

Methods of Strengthening Children's Characters through Local Wisdom Mappatulung Bugis as National Identity

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Abstract

Education serves as a means to develop intelligence, abilities, and skills to shape students' personalities. Education must be linked to reality, close to students, and relevant to society in order to have human values. The importance of strengthening character education is needed along with the weakening of the nation's character. Therefore, educational institutions in Indonesia can implement education based on local wisdom. Education based on local wisdom is education that is based more on cultural values. Besides, character education based on local cultural wisdom also has the aim of changing the attitudes and behavior of existing human resources in order to increase work productivity to face various challenges in the future. This study aims to obtain a picture of the internalization of the value of local wisdom mappatulung as a reinforcement of character, and efforts in its preservation. This type of research is qualitative research, which is a series of studies relating to observation, data collection, and concluding. With learning based on local wisdom, it is expected to be closer to the lives of students and the community as well as to recognize the noble values of the nation's culture as reinforcing their character.

Keywords

Local Wisdom; Character; Method



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INTRODUCTION

Indonesia is a country that has a diverse culture. The culture has values that are always inherited, interpreted, and implemented in line with the process of social change. The implementation of cultural values is a manifestation and the legitimacy of the community towards culture. The existence of culture and the diversity of noble cultural values possessed

by the Indonesian people is a means of building the character of citizens, both related to the private character and public character. According to Geertz (1992: 5), culture is "a pattern of notions or meanings that are intertwined as a whole in historically transmitted symbols, a system of conceptions inherited in symbolic forms through which humans communicate, preserving and developing their knowledge

and attitude towards life." Geertz emphasized that culture is the work of humans who can develop their attitudes towards life and be passed on from one generation to the next through the process of communication and learning so that the inherited generation has a strong character in running life. Referring to this opinion, all cultural activities intend to fulfill some community needs related to the necessities of life. In other words, culture cannot be separated from all patterns of community activities, and culture also has a very vital role in the process of building the nation's character.

The above conception shows the importance of culture and values contained in culture as a foundation in the development of national character. That is, it is useless to talk, echo, and design national character development without regard to cultural diversity, complete with its values. Because the character of the nation is built not based on instant formulas and instant conditions but is built based on the needs of the community by taking into account the activities of the people who have been built for generations, and that can be obtained if we pay attention to the cultural diversity and cultural values possessed by this nation.

But along with the times, the existence of culture and cultural values that are owned by the Indonesian people until now have not been optimal in efforts to build the character of citizens, even every time we witness various kinds of community actions that result in the destruction of a nation that decreases the behavior of courtesy in among adolescents, decreased honesty behavior, decreased sense of togetherness, and decreased cooperation among community members. In connection with this according to Lickona (1992: 32) there are 10 signs of human behavior that indicate the direction of the destruction of a nation, namely: 1) increased violence among adolescents; 2) entrenched dishonesty; 3) increasing disrespect for parents, teachers and leader figures; 4) the influence of peer groups on acts of violence; 5) increasing suspicion and hatred; 6) worsening use of language; 7) decreased work ethic; 8) decreased sense of responsibility of individuals and citizens; 9) heightened self-destructive behavior, and 10) increasingly obscured moral guidelines.

Some policies made by the government in the hope of preventing the problems described above are starting from the implementation of the 2013

curriculum, which prioritizes the affective domain of students and the reporting of assets of state officials regularly to the competent authorities. However, this policy will not work well if it is not accompanied by the development of other policies that are very basic in the life of society as civilized beings because the policies designed by the government in the hope of making citizens of good character are only as supporting instruments. Because, long before we knew the state regulations or state policies, our society was already familiar with culture and had carried out cultural values which, if we correlate with the context of present life, still felt that they still needed to be preserved, even though their activities had to be reviewed without eliminating their substance. The essential thing I mean is local wisdom.

In the effort to develop national character, if it does not pay attention to the cultural values of the Indonesian nation, it will result in the uncertainty of national identity according to the Republic of Indonesia National Character Building Design Year 2010-2025 (2010-2025: 2) will occur: 1) disorienting and not living up to the values of Pancasila as the nation's philosophy and ideology; 2) limitations of

integrated policy tools in realizing the values of the essence of Pancasila; 3) shifting ethical values in the life of the nation and state; 4) waning awareness of national and state cultural values; 5) threat of national disintegration; and 6) weakening national independence.

Based on the preceding, building the nation's character involves various parties both families, the school environment, and the wider community. The development of national character will not succeed as long as the competent parties to support the development of character do not cooperate. Therefore, building the nation's character needs to be done outside of school or the community in general by the wisdom of each local culture.

One of the means to build the nation's character by transforming the values of local wisdom is Mappatulung, which is known by the Bugis community as a means to work together in completing a tough job. Mappatulung is a system of mutual assistance or helps to meet everyday needs and interests based on social solidarity. This is reflected in the activities carried out jointly, namely the vast harvest of fishponds. The Bugis tribe has a tradition that, if properly cared for, will give birth to a common condition in the community.

Recognition and implementation of the value of collectivity are essential in social life. Because in this way no matter how difficult the conditions faced by the community if faced with a sense of togetherness, of course the problem can be overcome. Furthermore, the means that can create a sense of collective Bugis community, especially in Saliki Village, Muara Badak District, is Mappatulung.

Considering the importance of the values contained in this Mappatulung culture, it is necessary to be transformed to residents as a means of building the nation's character so that citizens are formed who have global insights but do not forget local traditions as the primary basis in carrying out national and state life.

THEORETICAL PERSPECTIVES

This type of research is qualitative research, which is a series of studies relating to observation, data collection, and concluding. With learning based on local wisdom, it is expected to be closer to the lives of students and the community as well as to recognize the noble values of the nation's culture as reinforcing their character.

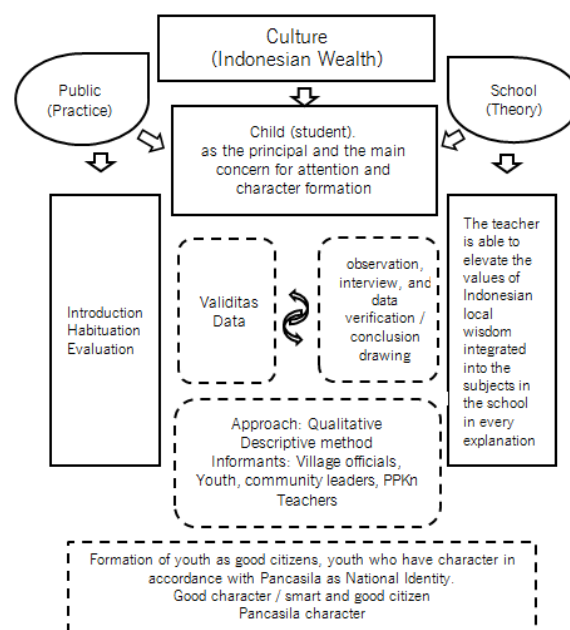


Figure 1. Methods of the study

In a previous study conducted by the Master of Citizenship Education Student, Novita (2017), with the thesis title "*Peran Generasi Muda sebagai Penerus Tradisi Maddawa-Dawa dalam Rangka Penguatan Karakter Gotong Royong*" (Studi Deskriptif Pelaksanaan Gotong Royong di Masyarakat Kampung Bugis Kabupaten Kutai Kartanegara)." This study discusses efforts in preserving the tradition of Mandawa-Dawa, gaining relation with youth character education as an embodiment of citizenship. The research findings are maximizing existing organizations in society, creating innovations or festive events from the tradition of Mandawa-Dawa by linking culture and applying it in daily activities,

supervision, and assistance of parents to youth, especially to their children. The characters derived from the participation of youth in these activities include caring for others, responsibility for everything that happens in the community (social responsibility), being careful in taking action, and skills in communicating with others. Community efforts in increasing youth appreciation by holding people's parties, understanding youth behavior related to psychological conditions, paying attention to the future of youth in entrepreneurship.

Research on the same thing by Yunus (2013) with a thesis entitled "*Transformasi Nilai-nilai Budaya Lokal Sebagai Upaya Pembangunan Karakter Bangsa.*" This thesis discusses how to explore, study, and obtain a descriptive description of the process of transforming the values of local wisdom associated with efforts to build the nation's character in the city of Gorontalo. The results showed that 1) the people of Gorontalo city understood huyula culture and could be used as a means of building the nation's character. 2) supporting factors in the process of transforming huyula cultural values include social capital and the identity of the Gorontalo people, while the challenge in the transformation

process is the influence of globalization. 3) Damapak from the process of transformation of huyula cultural values, namely the community can implement huyula culture that contains the nation's noble values by Pancasila.

In line with these studies, it is very important to strengthen the nation's character for children through the local wisdom of Mappatulung, which is integrated into the subjects at school. Thus, there is an optimization of efforts to strengthen the character of the nation's generation by the values of the Pancasila and the preservation of the culture of the Indonesian nation through the community and school environment.

FINDINGS AND DISCUSSION

Saliki Village is located in Muara Badak Subdistrict, Kutai Kartanegara Regency, East Kalimantan Province which is a very peaceful and peaceful village opened on the basis of a river channel that empties into the sea which is the fastest access and means of transportation for the people at that time who were still using boats or sailing ship.

The geographical location of Saliki Village, Muara Badak District, namely:

- a. Northside, bordering Salo Pelai Village, Muara Badak District
- b. Westside, bordering the Makassar Strait
- c. Southside, bordering Kutailama Village, Anggana District
- d. Eastside, bordering Muara Badak Ulu Village.

Internalization of the value of local wisdom mappatulung as a reinforcement of character in the actualization of the values of Pancasila

Saliki village people mostly have livelihoods as pond farmers and fishers, whose daily activities are fishing, and managing ponds or ponds. This is supported by the natural condition of the village, which is surrounded by the sea.

The Saliki Village community, whose majority population is a Bugis tribe, has lived in the area for a long time. One of the local wisdom brought by the Bugis tribe which is a means to work together in completing a tough job is Mappatulung. Mappatulung is a system of mutual assistance or helps to meet everyday needs and interests based on social solidarity. This is reflected in the activities carried out jointly, namely the vast harvest of fishponds.

The Bugis tribe has a tradition that, if properly cared for, will give birth to a common condition in the community. Recognition and implementation of the value of collectivity are essential for social life. Because in this way no matter how difficult the conditions faced by the community if faced with a sense of togetherness, of course the problem can be overcome, and the means that can create a sense of collective Bugis community, especially in Saliki Village, Muara Badak District is Mappatulung.

Mappatulung's local wisdom is an activity that has been passed down from generation to generation by each family leader and assisted by neighbors. This has become a habit (cycle) by the residents of Saliki Village. The process of Mappatulung activities is carried out in 3 stages. First, *Mabbaca' baca* (salvation) as a form of citizen gratitude to God Almighty for the sea products obtained. Second, *Mappalenne'* (lowering the offering) with several offerings in the form of bananas, village chicken eggs, and siri leaves on a tray. Third, *Mapatto* (planting poles), residents together descend to the bottom of the pond to plant some poles as a crutch on the pond's door.

In this study, researchers used perceptions according to Rahmat (Machfiroh, 2011: 117), which was interpreted as “experiences of objects, events, or relationships obtained by concluding information and interpreting messages.” This means that researchers observe the events, activities, processes, experiences, and relations of activities related to Mappatulung, then interpreted and interpreted in-depth so that it can conclude sincerely about the object being observed.

The results of the research in the field show that people's perceptions of local wisdom Mappatulung that the community knows the existence of Mappatulung culture in Muara Badak District and the community understands and supports the development of national character through local wisdom, especially Mappatulung culture.

As for the Mappatulung, according to the informants namely public awareness to work together to help in the realization of shared desires and ideals. The emphasis in this concept is that Mappatulung is a form of ideals that are more oriented towards togetherness, a sense of shared destiny, and continuity as a form of humanity. Mappatulung, if assessed from language,

not only talks about cooperation but more than that is at the level of the spirit of community togetherness to help and develop through deliberation. So cooperation, which is done is not only abolishing obligations but more than that, ie as if doing something based on obligations or a call of heart.

Mappatulung's local wisdom is the strength of the Bugis ethnic identity, which has great potential to support a national culture that is full of diversity. In this regard Ranjabar (Machfiroh, 2011: 16) says that judging from the pluralistic nature of Indonesian society, it must be accepted that there are three cultural groups, each of which has its style, the three groups are as follows; (1) ethnic culture or in general in Indonesia, better known by the name of regional culture; (2) local general culture; (3) National culture. In his explanation, ethnic culture is the same as local culture or regional culture. Local general culture is dependent on the aspect of space. Usually, this can be analyzed in urban space where there are various local or regional cultures that are brought by each newcomer, but there is a dominant culture that develops, for example, the local culture in the city or place, whereas national culture is the accumulation of regional cultures. This

means that the city is a space for mixing cultural identities that represent local wisdom so that urban communities are heterogeneous in terms of both language and cultural identity. This is by the opinion of Koentjaraningrat (2009: 89) local culture related to the term ethnicity itself is “a group of people who are bound by awareness and identity of cultural unity, in this case the element of language is its trademark.”

The development of national character is critical because it relates to the process of fostering, improving, and inheriting citizens about the concepts, behaviors, and noble values of Indonesian culture imbued with the values of the Pancasila and the 1945 Constitution so that they are internalized within individuals and form citizens who form tight, competitive, noble, moral, virtuous, tolerant, cooperation, patriotic, dynamic, science-oriented, all of which are based on faith and devotion to God Almighty.

Relationship with local wisdom Mappatulung, then in Mappatulung, some values must be transformed in people's lives so that Mappatulung can have a positive influence on community development and are not considered by the community to be just folklore that

cannot contribute according to the times. The values contained in the local wisdom of Mappatulung each break down in the types of activities as follows:

- 1) *Mabbaca'bacca* is a form of gratitude in the form of serving food by the host to be eaten together with residents before going down to work. The process of this activity contains many positive values for parents and their children. Children are taught to have good ethics by respecting existing parents, by way of bowing when passing, proper socializing, and taking responsibility for the tasks given. These values also reflect the practice of the 1st and second precepts of Pancasila, namely containing religiosity in the process and togetherness in helping one another and respecting parents and protecting children as a form of humanity.
- 2) *Mappalenne'* is an expression of gratitude by giving several servings in the form of a banana with the intention of a symbol of prosperity, a chicken egg sharing symbol because it will be thrown into water that might be eaten by sea animals, and finally “siri” leaves as a symbol of welfare. The values contained in these activities

are sensitivity and concern for the environment.

- 3) *Mapatto* is done by sticking several poles together to be used as a pole to hold the embankment. In this process, cooperation, compactness, sincerity is needed as a form of cooperation between the people, so that the embankment is not quickly broken (collapsed). The purpose of this installation is to support the building of the door to be used as irrigation in and out of water so that at harvest time will run well and abundant sea products. The values contained in this activity are the embodiment of the 3rd, 4th and 5th precepts of the Pancasila principle, that without unity and cohesiveness in working together it will not be successful, then this collaboration requires discussion and mutual agreement through previous consensus deliberations to harmonize the work and goals of Mappatulung, and a sense of moral and humanitarian responsibility to the self to repay the goodness of the surrounding community for helping.

The values contained in these activities are proof that the local wisdom of

Mappatulung can survive even during exposure to globalization, which is increasingly increasing. This means that despite the increasingly swift influence of globalization coming from outside, but Mappatulung persists, at least in terms of language and the values contained therein. Referring to the explanation above, the nation's character building, which is carried out through integrated character education in Civics subject can be implemented through cognitive moral development approach, value analysis approach, and social behavior approach.

The link between Mappatulung local wisdom and PPKn based on the above discussion is:

- 1) Mappatulung contains values taught in Civics or PKN Value-based education fields of study such as values of harmony, divinity, values of politeness, social care, nationalism, democracy, devotion, cooperation, responsibility, responsibility, cooperation, love of the motherland, disciplined and innovative and creative.
- 2) Mappatulung activities in the community, such as role models, the habit of doing good is a conscious effort to develop values as objects of Civics, especially Civics, in the

community and family or citizenship education.

- 3) Mappatulung teaches human values such as caring, tolerance, and others as an interdisciplinary PKn approach based on humanities.
- 4) Mappatulung as a means or media for internalization and the value of Civics.

The relationship between Huyula and character education are:

- 1) Mappatulung as a vehicle for investment in value-producing
- 2) Mappatulung as a means of internalizing values developed in character education.
- 3) Character education and Mappatulung together form individuals of good character.
- 4) Character education develops social morale, learning to control emotions, values , and virtues all reflected and embodied in the local wisdom of Mappatulung.

Thus, local wisdom, especially Mappatulung, is one alternative educational solution to shape the character of students by the character that has been passed down by the existing local culture. Therefore, educational institutions in Indonesia can implement education based

on local wisdom. Local wisdom-based education is education that is based more on cultural values. This education teaches students always to be close to concrete situations in everyday life.

Mappatulung Local Wisdom Preservation Efforts

Based on observations, interviews, and documentation studies on research, efforts to preserve traditions, especially Mappatulung local wisdom, which are full of character values by Pancasila, this certainly requires the participation of young people who are the heirs of the nation's next generation.

Factors that can be done in the effort to preserve local wisdom Mappatulung:

1. General Factors

- (a) The involvement of youth who are members of the Karang Taruna Desa organization. By developing training and habits in the organization it creates a personal and mental mutual help to help and cooperation with the community. For this reason, young people who are members of this organization can become pioneers for other youths in preserving their culture.

(b) Maximizing social organizations in the community. Muara Badak Association (PPMB) is one of the youth associations to revive the Mappatulung tradition.

out the possibility that the priority should be his profession,

(e) Regard or respect the existence of youth. In this case, to overcome passive youth. Many young people assume that in a social activity it is only done by parents or the elderly.

2. Special Factors

(a) Parents always invite their children to do these activities, so the children will become accustomed and learn to love their culture

Culture, in the sense of habit that ultimately can shape the character of the nation by the nation's philosophy, is to be carried out in daily life. Furthermore, the habit must also be passed on to the next generation. Until whenever it becomes a necessity in maintaining the nation's culture. It is essential to maintain the survival of the nation in order to maintain independence.

(b) Parents in directing children with excellent delivery, and not blaming excessively if children make mistakes in helping the activity. This is done so that the child's mentality is formed, and there is no sense of regret and fear to follow the next activity.

In this connection, the community, culture, and character have a very close relationship. As stated by Soekanto (1990:185), namely that:

(c) Gently giving understanding to the youth about the importance of community life. Discussion through formal and informal meetings like those of young people usually in gathering,

“Personality is an organization of attitudes (predisposition) owned by someone as a background to personality behavior refers to the organization of one's attitudes to act, know, think and feel specifically when he is related to other people or respond to a situation because personality is an individual abstraction and its behavior as is the case with society and culture, then these three aspects have a relationship that influences one another”.

(d) Divide tasks according to their capacity. In connection with the profession that is undertaken, young people are sometimes busy with their profession. Did not rule

From the explanation above, it is essential to keep the character of Indonesian youth by the character of Pancasila. Relationships of youth, society, and character are so close that all three must be maintained. The process that occurs in the community is a process of youth in achieving social maturity. The interaction that occurs in the community is an educational process that makes the youth more qualified and characterized. Efforts are made to overcome various obstacles in preserving the Mappatulung tradition by walking together to supervise and guide youth in a better direction.

CONCLUSION

Based on the research findings that have been described and explained earlier, it appears that Mappatulung local wisdom contains the values of Pancasila, which are the basis for building the nation's character. Therefore, if the process of transforming the values of local wisdom Mappatulung can be carried out well, then the development of national character, especially in the District of Muara Badak will be realized.

- 1) Internalization of the value of local wisdom mappatulung as a

reinforcement of character in the actualization of the values of Pancasila

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- and fear to follow the next activity.
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