang, tuai gau ri batara."

(Standing before the King, receiving his orders, the great leader, ready to carry out his duties.)

The structure of the verse above shows that each line supports each other, both in meaning and sound. Each line in this stanza has a meaning associated with reverence for the king and readiness to carry out the assigned tasks. The rhythm of this verse also creates a strong dramatic effect, especially when sung in a solemn atmosphere.

Angngaru verses also often contain teachings on courage, loyalty, and honor. The dense and meaningful structure of the poem allows this tradition to be an effective medium in conveying moral messages to the community. As a tradition that grew in the context of the Gowa-Tallo Kingdom, *Angngaru* poetry often contains elements of heroism, which describes the heroic actions of soldiers in protecting the king and Kingdom. The *Angngaru* verse is very carefully designed to ensure that every word that is chanted has a strong emotional impact on the listener. The pattern of repetition and parallelism in *Angngaru* verse helps to create an atmosphere full of passion and energy (Hasan, 2016). This structure not only shows the beauty of Makassar language, but also reflects the mindset of Makassar people who value balance and harmony in life.

In addition to the structure of the poem and the use of language, *Angngaru* also involves various other artistic elements that reinforce the message conveyed. The elements of this art include body movements, facial expressions, and vocal expressions. These three elements are very important in the delivery of *Angngaru*, because they are able to add emotional depth and dramatization of the verses that are sung.

1.1 Body Movements

Body movements in *Angngaru* are very expressive and dynamic. The *Angngaru* player not only chants the verses with his mouth, but also uses his whole body to express the message contained in the verses. These body movements involve the movements of the hands, feet and body, which are adapted to the rhythm and meaning of the verses. For

example, when reciting verses that describe a fighting spirit, *Angngaru* players often raise their hands or shake their bodies in a firm and fast motion.

Body movements in *Angngaru* also have a symbolic meaning. For example, the gesture of a hand raised high up is often used to symbolize courage and victory, while the gesture of a hand lowered down symbolizes respect and loyalty. Body movements in *Angngaru* serve to reinforce the visual message of the sung verse. These movements are not only aesthetic in nature, but also have a deep symbolic meaning, capable of touching the emotions of the audience" (Mahmud, 2017).

1.2 Facial Mimic

Facial mimicry also plays an important role in the delivery of *Angngaru*. The *Angngaru* singer uses her facial expressions to express the emotions contained in the verses. For example, when reciting verses about heroism or courage, *Angngaru* singers often show a stern and passionate facial expression. On the contrary, when reciting verses that describe sadness or humility, the facial expressions used are calmer and softer. In the study of Edward D'costa, an ethnographer from the University of Chicago, facial expressions in oral traditions such as *Angngaru* serve as a non-verbal medium that is very effective in conveying emotional nuances. Through changes in facial expressions, *Angngaru* singers are able to convey various emotions that may be difficult to convey only through words (d'costa, 2019).

Facial expressions in *Angngaru* not only help in the delivery of emotional messages, but also serve to strengthen the relationship between the singer and the audience. Through the right facial expressions, *Angngaru* singers are able to capture the attention of the audience and make them more connected to the story being told.

1.3 Vowel Expression

Vocal expression is one of the most important elements in the *Angngaru* tradition. The verses in *Angngaru* are sung in varying tones, depending on the atmosphere and the message to be conveyed. For example, when chanting verses that describe fighting spirit or courage, *Angngaru* singers will use a high and vigorous tone. On the other hand, when chanting verses about loyalty or respect, the tone used will be calmer and softer.

Vocal expression also serves to add emotional depth to the sung verse. Using the right tone, *Angngaru* singers are able to express a variety of emotions, such as courage, sadness, loyalty, and reverence, all of which are contained in verse. Clayton (2018) says that vocal expression in *Angngaru* is one of the key elements that distinguish this tradition from other forms of oral literature. Through the use of dynamic vocals, *Angngaru* is able to convey moral and emotional messages carain a very powerful way and influence his listeners. In addition to the richness of language and the structure of the verse, *Angngaru* also involves various other elements of art, such as body movements, facial expressions, and vocal expressions. These three elements not only serve as aesthetic elements, but also have a deep symbolic meaning. These elements reinforce the messages conveyed in the *Angngaru* verses, as well as creating a deeper emotional connection between the singer and the audience.

This vocal expression is also to create interesting dynamics and rhythm. By using the right variations of tone, *Angngaru* singers are able to keep the audience's attention and make the sung verses livelier and more effective. Vocal expression in *Angngaru* is one of the key elements that make this tradition so emotionally influential. Through the use of dynamic vocals, *Angngaru* is able to convey moral and social messages carain a very powerful way and influence his audience" (Zamek, 2020).

2. Methodology

This study is a type of qualitative research and conducted using qualitative descriptive analysts. Qualitative research, according to Bogdan and Taylor (Sujarweni, 2014), is a research method that produces descriptive data about the speech or writing and behavior of individuals observed. Descriptive qualitative study the data used in this study consists of words, sentences, and expressions found in *Angngaru*. The purpose of this data is to determine the extent to which the text of *angngaru* can be considered to reflect the social situation of the people of Gowa. In this study, flow analysis is used to perform data analysis, which includes data collection, presentation, and reduction.

3. Results and Discussion

3.1 The Value Of Courage And Heroism

Angngaru tradition is one of Makassar's oral cultural heritages that is full of noble values, especially courage and heroism. As one of the traditional art forms, *Angngaru* is often used in various traditional ceremonies and official events,

where the verses sung describe the fighting spirit and courage of the soldiers in protecting the homeland and leaders. The value of courage and heroism contained in *Angngaru* not only reflects the view of Makassar people's lives in the past, but also reflects the long history of struggle and defense undertaken by the kingdom of Gowa-Tallo, two great kingdoms in South Sulawesi that have a great influence on the cultural and political development in the region.

The value of courage and heroism are two central aspects that are often conveyed through *Angngaru* verses. This tradition not only serves as a form of entertainment, but also as a medium to instill a fighting spirit to the community, especially the younger generation. Through passionate verses, *Angngaru* highlights the importance of courage in the face of various challenges, both from enemies who come from outside and from internal problems faced by the Kingdom and society.

Courage in *Angngaru* is described as a trait not only possessed by the soldiers, but also by the whole society, which must always be ready to face threats in order to maintain honor (*siri'*) and protect the homeland. The value of courage is often associated with the concept of *siri'*, which means honor in Makassar culture. *Siri'* loss was considered a great disgrace to be atoned for, and the only way to defend *siri'* was to act courageously in the face of any threat that came. For example, the following verse is often sung in *Angngaru* to describe the courage of a warrior who is ready to fight in defense of the honor of the King:

Data 1

"Pattontong ri na'ding, tenna ri pale' turunganna,

Anjo na gau karaeng, turung ri battu salaga."

(Stand before the enemy, he will not back down, that is the King's command, ready to fight on the battlefield.)

This verse describes the determination of a soldier who will not retreat even in the face of a strong enemy. The use of the word "turung", meaning to descend, described the soldier's readiness to go into battle without fear, because he believed that the King's orders were the highest, and honor could only be guarded by courage.

The courage of the Gowa-Tallo Warriors was manifested not only in physical actions on the battlefield, but also in the fighting spirit they possessed. *Angngaru* verses often describe these warriors as figures who are not afraid of death and are always ready to fight for Honor. For example, in one of the famous *Angngaru* stanzas, the courage of the Gowa Warrior is described as follows:

Data 2

"Tallasa' ri battu, napasere kalasang,

Turung ri linoa, anjo na gau pangngasseng."

(Standing on the battlefield, their eyes unblinking, down to Earth, it is their sacred duty.)

This temple not only describes the determination of the soldiers, but also reflects the high fighting spirit possessed by the people of Gowa-Tallo at that time. The soldiers are described as courageous and fearless in the face of danger. They are considered the protectors of the motherland who are willing to sacrifice their lives in order to defend the honor and sovereignty of the kingdom. According to Reid (1993), a historian who studies Southeast Asian history, oral traditions such as the *Angngaru* played an important role in shaping the fighting spirit of the Gowa-Tallo people. Through the poems chanted, the community is reminded of the importance of courage and loyalty in protecting their homeland and leaders. Furthermore, according to Andaya (1981), a historian who researches the history of South Sulawesi, the battle between Gowa-Tallo and the Dutch was one of the most important battles in the history of the archipelago. The fighting spirit of Gowa-Tallo Warriors was not only influenced by strong military strategies, but also by oral traditions such as the *Angngaru*, which played an important role in building fighting spirit and courage (Andaya, 1981).

3.2 The value of loyalty and loyalty in the *Angngaru* tradition

Loyalty and loyalty are the two main values upheld in the *Angngaru* tradition, an oral cultural heritage of Makassar, South Sulawesi. These values reflect a very important social concept in Makassar culture, where the relationship between individuals and leaders, as well as devotion to the motherland, are the main cornerstones of people's lives. *Angngaru* as an art of speech plays a central role in instilling and glorifying these values of loyalty, both in political, social and cultural

contexts. The *Angngaru* tradition holds stories of heroism and sacrifice, in which soldiers and people are described as willing to sacrifice themselves to protect the honor of the king and the Fatherland.

Loyalty in *Angngaru* means not only obedience to the leader or king, but also includes sincere selfless devotion to the community and the Fatherland. In *Angngaru's* verses, the theme of loyalty appears consistently as a reminder of the importance of loyalty to just leadership, as well as a commitment to maintaining self-respect and community. Through poetic lyrics accompanied by dramatic body movements, *Angngaru* conveys the message that loyalty is a reflection of the highest honor a person has, and that without loyalty, individuals will lose the fundamental values that bind them to society. *The Angngaru* glorified this loyalty by stressing that without genuine loyalty, a warrior would not be able to guard either himself or the kingdom's honor. For example, one of the stanzas in *the Angngaru* emphasizes the importance of the warrior's loyalty to the King:

Data 3

"*Tallasa' ri battu karaeng, nappalebbi' ri tau gau,
Nasibutu ri tananna, turung ri gau batara.*"

(*Stand firmly on medanthe battlefield for the King, honor the assigned task, set foot on this earth, go down to carry out the King's orders.*)

This stanza shows that devotion to the king is part of the duty of a soldier. When a soldier receives an order, he not only carries it out out of duty, but out of sincere devotion to protecting the honor of the king and the kingdom.

In addition, *Angngaru* also glorifies loyalty to the motherland. The homeland in this tradition is often considered a symbol of pride and honor that must be preserved at all caracosts. Homeland means not only a geographical area, but also includes cultural values and traditions that are the identity of the people. A soldier loyal to the motherland is considered a protector from any external threats, and his actions are the noblest form of devotion. The following stanzas in *Angngaru* describe loyalty to the motherland:

Data 4

"*Sangi ri battu ri linoang, tennapa gau ri kalanna,
Na paerang ri linoa, turung ri battu Siri'.*"

(*Standing firm in his homeland, never abandoning his duty, fighting for this land, taking to medanthe battlefield for Honor.*)

In this temple, loyalty to the Fatherland is a sacred duty that must be performed with courage and determination. The homeland is portrayed as a valuable entity, which is worth defending even in the face of great danger. This loyalty is not only to protect the territory, but also to maintain the honor that is part of the identity of the people of Makassar. Rahim (2015), a cultural researcher from Hasanuddin University, said that the loyalty depicted in *the Angngaru* includes moral and spiritual dimensions. The Warrior was loyal not only to the king in a political sense, but also to the moral principles upheld by society. In this context, *Angngaru* becomes a very effective medium to convey moral messages and teach the importance of sincere loyalty. This opinion was supported by Hasan (2016), who said the stories of warrior loyalty in *Angngaru* served not only as entertainment, but also as a tool of moral education. Through these stories, people are taught about the importance of loyalty and devotion to leaders and the Fatherland.

3.3 The value of firmness and discipline in the *Angngaru* tradition

Determination is one of the highly valued qualities in Makassar culture. Perseverance means to persevere and fight despite great obstacles and temptations. In the context of everyday life, determination is important because the world is full of challenges that can shake a person's intentions and spirit. Determination teaches that even if the situation is not always favorable, one must stay on the right track and not give up easily.

Discipline, on the other hand, is the ability to control oneself and still live life by established rules, be they social, cultural or personal. Discipline is necessary to achieve life goals. Without discipline, a person may be tempted to deviate from the tasks that are supposed to be carried out. In Makassar culture, discipline is considered part of individual honor, where a soldier or undisciplined member of society is considered to tarnish *siri'* (honor) of himself and his community.

In the *Angngaru* verse, determination and discipline are described as qualities possessed not only by soldiers fighting on the battlefield, but also by any individual who goes about his daily life. A disciplined soldier will always be ready

to carry out the orders of his king, while a disciplined individual will always carry out his duties with full responsibility, both at home and in the community. For example, one of the stanzas in *the Angngaru* illustrates the importance of discipline and firmness in the performance of Duty:

Data 5

"Patabbusi ri tananna, anjo na gau turung ri battu,

Tenna ri tappari gau, anjo na gau Siri' turung."

Standing firm on his ground, that is the duty that comes down on the battlefield, never stop in carrying out their duties, this is the honor that comes down in the field of Duty.)

This verse emphasizes that the steadfast soldier will continue to carry out his duties on the battlefield, without retreating or surrendering. Determination is seen in actions that never stop in the face of challenges. This suggests that constancy is necessary not only on the battlefield, but also in everyday life, where a person must always adhere strictly to his duties and responsibilities. For example, the following stanza in *Angngaru* illustrates the importance of discipline in carrying out duties:

Data 6

"Palleto ri tananna, tenna ri pale' gau na di gau,

Sang turunganna ri battu, na alle gau ri gau na ratu."

Standing firmly on his land, he never left his duty, went down to the battlefield to carry out his duty, and always followed the orders of his king.)

This verse confirms that a disciplined soldier will not abandon his duty. Discipline here is described as a quality that is important for maintaining honor and responsibility, both to the king and to the Fatherland. A disciplined person is always ready to carry out the tasks that have been assigned to him, without complaining or deviating from the rules. According to Hasan (2016), "the values of steadfastness and discipline conveyed through *Angngaru* are not only relevant in the context of the war tradition, but also in the social life of the people of Makassar. Constancy and discipline are the keys to maintaining one's honor and dignity". Discipline is also seen as a way to achieve progress, both in personal life and in society. A disciplined individual will always carry out his duties on time and according to the rules, which will ultimately lead to success in various aspects of life. Discipline also helps the individual to maintain harmonious social relationships, because with discipline, a person can carry out his responsibilities to the family, community and homeland in an honorable way.

3.4 The value of unity and solidarity in the *Angngaru* tradition

Angngaru also encourages the value of solidarity in people's social life through the teaching that one's honor cannot be separated from the honor of one's community. In Makassar culture, individuals are considered to have a responsibility to maintain collective honor, and this can only be done through cooperation and solidarity. Through *Angngaru*, people are taught that maintaining solidarity and togetherness is the best way to maintain honor and achieve common goals. Solidarity in the *Angngaru* tradition is not only about physical togetherness on the battlefield, but also about a deep sense of social responsibility, where each individual is expected to support each other in order to maintain the honor and stability of the community (Rahim, 2015). This solidarity is one of the key values in the social life of the people of Makassar which is enshrined through oral traditions such as *Angngaru*.

In the context of Makassar culture, *Angngaru* serves as an important medium to spread the values of solidarity and togetherness. Through verses full of moral messages and social values, *Angngaru* teaches people to unite and work together for the common good. Solidarity in *Angngaru* includes more than cooperation; it demands sacrifice, loyalty, and a willingness to put group interests ahead of personal interests.

In the context of modern life, the values of solidarity and togetherness taught through *Angngaru* remain relevant. Solidarity is the key for societies to overcome social, economic and political challenges. These values encourage people to work together, support each other, and maintain harmony in their daily lives.

3.5 The value of Honor and self-respect in the *Angngaru* tradition

Makassar culture highly values the concept of Honor or *Siri*, which includes moral values such as integrity, courage, determination, and loyalty. Honor is considered the main quality that determines the social status of a person in society, and the loss of *Siri* means a loss of dignity that can result in social alienation or even physical consequences. In this context, *Angngaru* becomes an effective medium to instill and maintain these values through verses that are chanted on various formal occasions, both in the context of traditional rituals and in other social contexts.

Through *Angngaru*, people are taught that honor must be maintained with all body and soul. Honor, in Makassar culture, not only involves courageous actions on the battlefield, but also includes daily actions, such as carrying out duties with responsibility, maintaining good relations with family and community, and fulfilling promises and obligations that have been carried out. Honor is seen as something communal, so the actions of an individual affect the dignity of his family and the wider community.

Andaya (1981) mentioned that *Siri* became a principle that underlies many social and political actions in South Sulawesi society. This honor is so strong, that any action that involves violating *Siri* is often responded to with harsh measures, even up to physical violence, because *Siri* cannot be compromised.

Furthermore, Andaya (1981) mentioned that unity under the leadership of the King was very important for the kingdoms in South Sulawesi to maintain their military and social strength. He noted that *the Angngaru* became one of the important instruments that strengthened social ties among soldiers, people, and leaders in the face of threats from outside.

4. Conclusion

The *Angngaru* tradition *Angngaru* is one of the most valuable cultural heritages for the people of Makassar and the Indonesian nation. The values contained in the *Angngaru* verses, such as Honor (*Siri*), Self-Esteem, unity, solidarity and social responsibility, are important foundations that shape people's identity. Preserving this tradition means preserving the noble values that have been inherited by ancestors, while strengthening cultural identity in the midst of an increasingly rapid globalization.

The relevance of the *Angngaru* in modern life remains strong, especially in strengthening individual morality and strengthening social cohesion in society. The values taught through *Angngaru* remain relevant and can be applied in everyday life, both in a personal and professional environment. By keeping this tradition, we not only preserve the local cultural heritage, but also provide a strong moral foundation for future generations. Therefore, it is important for all of us to preserve the *Angngaru* tradition as part of the National Heritage. By respecting and preserving the local culture, we contribute to preserving Indonesia's diverse cultural wealth and strengthening the nation's identity in the eyes of the world.

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