

Character Education Of Makassar Culture As A Local Wisdom To Strengthen Indonesian Diversity In Schools

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Article Info	Abstract
<p>Article History</p> <p>Received: January 12, 2020</p> <p>Accepted: July 14, 2020</p> <p>Keywords : Character Education, Makassar Language, Indonesian Diversity</p> <p>DOI: 10.5281/zenodo.3945037</p>	<p><i>The globalization threatens the extinction of character and culture in a person including the educational environment. Therefore, the curriculum is expected to implement character education in schools. One of the efforts made is to conduct regional language learning to shape the character and self-development of the students to the local culture. The method used in this study was a descriptive method with a qualitative-descriptive approach. The population of Makassar's regional literary works in the form of pappasang, paruntuk kana, and rupama which have been recorded in the form of a manuscript whose sample is taken purposively. The results of the analysis provide Makassar language learning material in the form of values, ethics, and moral of Makassar culture that has the national character education. The subject matter in the fields of literature, sociolinguistics, pappasang, paruntuk kana, and rupama. This must be conveyed to students in the learning process by providing planting values for Makassar's cultural character in order to strengthen Indonesian love and diversity.</i></p>

I. INTRODUCTION

In accordance with the purpose of national education is to educate the nation life, then the human potential of Indonesian people must be built and developed by giving special attention through education, because with the education of human resources will be print to a smart and moral society. Therefore, it needs to be lifted through the character coaching of the noble nation values to produce a superior education.

The superior nation is a nation that is able to uphold the values of the nation character in the millennial era 4.0 today. Indonesia is a country that has begun to shift noble values, mainly reflected in the political and government elites caused by not putting forward the national character. This is reflected in the act of corruption, misappropriation of funds, bribery, and all dishonest acts that undermine the nation, even weakening the character of the national generation.

Therefore, to anticipation these actions, we will strengthen the nation unity by embedding the character and noble values of the nation in the field of education. People who are educated and responsible for their nation need a quality and superior education. A quality and superior education will produce innovative creativity and productivity that can foster a love and pride of achievement for the Indonesian nation as well as a nation's strength in the international scene. The international world will need the Indonesian nation through a legacy of destruction for cultural diversity.

Learning from other nations, who initiated their education with a mental revolution. President Jokowi has done it and started from a mental revolution in solving the problems of the nation, politics, and people's economy. This can be the main foundation in character education in an effort to understand and internalize Pancasila as a whole as a national character.

In KBBI online, character is a mental, moral or ethical trait that distinguishes one another. From that sense the character is a part of mental problems. A person's mentality can only be observed through a person's behavior and intelligence level. Therefore, the character can be associated with person's minds, beliefs, and morals. A person who behaves well and has good morality will produce a good character too. Therefore, character is a vital thing that a person must have.

Education is the most strategic place in applying character, because the education process will realize the development and formation of national character and civilization in shaping human character and nature.

In Constitution No. 20 of 2003 concerning the National Education System affirms that the growing potential of students to become human beings who have faith and fear to God Almighty, noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. This affirmation of national education aims to clarify the importance of character in generating human resources. Therefore, in the world of education must provide a special portion for the development of character education.

In implementing character education, it is best to start from their language behaviour. Regional language is a very appropriate foundation to implement character education because the regional language is able to strongly build and preserve the culture and noble values of the nation. In regional language lessons, it is able to explore the values of the national character that will have a positive impact for the development and the moral coaching of students in the future.

II. LITERATURE REVIEW

2.1 THE IMPLEMENTATION OF CHARACTER EDUCATION

There are many reasons for character education, one of which is the behavior of graduates or students who are considered contrary to the goals of national education and culture. In the globalization era of millennial 4.0 nowadays, it is feared that the love of local wisdom will be increasingly eroded by foreign culture and customs even later will not recognize the local culture, the current generation is more proud and pleased with western styles and works, both in terms of culture and in education. Shouldn't we be proud of the Indonesian culture?

Ekowarni (2010) explains that overall, it is many characters are arranged as life values from the pillars: mutual respect, mutual cooperation, freedom, happiness, honesty, humility, compassion, responsibility, simplicity, tolerance and unity. Whereas, according to Ramli in Jannah (2016: 50) revealing character education is to achieve goals, it must have value and meaning that is to be good personal human child, good community, and good citizen. Therefore, education is a place to implement character. Character education is expected to be able to help students in conducting ethical values and cultural values to be developed in personality or in behaving in daily life in order to become good human beings.

One of the national development programs is character education, because character education supports national education in the intellectual life of the nation that has been mandated in Pancasila and 1945 Constitution. In addition, it is also affirmed in the National Long-Term Development Plan (Rencana Pembangunan Jangka Panjang Nasional (RPJPN) which realizes a national development vision that has a noble character, moral, ethical, cultured, and civilized based on the philosophy of Pancasila.

Character education is in line with Constitution No. 20 of 2003 about the National Education System which reads:

National education serves to develop the ability and shape dignified the national character and civilization in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear To God Almighty, noble, healthy, knowledgeable, capable, creative, independent and be a democratic and responsible citizen.

Thus RPJPN and constitution of National Education will be the main foundation in implementing and implementing character and culture education. Based on that, character education is not merely an understanding of the theory of truth, but character and culture education provides an understanding of the habitat regarding guidelines for conducting activities as a society that serves as a knowledge-aware (cognitive) and provides attitudes and behaviors (affective) that have good values in order to be able to perform and act (psychomotor) with morals continuously in accordance with the culture adopted. Therefore, character education, should be a conscious effort in designing and realizing concepts and strategies that are structured and determined to be implemented properly and systematically so that all efforts can be applied by generating good values in good personality, as well as in the environment of the family, society, or nation and state.

Character education is getting stronger with Presidential Regulation No. 87 of 2017 on the Strengthening of Character Education (Penguatan Pendidikan Karakter (PPK)) which will equip the participants in the next generations in 2045 with the spirit of Pancasila and good character in the future. The Presidential Regulation will be a force in the effort to implement education in the school both nationally and locally. Therefore the curriculum is expected to adjust and align the legislation and Presidential regulation. The 2013 curriculum is

a very precise curriculum to integrate this PPK. In its implementation, the curriculum is expected not only as an additional program, but as an obligation in the implementation of character education in schools.

The school is one of the most effective containers to shape human beings to introduce and implement in developing, maintaining and strengthening cultural resilience. One of the efforts made is to participate in the learning of regional language to shape the character and self-development of students to the local culture.

CHARACTER EDUCATION AND LOCAL CULTURE OF MAKASSAR IN THE REGIONAL LANGUAGE LEARNING OF MAKASSAR

Regional language selection as local content subjects at school to prevent the pace of extinction. To overcome this, it is necessary to make efforts through teaching at every level of education and need to be restricted at every level through the curriculum to allow regional language instruction to be integrated with maximum. Local content serves to develop the ability of students who are deemed necessary by the local area in accordance with the environment and characteristic of the education unit concerned in accordance with Constitution No. 20 of 2003 explaining that the curriculum Teaching is developed with diversification principles in accordance with the education unit, regional potentials, and students.

In accordance with the regulation, the provincial government of South Sulawesi in this case the Governor of South Sulawesi issued the Governor Regulation No. 74 of 2018 concerning Regional Language Curriculum (Bugis/Makassar/Toraja) for education level of SMA/SMALB/SMK/MA and the equivalent level, as well as regional regulations of the city/regency regulations that will implement regional language learning of Makassar/Bugis/Toraja to introduce the sociocultural of South Sulawesi which aims to develop the ability to communicate in Makassar / Bugis / Toraja regional languages in verbal and written forms; foster student awareness on the importance of regional languages; and expanding the student's cultural horizons.

The regional language subjects that will be discussed here are Makassar language subjects. In the city of Makassar is not only residents of Makassar settled, but the community is more commonly referred to as a speaker of the Makassar language (Wahid, 2007: 27 — 28). The life pattern of Makassar people are still often guided and practiced local wisdom in this regard culture in conducting the concept of life developed continuously and hereditary by the values of the national character implied in the language learning of Makassar. This will greatly contribute to moral and ethical through character values in the language learning of Makassar.

III. METHODOLOGY

The method of this study used was the descriptive method with a qualitative-descriptive approach. The population of Makassar's regional literary works was in the form of *pappasang*, *paruntuk kana*, and *rupama* which has been recorded in the form of a manuscript whose the sample was taken purposively.

IV. RESULT AND DISCUSSION

CHARACTER EDUCATION VALUES AND LOCAL CULTURE IN MAKASSAR LANGUAGE LEARNING

Makassar language learning in the 2013 curriculum in the elementary school level to high school, including *kelong anddondo*, *pappasang*, *rupamateks*, *paruntuk kana*, *doangangteks*, *rapang*, *pau-pauteks*, *sinrilikteks*. However, in this paper will only reveal a few things. This paper is expected to be material to the teachers in their respective schools.

Character Education Values in Pappasang of Makassar

In Makassar culture, there is the word *sipakaingak* "reminding each other", the culture of reminding each other expressed through *pappasang* expressed by the message giver 'tau *pappasang/tuppassang*' to those given the messages 'tau *nipasang/tunipasang*' (Daeng, 2026:39). Pappasagis a message of advice, instruction, order, or invitation that contains moral values delivered by ancestors or wise people to their grandchildren or the next generation.

In Makassar, *pappasangis* used as a language learning material in Makassar area both at the elementary school level and the high school level. The following is the example of *pappasang*:

Assambayangkonutambung,

pakajaiamalaknu

iyamiantubokongtaklearianja

This *pappasang* is the advice of Makassar people who always spoken by the religious leaders in providing religious services or religious lectures, because with confidence for every believer can do according to the guidance of the religion, that is, while still alive must obey and believe and pray for the blessing of God, as well as giving charity to fellow human beings, especially those who are incapacitated by the guidance of religion, because they are compassionate towards fellow human beings. Also in this case, it teaches the meaning of not being overly controlled by the greedy lust and fascinated by the luxury of the world, so that it forgets the obligation that is to pray and compassion for fellow human beings. All religions teach the doctrine and are the obligations of every religious person. This *pappasang* is very useful for Makassar people to always remind everyone to be obedient to religion and worship to God and to know and want to help fellow human beings who are not capable.

Punnateaikauampatanjengiteakoalleianjokayuripatanjenga.

Punnateibarangnuteakoallei.

Punnateaikauantattakiteakoalleianjokayulekbakaritattajunna.

The meaning of *pappasang* is to imply the doctrine of respecting the rights of others in addition to knowing its own right. This paptide is revealed to remind Makassar people to always respect the rights of others. *Pappasang* is a manifestation of the honesty values. Honesty must not be considered ordinary, even to be described in the life of Makassar people. Honesty must always be preserved and applied in daily life. One of the causes of imbalances in society is not the honesty values. Even though being honest is a necessity for every individual. (Machmud, 1996:15).

Nikanayakatojengangsangrapangibulosipappa,
nionjokicappa'nagiokipoko'na.

nionjokipoko'naammbumbaicappa'na,

Meaning in human life, that doctrine of truth cannot be defeated by the infirmity. In today's era, the right one can be blamed and the wrong can be justified. The essence of the truth, however, a person who clever is to eliminate a truth, but still the truth is to follow the bamboo philosophy. To slander someone when the person is right, but someday the truth of the person will appear elsewhere and it will be poison to people who often spread the diversity on the earth.

This expression is so thick in the tribe of Makassar because sometimes often encountered some people who have a liar nature. Even though the lie is covered up, it will soon be revealed as well. The truth will always beat the lies even though the lie have been covered for years, but it will appear the truth that will be conveyed by others. Although others who uncover the truth will still be able to make the person who covers the truth remain silent and give no reason whatsoever.

This *pappasang* became a sign that the tribe of Makassar so uphold the values of honesty in daily lives. Honesty for him is a thing so important for everyone because, this will be a better sustaining of life for the future. (Kulle, 2005:33).

National Character in *Rupama* Text

Each region has its own folklore (tale) which is taught from generation to generation. In Makassar, folklore is referred to as *rupama*. *Rupama* is an outpouring of one's heart which is conveyed to listeners, apparently delivered beautifully which displays the attitudes, the view of life, and ideals of the supporting community. This folktale is not only delivered verbally, but also written in the form of an ancient text.

TAU DORAKAYA RI TAU TOANA

TAU DORAKAYA RI TAU TOANA

Tau Dorakayari Tau Toan tells about a person who is rebellious to his parents, Ahmad was a child who was schooled by his parents to college, but after he graduated he chose to live in Java because he was married to a noble woman. The wife questioned the existence of Ahmad's parents, but Ahmad said that his parents were gone, perhaps because of prestige. After a long time Ahmad succeeded in the land of Java, he has a lot of treasures and vehicles. One day his parents were longing for him and eventually determined to find Ahmad. As a result, Ahmad did not recognize the existence of his parents, finally the dog of the house guarded

Ahmad pounced on Ahmad's parents until his parents died. At the end of the story, Ahmad fell ill and was poor, his wife went with another man, lived Ahmad with misery. So, this Rupama-themed reply of evil deeds will get karma. Ungodly children will not succeed. Teachers can apply this rupama because it teaches students to always be obedient to their parents if they want to succeed the world and the hereafter.

National Character in *Paruntuk Kana*

Paruntuk kana is a kind of poetry in Makassar literary works. *Paruntuk kana* is almost identical with phrases or proverbs, *Paruntuk kana* can be a word, a group of words, or sentences to convey advice, satire, or even praise to someone. *Paruntuk kana* contains local wisdom, thus giving the educational value of the national character to the student, in this *Paruntuk kana* there are good ethical and moral characters that must be introduced and taught by the teacher.

1) *I katte tau sunggua
teakitakliwak-liwak
jennekacini
lekbaknaiklekbaknaung*

The expression in parunto kana above gives advice to rich people not to be too arrogant because wealth is not eternal. Wealth is like water in the sea sometimes tides, sometimes receding.

2) *antuanakkukodong
ginnajierokattuju*

The above statement is paruntuk kana which contains satire, that people are lazy and do not want to try. However, he ate strong.

3) *Anjoanak-anakakkambaraka
kammatongirapponipuerua*

The phrase above contains praise, which is explained to someone or twins who have the same beauty.

V. CLOSING

Culture is carried out by the community to maintain their lives so that they are not eliminated by the times. Regional language as a subject of local content in schools is one way to prevent the pace of extinction. This is done through teaching at every level of education and needs to be done through a curriculum so that local language teaching can be integrated with various local wisdoms that exist in the supporting community. Therefore, the curriculum is expected to be able to implement character education in schools to shape the character and self-development of students towards local culture. Providing Makassar language learning material in the form of values, ethics, and morals of Makassar culture that has national character education is expected to provide the planting character values of Makassar culture in order to strengthen Indonesian love and diversity.

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