

# ***LITERATURE AS A CATALYST FOR CHANGE: BUILDING TOLERANCE THROUGH BUGIS-MAKASSAR CLASSICAL LITERATURE***

***(Sastra sebagai Katalis Perubahan: Membangun Toleransi melalui Sastra Klasik Bugis–Makassar)***

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**Abstract:** *This article examines Bugis-Makassar classical literature as a catalyst for social change, specifically in building tolerance through a literary sociology approach. The research aims to describe the values that foster tolerance in Bugis-Makassar classical literary works such as pappaseng (wise advice) in sureq, lontara' (ancient manuscripts), folktales, and kelong (traditional songs). This study employs a literary sociology approach with a focus on three main aspects: sociology of the author, sociology of the work, and sociology of the reader. The research method used is descriptive qualitative. The data collection technique for this study is listening and recording. Data analysis uses a descriptive analytical method. The findings indicate that social values that promote tolerance in community life are found in Bugis-Makassar classical literary works such as pappaseng (wise advice) in sureq, lontara' (ancient manuscripts), folk tales, and kelong (traditional songs). The conclusion of this study is that Bugis-Makassar classical literature can serve as a moral compass and a collective memory that shapes the Bugis-Makassar community's perspective on differences. These values are not merely theoretical concepts but are also applied concretely in daily life, thus becoming a foundation for maintaining social relations, which proves that Bugis-Makassar classical literature plays a vital role in fostering tolerant attitudes as an agent of change today.*

**Keywords:** *Bugis-Makassar; Classical Literature; Literary Sociology; Tolerance*

## ***A. INTRODUCTION***

The phenomenon of social intolerance, which is increasingly prevalent in contemporary Indonesian society, requires special attention, particularly in relation to cultural, religious, and local identity diversity. Humanitarian values continue to be eroded by the rise of various forms of intolerance that persist to this day (Usman & Widyanto, 2019). Indonesia is known as a nation of diverse cultures, languages, and religions, making it susceptible to conflicts arising from a low regard for tolerance (Purwati et al., 2022). South Sulawesi is a province in Indonesia with a population of approximately 9.4 million people, characterized by a rich diversity of local cultures. This cultural diversity underscores the importance of fostering brotherhood by instilling the value of tolerance among its communities. According to collected data, intergroup conflicts still frequently occur in the city of Makassar, such as the clash between the communities of Layang and Bunga Eja Beru sub-districts (suarasulsel.id news, September 7, 2025). Furthermore, Makassar City recently garnered significant social media attention due to a conflict between students from Makassar and Luwu, which resulted in numerous student casualties (ideatimes.id news, July 26, 2025). These phenomena indicate the need to instill the value of tolerance among communities so that conflicts caused by a lack of mutual respect can be minimized. A minimal regard for humanitarian values, shallow religious insight, and

the neglect of local wisdom also contribute to the emergence of conflict and violence (Mahpudz, 2020). Tolerance is a crucial pillar for maintaining unity. The importance of understanding tolerance cannot be overlooked, as this attitude is the essential foundation for building mutual understanding and respect for diversity (Malik, 2021). To achieve a harmonious life, tolerance is necessary defined as the willingness to respect and honor all forms of difference and diversity (Tamaeka, 2022). One local cultural heritage that can be utilized to embody the value of tolerance is classical Bugis-Makassar literature. Local culture functions as a process for creating a harmonious and tolerant life (Fauziatiningrum et al., 2023). Literary works are strongly rooted in culture as they are a reflection of the social dynamics within a society (Kartika et al., 2024)The region of South Sulawesi is known for its strong literary tradition, reflected in the existence of various manuscripts, folktales, and oral expressions passed down through generations. Classical works such as *pappaseng* (wise counsel) in *sureq* (epics) and *lontara'* (ancient manuscripts), folktales, and *kelong* (traditional songs) reflect the Bugis-Makassar worldview concerning the relationships between humans, nature, and God. A literary work has a reciprocal relationship with society, it is not only shaped by social conditions but is also capable of shaping the views of the public that enjoys, understands, and utilizes it (Darma & Suyatno, 2022). Bugis-Makassar literature can be utilized to build life values within the community (Banna, 2023). This demonstrates that classical literature functions not only as a cultural record but also as a guide for facing contemporary social challenges.

The study of classical Bugis-Makassar literature as a medium for instilling the value of tolerance can be examined through a sociology of literature perspective, which refers to three primary aspects: the sociology of the author, the sociology of the work, and the sociology of the reader. In their approach to the sociology of literature, Wellek & Warren (1954) post that a literary work has a reciprocal relationship with society. This approach analyzes literature through the aspects of the sociology of the author, the sociology of the literary work, and the sociology of the reader and its influence on society. In their book, *Theory of Literature*, Wellek & Warren (1954) present a comprehensive framework for the sociology of literature, viewing literature as a complete social institution. This approach is not focused on a single aspect but rather systematically analyzes three main pillars: the sociology of the author (the social context of the creator), the sociology of the literary work (the social content within the text), and the sociology of the reader (its reception and influence in society). These three focuses of sociological inquiry will be used to analyze the content of tolerance values found in classical Bugis-Makassar literature. This approach is considered relevant because it allows for a more comprehensive analysis of the relationship between the literary text, its socio-cultural context, and its audience. The sociology of literature approach enables the study to identify social content, such as values, social criticism, and depictions of society, contained within a literary work (Ulva, et.al., 2025). The findings of this research are expected to demonstrate the continuity of classical values in building a form of tolerance that is applicable in the modern era.

Studies concerning the utilization of local cultural values to build the value of tolerance have been conducted by previous researchers. Pangalila & Mantiri (2020) conducted research on the use of local values from the North Sulawesi community to serve as a model for applying tolerance in daily life. However, their research focused on the application of principles firmly held by the local community as a reference for implementing tolerance. Additionally, Hamid et al. (2024) also researched the local wisdom of Dalihan Na Tolu as a pillar of religious tolerance in the South Tapanuli

community. However, that study was limited in its focus to religious tolerance within the community. Implementation research in the educational field was also conducted by Mardiyah, et al (2025) who described the role of local socio-cultural values education in instilling attitudes of tolerance among students at SD Muhammadiyah 1 in Sorong City. This research focused on the influence of local socio-cultural values education on instilling tolerance within a formal educational setting. A similarity between these previous studies and the proposed research lies in the shared focus on the importance of instilling the value of tolerance by utilizing local cultural values. However, the proposed research introduces an innovation in its approach: it utilizes the local cultural values contained within classical literary works as a reference for applying tolerance within the community in everyday life.

Classical Bugis-Makassar literature can serve as a catalyst for building tolerance amidst the increasingly complex challenges of social intolerance. By emphasizing the social values contained within these classical works, this research seeks to demonstrate that literature is not merely a cultural heritage but also a means of social transformation relevant to contemporary societal conditions. This specific focus is expected to provide a more incisive contribution to the study of literature and tolerance within a multicultural context. The study of classical Bugis-Makassar literature must be preserved so that the local cultural values embedded within it are not forgotten by the local community. Such a study holds not only academic value but also practical significance for cultural revitalization and the strengthening of national character. This research aims to describe the values that build tolerance within classical Bugis-Makassar literary works. It is hoped that the examination of these works such as *pappaseng* in *sureq* and *lontara'*, folktales, and *kelong* will illustrate how the Bugis-Makassar people have historically instilled attitudes of mutual respect, appreciation for differences, and social cohesion. Classical Bugis-Makassar literature should be viewed not only as a cultural artifact but also as a collective memory that serves as a guide for building an inclusive, harmonious, and tolerant society. Amidst the strong currents of modernization and globalization, the preservation and actualization of the values contained in classical literary works have become increasingly urgent. Therefore, the study of Bugis-Makassar literature as a catalyst for social change is a vital step in nurturing cultural identity while affirming the universal values necessary for national life.

## ***B. METHOD***

### **1. Type of Research**

This study is a descriptive qualitative research that aims to explore and describe in-depth the values of tolerance contained within classical Bugis-Makassar literary works. The objects of study include various forms of classical Bugis-Makassar literature, such as *pappaseng* (wise counsel) found in *sureq* or *lontara'* (ancient manuscripts), narratives in folktales, and poetic lyrics in *kelong* (traditional songs). To dissect the relationship between these values and their social context, this research adopts the sociology of literature approach of Wellek & Warren (1954), which focuses on three interconnected aspects: the sociology of the author, the sociology of the literary work, and the sociology of the reader. Within this study, it is understood that literature is a part of social reality.

## **2. Data and Data Sources**

The data for this study are the narratives contained within classical Bugis-Makassar literary works that embody the value of tolerance, which can serve as a guide for application in everyday life. The data sources for this research are derived from classical Bugis-Makassar literary works, such as *pappaseng* (wise counsel) found in *sureq* or *lontara'* (ancient manuscripts), narratives in folktales, and poetic lyrics in *kelong* (traditional songs).

## **3. Data Collection Technique**

The data collection technique used in this study is a close reading and note-taking method. This process begins with the application of the close reading technique, wherein the researcher carefully and thoroughly reads, examines, and comprehends the content of various primary data sources, namely the classical Bugis-Makassar literary works. This activity is not merely reading, but also an in-depth identification process to find phrases, sentences, or stanzas that explicitly or implicitly contain the values of tolerance relevant to the research focus.

Once the relevant data have been identified, the researcher proceeds with the note-taking technique. At this stage, all discovered data are recorded in a data corpus and classified according to the sociology of literature approach being used. Thus, these two techniques are performed sequentially and complementarily to ensure that all required data are collected accurately, organized, and ready for further analysis

## **4. Data Analysis Technique**

The data analysis technique in this study utilizes a descriptive analysis method, which aims to provide a systematic, factual, and accurate description of the tolerance values within classical Bugis-Makassar literary works. This analysis process is conducted through several stages, which can be outlined as follows.\

- a. All data collected through the close reading and note-taking technique will be reduced by selecting, classifying, and organizing them according to the research focus, and then presented in a data corpus table.
- b. The classified data are presented in the form of detailed narrative descriptions, accompanied by relevant quotations from the data sources to strengthen the findings.
- c. The final stage is interpretation and conclusion drawing, wherein the researcher provides an in-depth interpretation of the presented data to answer the research questions concerning the form, meaning, and social function of the tolerance values contained in classical Bugis-Makassar literary works. Thus, this method allows for a thorough analysis and interpretation of the prepared qualitative data.

### C. FINDINGS AND DISCUSSION

Based on the research conducted, six data points embodying the value of tolerance were identified within classical Bugis-Makassar literary works. These data are detailed as follows.

**Table 1. Type and Data of The Literary Work**

No.	Type and Title of the Literary Work	Data	Code
1.	Pappaseng (Wise counsel) in Sureq or Lontara'	<p><b>Pappasenna To Maccae Ri Luwuk Sibawa Kajao Laliqdong Ri Bone</b>  <i>Makkedatopi Mantinroe Ritanana: "Patarnpuangenngi gauq ri watakkaleta. Seuani, nawa-nawa. Maduanna, bicara. Matellunna, siri. Maeppana, gauq rnadeceng. Naia paqdeenngi nawa-nawae, nakko paccai-cairenngi taue. Naia paqdeenngi bicarae, gauq bawanngge. Naia paqdeenngi sirie, nakko rnangoai taue. Naia paqdeenngi gauq rnadecenngge, nakko taujai padatta tau."</i> (hal. 17)</p>	PS01
		<p><b>Lontaraq Patturio: Patturioloangari Tutalloka</b>  <i>Nabetana Bugisika ri Talumbocco-boccoa, tamanrakpai, tamangalleai sakbukatti, tamakpalakkai rakba bate. Teami natea. Nakana Tumenanga ri Bontobiraeng, nakana Karaenga Matoaya ri nakke, kubetana Tallumbocco-boccoa manna lekok kayunna takutippasak, teami natea rakgaitallumbilangngang kattina nakupassare-sareang, kupappibaraian.</i> (hal.32)</p>	PL02
2.	Folktale	<p><b>Sawerigading dan We Tenri Abeng</b>  <i>"Bagaimana, Putriku! Apakah kamu bersedia menerima kembali lamaran Sawerigading untuk mempererat tali persaudaraan kita dengan keluarga Sawerigading di Sulawesi Selatan?" tanya Raja Cina. "Baik, Ayahanda! Jika Ayahanda merestui, Ananda bersedia menikah dengan Sawerigading. Tiga hari kemudian, pesta pernikahan itu pun dilangsungkan dengan meriah. Segenap rakyat Negeri Cina turut berbahagia menyaksikan pesta pernikahan tersebut".</i></p>	CR03
		<p><b>Putri Tandampalik</b>  <i>"Lamaran Putra Mahkota Raja Bone awalnya ditolak oleh Raja Wajo karena alasan perbedaan adat. Namun, pada akhirnya lamarannya diterima karena melihat sikap baik dari Putra Mahkota Raja Bone. Putri Tandampalik menikah dengan Putra Mahkota Raja Bone di Pulau Wajo. Pesta pernikahan mereka berlangsung sangat meriah. Seluruh keluarga dari dua Kerajaan Besar di Sulawesi Selatan itu sangat gembira dengan pernikahan tersebut. Putri Tandampalik dan Putra Mahkota hidup bahagia."</i></p>	CR04
3.	Kelong	<p><b>Butta Kalassukanku</b>  <i>tau lolona natau rungkana  malabbiri ri pangadakkang  tau lolona natau rungkana  malabbiri ri pangadakkang  alusu rikana-kana  alausu ri pangagaukang  mabaji ampe adatta ri mangkasara</i></p>	KM05
		<p><b>Ininnawa Sabbara'e</b>  <i>Tellu memengnga sitinro  Nyawaku na tubuhku  Ala passengerenggede  Sengerengmu pada bulu  Adatta silappae  Alla ruttungeng manengngi</i></p>	KB06

## 1. Sociology of the Author: The Social Context of the Text's Creation

In the aspect of the sociology of the author, the author's position is examined through their social context, such as their role and status when expressing something to the community. This reveals the connection between the influence of their statements and the application of those ideas in society. Data (2) illustrates the sociology of the author aspect by narrating the values of justice and mutual respect as practiced by a King in his role as a leader. The influence of the social context shown in this data lies in the position of a King, who is understood to be a good role model for the community. He does not merely call for certain actions but is also directly involved in exemplifying the behavior of mutual respect, which can help society avoid conflicts and disputes.

## 2. Sociology of the Literary Work: The Representation of Tolerance Values in Literary Works

The sociology of the literary work aspect views literature as a reflection of the social norms and conditions prevalent in a society. The values contained within a literary work can be utilized as a reflection of, or a guide to, a peaceful community life. From the perspective of the sociology of the literary work data (1) demonstrates the utilization of the classical Bugis literary work *Pappasengna To Maccae Ri Luwuk Sibawa Kajao Laliqdong Ri Bone* as a guide for living tolerantly. The manifestation of instilling the value of tolerance can be understood from the work's content, which provides wise counsel regarding actions that must be taken to remain virtuous and behaviors that must be avoided to steer clear of wrongdoing.

## 3. Sociology of the Reader: The Social Function of the Text in Society

The sociology of the reader aspect focuses on the social function that develops within a community, aiming to create a society that is peace-loving and respectful of mutual differences. Data (5) reflects this social function as presented in the lyrics of the traditional Makassar song titled *Butta Kalassukangku*. The song provides guidance on the principles of life for the Makassar people, who continue to firmly uphold their customs and traditions. This, in turn, can instill the value of tolerance and encourage the community to consistently create a harmonious atmosphere.

## 4. The Interrelation of the Sociology of the Author, the Literary Work, and the Reader within a Social Context to Foster an Attitude of Tolerance.

### Data (1)

#### Pappasenna To Maccae Ri Luwuk Sibawa Kajao Laliqdong Ri Bone

Makkedatopi Mantinroe Ritanana: "Patarmpuangen- ngi gauq ri watakkaleta. Seuani, nawa-nawa. Maduanna, bicara. Matellunna, siri. Maeppana, gauq rnadeceng. Naia paqdeenngi nawa-nawae, nakko paccai-cairenngi taue. Naia paqdeenngi bicarae, gauq bawanngi. Naia paqdeenngi sirie, nakko rnangoai taue.	<b>Translation:</b> Tomatinroe Ritanana stated, "There are four things within us. First, reason. Second, justice. Third, dignity (self- respect). Fourth, good deeds. As for what destroys reason, it is a quick temper. What destroys justice is arbitrariness. What destroys dignity is greed. And what
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Naia paqdeenngi gauq rnadecenngi, nakko taujai padatta tau." (hal. 17). PS01.	destroys good deeds is the act of gossiping about others." (p. 46)
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Data (1) shows that the *pappaseng* contains the value of tolerance. When examined from a sociology of literature perspective, the counsel of Tomatinroe Ritanana likely emerged from the royal elite environment as a wise advisor's response to the need for stability in the hierarchical society of the past, as narrated in the literary work. This social need is directly reflected in the literary work, which represents the value of tolerance through two main pillars: structural tolerance, by extolling justice and condemning arbitrariness, and interpersonal tolerance, by prohibiting the "fondness for gossiping about others" as a destroyer of social harmony. Therefore, from the perspective of the sociology of the reader, the *pappasang* functions as a dual ethical guide for society: it serves as a moral standard for rulers to govern justly and as a form of social control for the general public to maintain harmony. This aligns with the research by Lestari, et al., (2024) which states that the study of the sociology of the author includes four main aspects: the author's social position (background, ideology, and status) and the economic basis of literary production. Thus, Data (1) comprehensively reflects the aim to shape individual character and a social order that upholds mutual respect, which is the essence of a tolerant society.

## Data (2)

### Lontaraq Patturio: Patturioloangari Tutalloka

<p>Nabetana Bugisika ri Talumbocco-boccoa, tamanrakpai, tamangalleai sakbukatti, tamakpalakkai rakba bate. Teami natea. Nakana Tumenanga ri Bontobiraeng, nakana Karaenga Matoaya ri nakke, kubetana Tallumbocco-boccoa manna lekok kayunna takutippasak, teami natea raggaitallumbilangngang kattina nakupassare-sareang, kupappibaraian. (Hal.32). PL02.</p>	<p><b>Translation:</b></p> <p>When Karaeng Matoaya defeated the Bugis people, he forbade his troops from seizing the people's property and did not demand war reparations from the conquered territories. Furthermore, he did not collect tribute as a sign of subjugation, as he did not wish for his people to suffer from such payments. He once stated to Tumenanga Di Bontobiraeng that when he defeated the Tallumbocco-boccoa, let alone seizing their wealth, not even a leaf from their trees was picked; instead, he was the one who distributed various types of clothing and other valuables to the conquered people as gifts. (p. 16)</p>
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Data (2) indicates that the *pappaseng* contained within the *Lontara' Patturio: Patturioloangari Tutalloka* embodies the value of tolerance. When examined from a sociology of literature perspective, the *pappasang* depicting the actions of Karaeng Matoaya was likely created by a court chronicler as an instrument of political legitimization amidst the expansion of the Gowa-Tallo Kingdom. This political need is

strongly reflected in the literary work *Lontara' Patturio: Patturioloangari Tutaloka*, which represents post-conflict tolerance through the image of an ideal leader who rejects economic oppression and even gives gifts to the defeated party. These actions reflect an attitude symbolized by the hyperbole "not even a leaf from their trees was picked," which holds a dual meaning for the reader. It can be interpreted as a code of conduct for the Makassar army to maintain discipline, as well as an effective persuasive tool for the conquered people, demonstrating that submission to power would bring protection and benevolence, not suffering. This aligns with the research conducted by Simbolon, et.al (2024) which indicates that the study of sociology of literature examines the broad and complex social interactions between humans and literary works. Thus, the data can also reflect that every person possesses unforeseen good intentions.

### **Data (3)**

#### **The Folktale of Sawerigading dan We Tenri Abeng**

*"Bagaimana, Putriku! Apakah kamu bersedia menerima kembali lamaran Sawerigading untuk mempererat tali persaudaraan kita dengan keluarga Sawerigading di Sulawesi Selatan?" tanya Raja Cina. "Baik, Ayahanda! Jika Ayahanda merestui, Ananda bersedia menikah dengan Sawerigading. Ananda mohon maaf karena sebelumnya mengira Sawerigading bukan dari keluarga baik-baik," jawab We Cudai malu-malu. Betapa bahagianya perasaan Raja Cina mendengar jawaban putrinya itu. Demikian pula yang dirasakan Sawerigading karena lamarannya diterima. Dengan perasaan bahagia, ia segera kembali ke kapalnya untuk menyampaikan berita gembira itu kepada para pengawalnya dan memerintahkan mereka untuk mengangkat semua barang bawaan yang ada di perahu ke istana untuk keperluan pesta. Tiga hari kemudian, pesta pernikahan itu pun dilangsungkan dengan meriah. Segenap rakyat Negeri Cina turut berbahagia menyaksikan pesta pernikahan tersebut."*CR03.

Data (3) the folktale of Sawerigading dan We Tenri Abeng, contains the value of tolerance when examined from a sociology of literature perspective. This folktale emerged from a communal oral tradition with the aim of transmitting social values, particularly the importance of political alliances between kingdoms. This social need is reflected in the story through the manifestation of tolerance, which is depicted as the process of We Cudai's acceptance of Sawerigading after overcoming her prejudice regarding his social status ("thinking he was not from a respectable family"). This acceptance becomes the key to achieving the primary goal of "strengthening the bonds of kinship" through marriage. Salsabila (2024) reveals that the focus of the sociology of literature is on human social reality, with ethics serving as a unifying concept that binds various societal elements. Thus, the folktale functions for the community, particularly in South Sulawesi, as a guide that teaches that overcoming personal prejudice is an essential prerequisite for building broader communal bonds.

### **Data (4)**

#### **The Folktale of Putri Tandampalik**

*Lamaran Putra Mahkota Raja Bone awalnya ditolak oleh Raja Wajo karena alasan perbedaan adat. Namun, pada akhirnya lamarannya diterima karena melihat sikap baik dari Putra Mahkota Raja Bone. Putri Tandampalik menikah dengan Putra Mahkota*

*Raja Bone di Pulau Wajo. Pesta pernikahan mereka berlansung sangat meriah. Seluruh keluarga dari dua Kerajaan Besar di Sulawesi Selatan itu sangat gembira dengan pernikahan tersebut. Putri Tandampalik dan Putra Mahkota hidup bahagia. CR04.*

Data (4), the folktale Putri Tandampalik, contains the value of tolerance when examined from a sociology of literature perspective. This folktale likely emerged from communal wisdom as a response to the social reality of differing customs and the potential for conflict between kingdoms in South Sulawesi. The need for social harmony is clearly reflected in the folktale Putri Tandampalik, which represents the value of tolerance through a plot where an initial rejection due to "differences in customs" is successfully overcome by the recognition of an individual's "good character." This demonstrates that personal virtue can transcend rigid cultural barriers. The social function of literature is to examine and explain the connection between the values within a work and the values that exist in society (Hidajati & Oberto, 2017). Thus, the folktale Putri Tandampalik functions for the community as a powerful social guide, teaching that overcoming cultural intolerance to acknowledge a person's good character leads to unity and shared happiness, as symbolized by the joyous celebration of both kingdoms.

#### Data (5)

<p><b>Kelong Makassar</b>  <b>“Butta Kalassukangku”</b>          tau lolona natau rungkana          malabbiri ri pangasdakkang          tau lolona natau rungkana          malabbiri ri pangadakkang          alusu rikana-kana          alausu ri pangagaukang          mabaji ampe adatta ri mangkasara.          KM05.</p>	<p><b>Translation:</b>  <b>“My Homeland”</b>          Its maidens and its youths          Always uphold the customs and traditions          Its maidens and its youths          Always uphold the customs and traditions          Gentle in their spoken words          Gentle in their deeds          Good in speech, that is our custom as the          Makassar people.</p>
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Data (5) shows that the Makassar *Kelong* “*Butta Kalassukangku*” contains the value of tolerance when examined from a sociology of literature perspective. The song's lyrics emerged from the collective wisdom of the Makassar community, aiming to instill and preserve social ethics for the younger generation. This social objective is reflected in the literary work, in the form of a *Kelong*, which implicitly represents the value of tolerance through its description of an ideal character who is "gentle in speech." This courteous conduct is a tangible manifestation of interpersonal tolerance, which is integral to their cultural identity, namely, "our custom as the Makassar people." A literary work cannot be separated from its author because, as a member of society, an author's creative process is always bound to the socio-historical context that surrounds them (Varenza & Syafril, 2023). The song “*Butta Kalassukangku*” functions for the Makassar community as an effective means of socialization. It instills behavioral standards that maintain harmony and actively shapes a society that values politeness as a primary pillar of peaceful coexistence.

## Data (6)

<b>Kelong Bugis</b> <b>"Ininnawa Sabbara'e"</b> Tellu memengnga sitinro Nyawaku na tubuhku Ala passengerengngede Sengerengmu pada bulu Adatta silappae Alla ruttungeng manengngi. KM06.	<b>Translation:</b> Three things travel with me always: My soul, my body, And all my deeds. A mountain of good deeds, Yet with a single word, It all can crumble.
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Data (6) shows that the Bugis *Kelong* "Ininnawa Sabbara'e" contains the value of tolerance when examined from a sociology of literature perspective. The lyrics of "Ininnawa Sabbara'e" are believed to have emerged from the communal wisdom of the Bugis people, which strongly emphasizes the importance of maintaining social harmony through speech. The need for social harmony is reflected in this *kelong* through the powerful metaphor of "a mountain of your goodness" (*Sengerengmu pada bulu*) that can "collapse" because of "just one word." The *kelong* implicitly represents the value of tolerance by illustrating the destructive power of a single act of verbal intolerance such as slander or insults on a reputation and good relationships that have been painstakingly built. Ronga (2023) reveals that in writing literary works, an author is always connected to ideas and concepts related to occurring social issues or problems. Thus, the lyrics of this *kelong* function for the Bugis community as a profound ethical reminder and a tool for self-control. It teaches that guarding one's speech is a prerequisite for maintaining harmony, thereby actively shaping individuals to be more respectful and tolerant in their interactions.

## D. CONCLUSION

The value of tolerance is contained within classical Bugis-Makassar literary works, namely in *sureq* and *lontara'*, Bugis-Makassar folktales, and *kelong*. Based on the study conducted using a sociology of literature approach, six data points were identified that demonstrate manifestations of the value of tolerance applicable to the daily life of the Bugis-Makassar people. These six data points consist of two from classical literary works found in the *pappaseng* of *sureq* and *lontara'*, two from Bugis-Makassar folktales, and two from Bugis-Makassar *kelong*. After a thorough analysis based on the sociology of literature approach, content for the application of tolerance was found in the following classical literary works: *Pappasenna To Maccae Ri Luwuk Sibawa Kajao Laliqdong Ri Bone*, *Lontaraq Patturio: Patturioloangari Tutalloka*, the folktale Putri Tandampalik, the folktale Sawerigading dan We Tenri Abeng, the Kelong Butta Kalassukangku, and the *Kelong Ininnawa Sabbara'e*. The study of the value of tolerance in classical Bugis-Makassar literature is grounded in the sociology of literature approach, which views literature as a reflection of community life within a social environment where the sociology of the author, the literary work, and the reader are interconnected.

This research has limitations regarding its focus on classical Bugis-Makassar literary works as the object of study. As a recommendation for future researchers, the study of the value of tolerance in literature could be further pursued by utilizing popular Indonesian literary works as the object of study, using a sociology of literature approach.

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