

Integration of Bugis-Makassar Culture Value of *Siri' Na Pacce'* In Social Studies Learning in The Digital Age

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ABSTRACT

This research aims to describe the cultural values of *siri' na pacce'* for the Bugis-Makassar, and how to integrate these cultural values into social studies learning in the digital age. The research method used is a literature study method by reviewing and identifying the cultural values of *siri na pacce'* including books, journals, or articles, then presented and analyzed. The findings show that, the cultural value of *siri' na pacce'* for the Bugis-Makassar people through the process of learning about culture, learning with culture and learning through culture. These findings are two concepts that characterize the Bugis-Makassar individual to maintain a balance between disgrace and self-esteem which is interpreted as *siri'* and to maintain a sense of community in the position and suffering of each member of society expressed as the idea of *pacce'*. The integration of the '*na pacce'*' series in social studies learning can be integrated by creative teachers with the application of the spirit of *Abulo Sibbatang* through the discussion method. Story-based method by displaying videos and animated images about the persistence of Bugis-Makassar sailors and stories in the script *I La Galigo* which have the value of *siri na pacce*. Thus, creative and innovative teachers in designing interesting learning in the digital era become more meaningful with the cultural value of *siri 'na pacce'* reflected in the attitude of resilience and concern of students through learning activities.

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1. INTRODUCTION

Globalization is related to all aspects of life, including the social sphere (Nganga, 2019). This signals that social studies education in the global world is still needed. Education oriented towards global social thought can encourage intellectual curiosity that transcends state and cultural boundaries. This condition will have an impact on the fading of the noble cultural values of the Indonesian nation. According to Tilaar in (Ambarudin, 2016) that national education in the reform era needs to formulate a new educational vision, namely to develop Indonesian people and civil society who have an identity based on the native or regional culture. Referring to the Minister of Education and Culture (Pendidikan, 2018) the curriculum aims to achieve four competencies, namely the competence of spiritual attitudes, social attitudes, knowledge and skills. The four competencies have been listed for each subject, including social studies subjects.

Regional culture develops in every ethnicity so that it can be used as a foundation in education. The integration of cultural values based on local wisdom in the learning process has urgency in developing the personality of students (Syarif, Sumarmi, Fatchan, & Astina, 2016). Cultural values are the basis for instilling the personality of each individual so that they have a better understanding, interpreting, appreciating, and realizing the importance of cultural values regularly (Adha & Susanto, 2020).

Social studies learning needs to be developed based on the values of the local culture of the students so that they can understand the problems of social life within their community and can develop social skills according to their culture (E. W. Abbas, 2015). Social studies education essentially aims to develop the potential of students to become good and responsible citizens and to have social sensitivity so that they can create a harmonious social life amid the nation and state (A. E. Ridwan, 2014).

The main objective of social studies learning is to define social studies as an integrated part of the study material with simplification, adaptation, selection, and modification organized from the concepts of history, geography, sociology, economics, and anthropology (Depdiknas Puskur, 2001). The indicator in teaching social studies is being able to contribute to the potential of students in acting wiser in humanitarian matters. According to (NCSS, 1994), says that social studies education is: Social student is the integrated study of the social science and humanities to promote civic competence. Within the school program, social studies provide coordinated, structural study drawing upon such disciplines such as anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology as well as appropriate content from the humanities, mathematics, and the natural science. The primary purpose of social studies is to help young people to develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world.

The biggest challenge in developing and teaching social studies in the curriculum are selecting information, developing relationships between information, and designing learning that can create imaginative knowledge of students (Nurdyansyah & Fahyuni, 2016). In designing social studies learning based on local wisdom, creative efforts of teachers are needed by developing learning strategies and methods that are relevant to the student's community so that students can easily understand the learning and able to apply it in attitudes and behavior in their regular basis (I. Abbas, 2013).

Implementing local cultural values in the social studies learning process is very necessary. According to (Gaffar, 2004) that education is not just growing and developing all aspects of humanity without being bound by values, but also these values are followed and influences the process of growth and development of the community.

Social studies are formulated on social realities and phenomena using interdisciplinary, multidisciplinary, and transdisciplinary approaches. The purpose of social studies learning is to develop the potential of students to be sensitive to social problems that occur in society. So that, the

social studies as the subject at the primary and secondary education levels are essentially integrated which are simplification, adjustment, selection, and modification of the concepts and skills of the disciplines of history, geography, sociology, anthropology, economics organized scientifically and psychologically to learning objectives (Ida Bagus Made Astawa, 2017).

The purpose of the social studies is relevant to the previous study by Anwar Senen in (Deasy & Abbas, 2020) concerning social studies education based on cultural values that by examining regional or local cultural values will foster social skills so that social life can develop dynamically and harmoniously. In addition, (Supriatna, 2016) stated that studies on local wisdom or an ethnic-pedagogical approach, in particular, can inspire teachers in the fields of social sciences, namely social sciences, history, and sociology, to explore and utilize local wisdom values by as best as possible refers to the form of educational approaches and practices based on local wisdom. This is one of the author's references to study cultural values, especially in the Bugis-Makassar culture, which is the philosophy of life for the Bugis-Makassar community is *siri' na pacce'*.

The term *siri' na pacce'* is the principle or philosophy of life for Bugis-Makassar. *Siri'* is used to defend honor against people who want to undermine their self-esteem which is called shame whereas *pacce'* is given help to the community members who are in suffering (Widiansyah & Hamsah, 2018). By reconstructing social studies learning based on local wisdom, the local values in the understanding of students so that the values contained in *siri' na pacce'* become the guide of students in behaving. This is supported by the results of research (Vermunt, 1996) that students who have the motivation to learn by applying cognitive aspects will absorb the learning material better. Relevance to *siri'* serves as motivation in learning, while learning motivation is one of the indicators in improving learning performance. By integrating the concept of *siri'* in learning will become imprinted in bugis-Makassar humans, in addition to being a source of motivation for students to learn, it can also be a foundation for teachers in creating a conducive atmosphere in the management of learning activities in the classroom. The motivation of achievement arising from the spirit of *siri'* can foster various creativity and encourage the birth of initiative from students.

In the life of the Bugis-Makassar people, there are three social values in the form of local wisdom that have become part of everyday life, namely the culture of value *siri'* (shame), *sipakatau* (mutual respect) and *lempu'* (honest) (Said, 2016). These three values can be used as a reference in integrating the social studies learning process based on local wisdom, but in this study, the authors only examine the cultural values of the concept of *siri' na pacce'* as a philosophical value of life for the Bugis-Makassar.

However, the phenomenon that occurs in social studies learning in junior high schools in South Sulawesi has not yet optimized the social environment as a learning resource (social studies laboratory). Social studies teachers have not explored the local wisdom-based learning in students' lives and are still textbooks that emphasize learning in the cognitive domains rather than the effective and psychographic domains. This is in line with the opinion (Supriatna, 2007) that the social problems faced by students are rarely brought by the teacher to the classroom. While the results of the study (M. Ridwan, 2014) that so far education and the value of local wisdom have not completely merged into a new force that is resilient in the Indonesian education body. In addition, (Nurhajati, 2015) in his research that the subject matter is prepared to enrich learning activities and provide a variety of learning activities in the classroom. This material material is prepared based on the needs of teachers and learners who must be relevant to basic competencies (KD).

Whereas the 2013 curriculum emphasized that education is based on noble values and academic values, the needs of students and the community is oriented towards competency development (Suyitno, 2012). Therefore, social studies learning should be developed by the teachers from the students' community. According to (Supriatna.N, 2020), that, creative social studies teachers are teachers who can raise the problems faced by students in the classroom. In the learning process, these problems are discussed as well as provide space for them to play an active role in dealing with and overcoming them.

With the efforts of creative teachers in designing the learning process, it will produce creative products, according to (Besemer & Treffinger, 1981), that what is meant by creative products is, has elements of truth (novelty), solving (resolution), detail (elaboration), and synthesis (synthesis). In addition, the use of technology as a learning medium is one of the innovative steps to improve the quality of education in Indonesia, so that it can compete in the digital age without having to lose cultural values.

Previous research on the cultural value of *siri na pacce* has shown the positive impact of *siri* and *pacce* culture in overcoming various problems related to human characteristics (Nurwanah & Hanafie, 2018; Safitri & Suharno, 2020; Ultsani, Prastika, Herlin, & Mamonto, 2019). The results of the study show that the culture of *siri* and *pacce* can be used and integrated in learning to improve the character of learners. The results of the study (Komalasari & Saripudin, 2018), that culture-based learning is a strategy to integrate local culture into the environment and learning activities of students. The integration of cultural values in learning as an effort to pass on noble values derived from local wisdom can make learning more realistic and systematic (Azis, Komalasari, Sapriya, & Rahmat, 2021). However, specifically in previous studies, there has been no discovery of the integration of *siri na pacce* cultural values into social studies learning in the digital age.

Based on several theories and research results mentioned above as well as teacher problems, so this research is very important to be carried out, with the hope that teachers will be able to reconstruct teaching methods based on local wisdom in the content of social studies learning in the digital age. The problem in this study is how to describe the cultural values of Bugis-Makassar *siri' na pacce'* and how to integrate the values of Bugis-Makassar culture which is the jargon of Bugis Makassar is *siri' na pacce'* in social studies learning in the digital age.

2. METHODS

The research method used is a literature study method by reviewing and identifying library sheets from various criteria ranging from books, journals or articles, newspapers and documentation, then presented and analyzed.

Sources of data in this study consisted of primary data and secondary data. Primary data obtain directly from the original sources, whereas secondary data obtained from other sources that are relevant to the problem (Nasution, 2001). The data obtained were analyzed in depth and poured into the formulation of study problems. The constraint in this research study method is primary data whose data source is from old books, so it requires a more accurate source.

3. FINDINGS AND DISCUSSION

Cultural Values *Siri' na Pacce'* in The Bugis-Makassar Ethnic Group

The Bugis and Makassar ethnic group is one of the three major ethnic groups in South Sulawesi. The Bugis-Makassar culture referred to the totality of the results of the thoughts and behavior of the Bugis-Makassar people and can be passed on from generation to generation through the learning process (Badewi, 2019).

To realize the concept of *siri'* according to (Oktiani, 2017) that students who are always motivated to learn something will use a higher cognitive process in learning certain material so that these students will absorb and expose the material better. Thus, *siri'* serves as motivation in learning, while learning motivation itself is a way of increasing learning achievement. The indicators of culture-based learning in this study refer to the results of research (Saripudin, Abdulkarim, & Komalasari, 2018), which includes learning about culture, learning with culture and learning through culture.

Learning about the cultural value of *Siri' na pacce'* is a form of subtle and holy feelings by upholding the culture of *siri' na pacce'* and is implemented in everyday life (Hamid, 2005). In relation to the learning process in the classroom, a teacher must try to create a pleasant learning atmosphere, so

that students are not offended by their self-esteem. Because the basis of *siri'* is self-esteem or shame. Meanwhile, the concept of *pacce'/pesse'* (humanity) is the same thing as *siri'* (Mahfud, 2017).

Learning with culture in the concept of *pacce'* (Makassar) and *pesse'* (Bugis) are part of the cultural values of the Bugis-Makassar people. According to (Hamid, 1999) that *siri'* and *pacce'* are two concepts that characterize the Bugis-Makassar individual to maintain a balance between disgrace and self-esteem which is defined as *siri'* and maintains a sense of togetherness in the position and suffering of each member of the community is confirmed as the idea of *pacce'*.

Learning through culture in *Pacce'* is a call of conscience to express social solidarity towards the enforcement of self-esteem' with *pacce'* which encourages the fact that there is an act of helping. This is in accordance with the expression in the Buginese language (Abidin, 1999) which reads, *nare'ko de'na siri'mu engkamupatau esse' buamu* meaning if there is no more shame in yourself then there must still be a sense of care and love for you.

The expression mentioned above in the Bugis-Makassar language is called the spirit of *abbulo sibatang* which is full of the meaning of a high sense of solidarity to help each other in facing all challenges in life. With the spirit of *abbulo sibatang*, it is very relevant to be integrated in the social studies learning process which is a manifestation of *pacce'* which is one with *siri'*. According to Vygotsky's theory in (Nilsson & Ferholt, 2014) states that students should learn through interaction with adults and peers who are more capable in order to enhance their cognitive development. Thus there is a similarity between the spirit of *abbulo sibatang* and the Vygotsky concept in Bugis-Makassar cultural values.

Creative teachers can implemented the spirit of *abbulo sibatang* in social studies learning by using a discussion method which is believed to be the trigger for the birth of creativity. This can be seen in the learning process with the discussion method where students help each other with group members in solving a given problem and each individual tries to increase knowledge with higher order thinking.

Integration of Cultural Values *Siri' Na Pacce'* in Social Studies Learning In The Digital Age

Learning that is fun and can bring students to learn using creative imagination is determined by creative teachers. This is in line with (Supriatna.N, 2020), that the development of creative pedagogy is carried out in seven steps. First, developing curriculum material content that can stimulate various activities. Second, using a scientific approach, namely the 5M method and using emancipatory and HOTS questions. Third, involving the community as a learning resource. Fourth, making sociodrama, role-playing, funding, or performances based on curriculum content. Fifth, compose and write with methods. Sixth, conducting the social projects by working in groups. Seventh, technology as a learning resource encourages students to develop their creativity in facing the challenges of the 4.0 industrial revolution.

For this reason, creative teachers are needed in integrating the learning process with the socio-cultural environment and adjusted to the background or socio-cultural characteristics of students. This is an indicator that in the learning process cultural value factors should not be underestimated. The social studies learning application according to (NCSS, 2000) has five principles : (a) social studies learning and learning must be meaningful, (b) integrative, (c) value-based, (d) challenging, (e) and active learning (learning is active). Relevant to social studies learning in this study refers to the principle of the Bugis people of Makassar according to Laica Marszuki in (Latief, 2020), that *siri' na pacce'* reflects the identity, characteristics and disposition of the people of South Sulawesi by being called *getting, lempu, macca na warani* (firm, honest, smart, and courageous and responsible) this is the main characteristic that determines the presence or absence of *siri'*.

In the learning process of students who come from the Bugis-Makassar ethnicity, strategies, models, and learning methods that are relevant to the Bugis-Makassar culture are needed and modify learning with a digital touch. The application of the Bugis-Makassar cultural values *siri' na pacce'* in social studies learning can be done by creative teachers using conventional methods of learning, for example, the lecture method by telling stories. In this case, a good story-based lecture method will

motivate students to imagine to develop their knowledge, because as long as the teacher tells stories, it connects with the daily lives of students. The material that can be developed by the teacher is the material of cultural values during the pre-literate era in Indonesia by telling how the success of their ancestors in facing all situations, including the persistence of Bugis-Makassar sailors in navigating the ocean and the story in the script of *I La Galigo*.

From the lecture method above, the integration of Bugis-Makassar cultural values *siri' na pacce'* in social studies learning can be reflected in the concept of *siri'* which is the core of the Bugis-Makassar culture that the principle of Bugis-Makassar sailors is *pura ba'barasompe'ku pura tangkisi' gulikku, ulebbireng telling na toalie* means (when I have developed my screen, I have fixed my steering wheel, then it is better to sink than behind recede). This can be taught by teachers by displaying pictures or videos of a piece of *I La Galigo* story that has been used as a show so that students get a moral message from every story that goes through in the story of *I La Galigo*.

With the example of the persistence of Bugis-Makassar sailors, students motivate to always be enthusiastic in their life, never give up in the face of all challenges. The principle of *siri'* also provides opportunities to develop creativity. These findings are relevant (Supriatna, 2019), that those who are categorized as creative teachers can inspire students by motivating them to inspire something like stories or writings. As a teacher displays learning videos with animations and images about the persistence of Bugis-Makassar sailors that require teachers to be more innovative in designing interesting learning in the digital age.

In addition, there are two types of *siri'* in the Bugis-Makassar. First, being insulted, namely treated outside of its normal limits. Second, *masiri'* (shame) a view of life which aims to maintain, increase a performance that is done as hard as possible by exerting all *siri'nya* (Dhahri & Haris, 2019). So in the learning process the concept of *siri'* will be reflected in the life and behavior of students during interacting in the learning process.

The similar implementation of the concept of *pesse'* in social studies learning is that by applying the group discussion method, it will generate a high spirit of solidarity as a form of brotherhood, helping out, an attitude of resentment known as the spirit of *abbulo sibatang*. This sense of solidarity is also accompanied by a spirit of mutual respect which in bugis expression is called sipakatau. Sipaktau is a form of *siri'* and *pacce'* which is a skin consciousness of the so-called human being who may only actualize himself because of the existence of another human being (Latief, 2020). From these findings, it shows that *siri na pacce'* culture is part of the character value that must be instilled in students in schools. *Sipakatau* and *abbulosibatang*, not just working together as in the application of the group discussion method, but suffering, feelings of harmony, and feeling happiness together

Social studies learning which is packaged with cultural value-based learning will produce collaborative learning objectives for more meaningful affective, cognitive, and psychomotor abilities. By integrating technology media in learning will increase the motivation of students in recognizing the value of local wisdom and not losing their identity even living in the digital age.

Discussion: Based on the results of the study, the discussion in this study is Cultural Values *Siri' na Pacce'* in The Bugis-Makassar Ethnic Group

In Based on the results of the study, it was found that culture-based learning in the cultural values of *siri' na pacce'* is in accordance with the results of research (Saripudin et al., 2018), which includes learning about culture, learning with culture and learning through culture. It can be found in the Bugis-Makassar society, learning about the *siri'* culture is maintaining self-esteem is the embodiment of the concept of *siri'* as an obligation of each individual and group, due to the loss of self-esteem for the Bugis-Makassar community. He will lose his spirit as a human being and be seen as hated by society. Learning with culture i.e. humans in Bugis-Makassar society can only be viewed as human beings if they have self-esteem as the embodiment of *siri'*. Without *siri'* humans are no different from animals. Thus *siri'* is to maintain his identity as a human being and become a strong driving force in achievement.

Learning through culture is to know the cultural values in Bugis Makassar in the Bugis philosophy of *siri na pacce* according to (Said, 2016) has 13 elements of *siri'* values, namely: (1) *amaccangeng* (disquiety), (2) *alempureng* (honesty), (3) *tenricau* (high competitiveness), (4) *ati mapaccing* (innate good heart), (5) *mappasitinaja* (propriety and fairness), (6) *ammaraddekangeng* (diversity), (7) *mappasilebbareng* (consistent), (8) *amatikereng* (carefulness), (8) *amatikereng* (accuracy), (9) *awaraningeng* (courage), (10) *reso na tinulu* (hard work and perseverance), (11) *amagettengeng* (firmness in the establishment), (12) *amaperrukeng* (solidarity), and (13) *mappasentre ri elo ullena Alla Ta'ala* (surrender to God).

This is supported based on the results of study (Roth, 2012) that students are always motivated to learn something will be able to use higher cognitive processes in study specific materials so that students easily understand in Social Studies Learning subject matter well by integrating cultural values in Social Studies learning. The study of local wisdom or ethnopedagogi approach in particular can inspire teachers in the field of social sciences, namely in Social Studies, History, and Sociology, to explore and make the best use of local wisdom values referring to the form of educational approaches and practices based on local wisdom (Supriatna, 2016).

Based on the results of the research and discussion above, it can be understood that the cultural value of *siri 'na pacce'* in Bugis-Makassar is through the process of learning about culture, learning with culture and learning through culture. This is reflected in the dual concept that characterizes the Bugis-Makassar individual to maintain a balance between disgrace and self-esteem which is interpreted as *siri'* and maintain a sense of community in the position and suffering of each member of his society is affirmed as the idea of *pacce'*.

Integration of Cultural Values *Siri' Na Pacce'* in Social Studies Learning In The Digital Age

The integration of Bugis-Makassar cultural values is *siri' na pacce*, very important in the learning process in the digital era. This is related to creative pedagogy which is a new paradigm in learning that needs to be formed to face challenges in the 21st century (Supritana.N, 2020). This concept if used properly and correctly by creative teachers in learning activities will be able to become a strong impetus for students to improve their learning achievement. Knowledge with the application of Bugis-Makassar cultural values in the digital age serves as a fortress for the formation of Bugis human character. By exploring cultural values and *pacce'* through integration in the social studies learning process, it can build an educated national personality and not eliminate identity as a Bugis-Makassar society. The results of this study are supported (Gaffar, 2004) that Education is not just growing and developing the whole aspect of humanity without being tied to values, but that value is a follower and influence of the process of growth and development.

Social studies learning is also very relevant to problems that occur in society, because social studies learning can teach various ways to solve social problems that occur through contextual learning content and features (Pernantah, 2019; Syaputra & Satria, 2021). One form of contextual social studies learning can utilize the surrounding environment as a source of learning and strengthening the character of students (Syaputra & Satria, 2021; Utomo, 2018). Studies in the field of study of social studies include human, place, and environmental aspects, social and cultural systems, economy and welfare (Rofiq, Rafiq, & Wardani, 2020). In this case, the contextual view of social studies learning is an intellectual process in which learners obtain learning by applying the cultural values of *siri' na pacce'* so that it can be understood with what has been learned. One of the values of *siri 'na pacce'* that social studies teachers can develop by transforming the story of I La Galigo in learning based on the method of telling stories with pictures. The value of *siri na pacce* shown is that Saw'erigading is always submissive and obedient to the agreed customary values. He highly upholds the Institutional Institution of The Community. He was willing to be separated from his younger brother Tenriabeng for the benefit of the public. The meaning of the story in I La Galigo shows the value of *siri 'na pacce'* to be an indicator in maintaining self-esteem and reputation that must be maintained and upheld. Sawerigading almost

committed an offence with the intention to marry his twin brother but was prevented by his brother Tenriabeng, because it was a law/pemali (forbidden).

From the results of the research and discussion above, it can be understood that the integration of siri' na pacce' cultural values is a topic of discussion in social studies learning in schools that is synchronized with existing learning materials and designing content as a learning medium. The study of a cultural value such as the cultural value of siri' na pacce' can be explored by students through learning activities, namely through discussion methods, lecture methods, illustrated story-based lecture methods, even case study-based learning models, and so on that are adapted to the basic competencies and character of students in school.

This study also provides several principles that need to be considered in the learning process of social studies based on bugis-Makassar culture, namely:

1. Teachers should try to create a conducive learning atmosphere so that *siri' ri-paka siri'* does not appear in students
2. Teachers try to evoke *siri' ma siri'* in students as an effort to arouse the motivation of students to excel.
3. Realizing the principles of sipakatau (mutual respect) and *abbolosibatang* (mutual cooperation) in the form of a group discussion process.
4. Manifesting a sense of affection (*pacce / pesse*) in students through providing assistance to students in need, both individually and in groups.
5. The teacher assesses all student activities, both individually and in groups.

The learning process by paying attention to the principle of siri na pacce, is expected to increase children's enthusiasm for learning, so as to improve their martial arts achievements, foster a positive attitude in terms of improving the quality of social studies learning. Thus, learning objectives that rely on cognitive, affective and psychomotor abilities can be achieved and relevant to the principles of social studies learning according to (NCSS, 2000) have five principles, namely (1) social studies learning and learning must be meaningful (meaningful), (2) integrative, (3) value-based, (4) challenging (challenging), (5) and active learning (learning is active).

4. CONCLUSION

From the results of research and discussion, the conclusion of this study is that creative teachers who integrate the cultural values of Bugis-Makassar siri' na pacce' in social studies learning become a motivation for students to improve their learning achievement, motivating students to have high levels of imagination, able to build the identity of students as human beings who have an identity as Bugis-Makassar who understand the meaning of the philosophy of life, namely siri 'na pacce'. The integration of siri' na pacce' cultural values in the learning of social studies in the digital age is a teacher using story-based teaching methods and discussion methods with the application of the concept of *abbulo sibatang*. By integrating social studies learning in the digital age, learners can recognize the Bugis-Makassar philosophy of life that has undergone a shift in meaning with examples of video shows in learning about the story of the persistence of Bugis-Makassar sailors and the story in the script of I La Galigo, so that teachers are more creative and innovative in designing interesting learning in the digital age.

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