

REINFORCEMENT OF CHARACTER EDUCATION THROUGH THE LOCAL WISDOM VALUES OF *PAPPASENG*

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ABSTRACT

Character education is a inculcation of character values into students. Character education is an important thing to be continuously implemented in the education world. Local wisdom comes from cultural values that are used to regulates people's lives. One form of local wisdom from the Bugis Makasar area is *Pappaseng*. The meaning of *pappaseng* in Buginese has the same meaning as "testament". *Pappaseng* is a form of Bugis classical literary work that is still believed by the community. The contents of *Pappaseng* in the form of Buginese manuscript include giving guidance to the community to be whole human being with character in the dimensions of heart, mind, body, feelings, and intention. This research aimed to examine the values in *Pappaseng* that are relevant to character education. This study used a qualitative approach with a hermeneutic method and content analysis. Data collection used literary study on the *lontaraq pappaseng* text and documentation study. Based on the findings, *pappaseng* values in character education are religious, honesty, courage, hard work, and social care values.

KEYWORDS: character education, local wisdom, *pappaseng*

INTRODUCTION

Education is essentially a conscious effort to develop personalities with abilities inside and outside of school and lasts a lifetime which are carried out within the family, school, community, and government (Zakiyah and A. Rusdiana, 2014, p.87). From such definition, it is understood that education is not only conducted in schools and is not only the responsibility of teachers. The first education is derived from family. In the family, the moral and values are initially instilled into children. The main roles of parents are to provide a good examples and an understanding of values. However, it is highly terrible when there have been cases of parents mistreated their children's teachers. Whereas parents should guide and provide good examples to their children. Character education will run well and effectively if it involves the family, schools, and community in the implementation process.

In Chapter II Article 3 of law of the republic of Indonesia number 20 of 2003 on the National Education System, it explained that the National Education functions to develop capabilities and build the character and civilization of a dignified nation in the context of educating the nation's life aimed at developing the potential of students to become human beings who believed in and fear to

god, noble, healthy, knowledgeable, competent, creative, independent and became democratic and responsible citizens (Zakiyah and A. Rusdiana, 2014, p.90).

Essentially, the purpose of education expects that students not only become smart people but also become intelligent people with a good character. One of ideals of Indonesia in the opening of The 1945 Constitution of the Republic of Indonesia is to enrich the life of a nation. It means that every citizen has the right to get equality in education.

Since the inception of Indonesian education which was originally started from Taman Siswa by Ki Hajar Dewantara, it has been proved that Indonesia pioneered its education long before independence was proclaimed. Indonesian education continues to develop and address to achieve the goals of National Education. Various things have been done by the government such as the implementation of the former curriculum up to the current curriculum, namely the curriculumK13 which involves character education.

Local wisdom is defined as noble values followed and maintained by certain communities or community groups that aim to protect and preserve local culture and environment (Nasrudinand Muhyiddin, 2018, p.288). Local wisdom is derived from cultural values used to regulate people's life. The order of human life is related to the interaction with God, nature, and community. It means that there are norms, rules, and ethics that must be followed by humans. Local wisdom has been used by our ancestors in the Indonesian archipelago for a long time to regulate living arrangements wisely. Positive values of Indonesian culture must be developed to be applied by modern society. Education developed in Indonesia must be based on Indonesian cultural values. The development of education modernization is not to eliminate the positive values that have been possessed by Indonesians, but to preserve cultural values that are starting to be abandoned. (Abbas, 2013, p.169-170)

Pappaseng is one of Indonesian local wisdoms inherited by the ancestors. *Pappaseng* consisting of advices has created decent concepts and life orders for society. *Pappaseng* consists of guidance about moral values of religion, decent order of government, character education, and matters related to the life order. *Pappaseng* is used as one of the foundations in forming a civilized, safe, and peaceful society.

The meaning of *pappaseng*, in Bugis language, has the same meaning as “testament”. *Pappaseng* is a form of Bugis classic literary works that is still believed by people with Bugis language and cultural backgrounds. (Sikkiet.al., 1998, p.1). *Pappaseng* has the same meaning as pangajak which means ‘advice’. In Bugis culture, the content of *Pappaseng* has an important role not as meaningless expressions but to emphasize obligation and prohibition as one of cultural works that is still highly valued by Bugis society.

Initially, *pappaseng* is uttered and spoken. After Bugis societies are able to recognize writing, *pappaseng* is then written on palm leaves. However, as the progress of times and civilizations of Bugis society, *pappaseng* is then recorded on a printed material to be inherited to the next generations. Furthermore, it is considered regional literary as well as cultural works which has high values of culture.

The contents of *pappaseng* or *pappasang* in the form of Bugis Makassar language manuscripts include giving guidance to the society in order for them to become a whole human being with the characters in the dimensions of heart, mind, sense, and intention, either as leaders or member of the society (Iswary, 2012, p.98-99).

RESEARCH METHOD

Qualitative approach with Hermeneutic Content Analysis was used in this research. The data collection was conducted by using literary research on the lontaraq manuscript of *pappaseng* /*pappasang* texts and documentation studies. Those texts refer to documents of lontaraq manuscripts, oral history, and the results of previous studies. The data source used was the lontaraq manuscript collected by both philologists and Bugis cultural practitioners containing various advices from the Bugis ancestors. This research focused on the study of text which described the characteristic of value or attitude that associated with moral character. The object of this research is *pappaseng* text which has been collected and arranged become *pappaseng* collection book. The formulation of problems in this research are that how *pappaseng* values are appropriate with character education and how to embed those values.

RESULTS AND DISCUSSION

Character Education

There are several character education theories, (Koesoema, 2010, p.80) understanding the character same as understanding the personality or characteristic. The characteristic of someone is derived from the environment, such as family. In the simple explanation, character education is positive thing which is done by the teacher and it gives impact on student character. Character education is also known as a planned approach to make students know, care, and internalize the values so that students have a good. According to the Ministry of National Education (Wibowo, 2013) character education is an education which develop the nation's character values of students so that they have their own value and character and implement those values in their life to build religious, nationalist, creative, and productive society.

Based on several opinions above, it is concluded that character education is an education which not only has an orientation on knowledge aspect, but also focuses on the formation of good traits, developing self-potential and how to behave based on value and moral.

Local Wisdom Values

The values of character education can be explored from the heritage because before the modernity, there is a concept of character education in local culture or local wisdom. Character education in local wisdom is highly inseparable among culture, tradition, and religion which welcome and complete each other (Nor rosyid et al, 2013, p.30).

Local wisdom is a legacy that should be continually taught because local wisdom stored values are uneroded by time. These values are used as guidelines or benchmarks in acting or behaving. Many people conceivably consider local culture or ancestral heritage to be old-fashioned and unnecessary in this modern era. However, I think this is the time to bring back the values of local wisdom, the value of existing local culture.

These concepts are already in existence for a long time, and consciously or not, it is forgotten in the rapid change of times. However, the meaning contained therein is fully contemporary. It means that the meaning of the messages is eminently suitable as a lesson to deal with the conditions of moral crisis nowadays.

The introduction to local values comprising the values and meanings of the *pappaseng* is to re-introduce local wisdom to the students. They will interpret the values that before modernity, local wisdom possess a noble values

Pappaseng

The meaning of *pappaseng* in the Bugis language has the same meaning as a testament. *Pappaseng* represents a form of classical Bugis literature that is still lived by those with Bugis language and cultural backgrounds (Sikki et al, 1998, p. 1). *Pappaseng* is one of many local wisdoms inherited by the ancestors. *Pappaseng* contains advice that has formed the concept and order of a pleasant life for the community. In *pappaseng*, there are clues about religious moral values, good governance, values of character education, and things related to the order of life. *Pappaseng* is used as one of the foundations in constructing a civilized, stable, and peaceful society.

Reappointing and introducing the local wisdom including the value of *pappaseng* to the students are reasonable as it is regional literature and cultural products that full of values and meanings. There are several forms of *pappaseng* expressions namely *élong* (poetry), *werekkada* (proverbs) and conversation. Initially, the *pappaseng* was oral literature, delivered by word of mouth. However, the *pappaseng* has been written on palm leaves after the community was familiar with the writing. Thereafter, it was recorded in the book as time goes by.

Relevance of Pappaseng in Character Education

Building society requires the role of traditional culture. The presence of traditional culture is not only for encountering existing challenges, but also for life purpose. *Pappaseng* quotes displayed in this paper is a relevant text to value of character education.

Pappaseng text in lontarak, if it is studied deeper to understand implicit and explicit meaning in the manuscript, life perspective that is a philosophy of ancestor of Bugis society will be found. That philosophy become foundation of various behavioral value of Bugis society in the past. Table 2 provides *pappaseng* with the explanation of meaning and value [21]. (Sikki et.al., 1991, p.295-313)

Religious Value

Religious value in character education is one of the most important factors since this matter is associated with a person religious factor that is the most important factor for behaving. This religious attitude is an obedient attitude and behavior to implement religious teachings, be tolerant to the implementation of other religion’s worship, and to live in harmony with other religion believer. Religious value contained in *pappaseng* discuss truth of God as well as devotion and obligation of human being to his God.

Table 1:

<i>Pappaseng text</i>	Translation	Value
<p><i>Taroi telleng linoé,</i> <i>Tellaing pésonaku ri masagalaé.</i> Machmud (in Sikki, 1998, p.52)</p>	<p>Let the world drowned, Never change my believe to God</p>	Religious
<p><i>Aja’ nasalaio tongeng sibawa nyamengkininnawa;</i> <i>Teppasilaingéngngi séajinna mandi nakamaséang,</i> <i>Nasapparengdécéng tennaéloreng maja’,</i> <i>métauk-i Ri Déwata séuwaé</i> Machmud (in Sikki, 1998, p.52)</p>	<p>Do not leave kindness and truth of heart, Not distinguishing family in sharing love, Strive for goodness without expecting the bad And obey their God.</p>	Religious

Honesty Value

Behavior that is based on effort to make themselves as people that can always be trusted in words, action, and work. Honesty can be defined as a behavior of person who does right deed, saying true words, and dare to admit mistake. These honest character are emphasized a lot in Bugis pappaseng.

Table 2:

<i>Pappaseng text</i>	Translation	Value
<i>Naiyya ponna lempu-é tellu mpuwangengngi:</i>	There are three types of honesty:	integrity
<i>Séuwana, iyapa napoadai kadopi molai</i>	First, you said it only if you could carry it out	
<i>Maduwanna, iyapa napogau i kadopi léwuruwi, ri munripi taué.</i>	Second, you did it only if you were able to bear the risk	
<i>Matelluna, tennaénrekié waramparang ripalalo, tennasakkarengngi ada-ada mariolona</i>	Third, you did not accept bribe items, did not deny words you had been said.	
Palippui (in sikki, 1998, p.23)		

The value of Hard Working

The nature of hard working can be interpreted as someone’s seriousness to do things seriously and trying as much as possible to achieve that. In the Bugis *pappaseng*, there are some values about hard working. Especially, Bugis people are known as nomads who have a highly working ethic.

Table 3:

<i>Pappaseng text</i>	Translation	Value
<i>Iaé wettué</i>	At the present	independent
<i>Sitinaja ripakkéguna wettué</i>	Time should be used wisely	
<i>Tau temmappakégunaé wettu</i>	People who do not use time	
<i>Ianaritu tau kuttu</i>	Wisely are called lazy.	
<i>Kuttué teppauno</i>	Laziness does not kill you	

<p><i>Poléanna kuttué temmapakbinasa</i> <i>Ia kiai pasussai napaséssa</i> <i>Kuaé topa mappanrasa-rasa</i> (fachruddin, 1985, p.26-30)</p>	<p>The result of laziness does not destroy But it complicates and torments Also makes you miserable.</p>	
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The Value of Social Care

Table 4:

<i>Pappaseng text</i>	Translation	Value
<p><i>Rebba sipatokkong</i> <i>Mali siparappé</i> <i>Sirui ménré tesiruino</i> <i>Malilu sipakainge-Maingepi napaja</i> (Sikki, 1991, p.19)</p>	<p>Reclining to uphold each other, drifting to get each other, pulling up instead of pulling down, err remembering - commemorating to awaken.</p>	<p>mutual cooperation</p>

The content of that *pappaseng* explains that the Bugis people possess characteristics to help, to remind, and to encourage each other. Bugis people realize that no one is able to live without the help of others. Hence, the characteristic of mutual cooperation is extremely strong among Bugis people. From the meaning of this *pappaseng*, students can be advised that long ago, the characteristic of social care was extremely strong and it became a strong characteristic to maintain unity.

Indonesian researchers have paid attention to *pappaseng*. It is proved by a number of studies examining *pappaseng* and its meaning, such as the study of *pappaseng* manuscripts as teaching materials (Abbas, 2013, p.169-170), the study of the Bugis symbols found in *Pappaseng* (Kamaluddin, 2017, p.11) the study of philosophical meaning of life of the Bugis existing in *Pappaseng* (Tundreng and Lustyantie, 2018, p.98-103) The study of nation’s character in *pappaseng*

(Dafirah, 2018, p.11-15) and the messages of holy Qur'an in *pappaseng* (Sugima, 2017, p.37-35), (Patmawati and Wahida, 2018, p.187-189). Beside *pappaseng*, the local wisdom of Bugis community also become a material of research by the researcher. It proves that local wisdom of Bugis community has meaningful values for the advancement of the nation (Yani, 2018, p.12-23) *Pappaseng* which contains a lot of values has relevance with the strengthening of character education undertaken in the education of Indonesia nowadays.

According to the result of the previous researcher, attitude and value in *pappaseng* can developed through various things, such as by utilizing literacy and implementation in learning in order to give deeper understanding about the value of *pappaseng* itself and the value of character education.

CONCLUSION

Based on the discussion above, it is concluded that the value of local wisdom has an important relevance and position in building and strengthening of someone or student's character. The values in *pappaseng* are created to be a media and one of sources in building the value of character. These values will continuously have advantage in building the character up and as one of orientations to live. Moreover, how this *pappaseng* is preserved to ensure that the students can learn the value of a local wisdom. To preserve this local wisdom as one of orientations, it should be implemented in building the values of character education.

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