

***Sipakatau* Culture and Character Education (Ethnographic Studies on the Bugis-Barang Soppeng Society of South Sulawesi)**

Muhammad Tang¹, Ismail², St Samsuduha³, Markuna⁴

^{1,2,4}STAI Al-Furqan, Makassar, Indonesia

³UMI, Makassar, Indonesia

Corresponding Author: muhammادتang.mt78@gmail.com

ABSTRACT

The *Sipakatau* culture that grows and develops in the Bugis community in Barang. In addition, in an effort to preserve cultural values in society through education. This study is based on *field research* with *qualitative-ethnographic* methods which intends to describe *Sipakatau* cultural values as character education values. The results of this study indicate that all values in the *Sipakatau* culture that grow and develop in the Bugis community in Barang can be absorbed into character education values. The values in question are: (1) *sipakalebbi'* (appreciating and respecting), (2) *sipakainge'* (advising each other), (3) *simasei* (mutual love), (4) *sinoreng* (mutual help/helping), (5) *sipatokkong* (supporting each other) -protecting), (6) *mapaciing* (maintaining cleanliness), (7) *assirumpungeng* (togetherness and unity), (8) caring, and (9) respecting human rights. Then the pattern of inculcating these values in the Bugis community in Barang occurs in the three centers (tricenters) of education, namely; at the family level the pattern of inculcating character values begins with the introduction and understanding of good things to children, habituation, and parents being exemplary examples (*uswah hasanah*); at the school level the pattern of inculcating character values with habituation and educators (teachers) being role models; while at the community level the pattern of inculcating character values through informal institutions and community leaders becomes an example in the community. The character values and planting patterns contained in the *Sipakatau* culture can be internalized to students through the education tricenter (family, school, and community levels). This research has implications for the development of knowledge in the field of character education based on local wisdom.

Keywords: *Sipakatau Culture, Character Education, Bugis Society.*

A. INTRODUCTION

Ancient Greek philosophers gave the meaning of education as an effort to help humans become human (Tafsir, 2006: 33). The starting point of the process of "helping to become human" has a deep meaning and requires a holistic and integrative approach. The meaning of "to be human" is meant here is to be a complete human being. Al-Qardawy (1980: 157), describes that the whole human being is a human who develops along with his mind and heart; spiritual and physical; morals and skills. This description illustrates that in humans there are two elements that we need to develop through education, namely physical elements (physical) and non-physical elements (spiritual).

The existence of education to develop these two elements, from classical times to modern-postmodern times has now given birth to various theories to help humans become fully human. In classical times Plato (427-347 BC) has offered how to develop or educate humans by describing such as pulling a chariot drawn by two horses, namely a white horse (soul) and a black horse (lust) and a charioteer (reason). The two horses must be balanced so that the (human) carriage can run well. In line with this, modern theory gave birth to Bloom's Taxonomy theory (1948), which was formulated by Benjamin S. Bloom in *the cognitive domain*; Krathwohl, Bloom, and Bertram B. Massia developed *the affective domain*, and Simpson perfected it in the *psychomotor domain*, known as the development of the three shutters in education, namely, the affective shutter, the cognitive shutter and the psychomotor shutter.

However, if you look at the reality of the world of education today, there is an imbalance among the three domains. By looking at the life of modern humans who have taken or experienced education. Many phenomena that show educated human behavior injure the purpose of education itself, which is to become a complete human being. Educated humans injure human values or they come out of their nature as humans. Such as, same-sex marriage (men with men or vice versa women with women) which can threaten the sustainability of human life. How is it possible for humans to develop / give birth to the next generation if they do not marry or marry the opposite gender, either naturally or with the help of technological tools. Other creatures outside of humans, for example; animals do not marry the same sex as modern humans today.

Another phenomenon that can threaten the essence of humanity is the spread of abuse of illegal drugs (DRUGS) which can damage the human mind, soul and body. Data from the National Narcotics Agency (BNN) shows that in 2018 there were 2

million students and 1.5 million workers involved in drugs. (compas.com, accessed on September 14, 2019). The spread of AIDS as a result of promiscuity and free sex that is not a married couple, the ministry of health released that the number of people with HIV AIDS in 2018 was 640, 443 people and most of them were found in the age group of 25 to 49 years and 20 to 24 years. (www.depkes.go.id, accessed on September 2019).

Then another case that needs attention is the result of the identification of the National Counterterrorism Agency (BNPT) that there are seven well-known campuses in Indonesia exposed to radicalism. (www.bbc.cdn, accessed, September 14, 2019). The increase in suicide cases, in Indonesia there are several areas that show quite high suicide cases, such as; Bengkulu 27 people (2018), Gunungkidul 30 people (2018), and in developed countries. For example, in 2018 in Japan, there were 250 cases of suicide in adolescents (junior to senior high students' level). (Bisnis.com, accessed on 19 February 2019). The World Health Organization (WHO) says, every 40 seconds, one person dies by suicide worldwide. Over the years, suicide has resulted in more deaths than war. (<https://internasional.republika.co.id>, accessed on 14 September 2019).

These phenomena are an afterthought and reflection for the author to give a contribution of thought in solving the problems of modern human life "educated human" who has come out of his nature as a human being. Humans as social beings who cannot be separated in social life have customs, traditions and cultures as wealth that needs to be explored, developed and preserved which can be the basis for the development of education.

The Bugis community or people are one of the many tribes that inhabit the island of Sulawesi, especially in South Sulawesi, which is known to have a wealth of customs, traditions and culture. Among them is the culture of *Sipakatau* or "humanizing humans" which has a philosophical meaning that needs to be analyzed, interpreted and described as the basis for character education. It is hoped that by absorbing the cultural values of *Sipakatau* or "humanizing humans" as the basis for character education that can be applied in the world of education, it is a strategic step to pass down and ground these values.

By grounding the cultural values of *Sipakatau* or "humanizing humans" through character education, it is hoped that it will give birth to attitudes that can humanize

themselves, and humanize other humans. To realize this concept, a research theme was formulated, *Sipakatau Culture and Character Education (Ethnographic Studies in the Bugis-Barang Soppeng Society of South Sulawesi)*.

B. METHOD

The method used in this study is a *qualitative-descriptive method with a realist-autoethnographic ethnography type* (the realist method is a method developed by Creswell by describing what is (objectively) the culture of a society and the researcher acts as a third person, while the *autoethnographic* method developed by Gay, Mill and Aurasian by reflecting on their own culture). Then the approach used is an interdisciplinary approach (philosophical-sociological-anthropological-spiritual/religious) which is comprehensive-integrative.

The procedure or data collection technique used in this study uses several methods based on the rules that have become material in qualitative research in which the data is collected by means of observation, interviews, and documentation. The analysis technique or data mining used is descriptive qualitative data analysis, with a data analysis model introduced by Creswell (2015) which is known as spiral data analysis. that is; Data analysis in the study was carried out during data collection and after data collection moved in a circle. The four stages used in analyzing and interpreting qualitative data, according to Creswell (2015: 254-262) there are several steps in analyzing the data, namely; data management, reading and creating memos (memoing), describing, classifying, and interpreting data, presenting and visualizing data.

Creswell & Miller in Creswell (2016: 269) explain that validity/checking the validity of data is one of the strengths of qualitative research and is based on determining whether the findings obtained are accurate from the point of view of the researcher, participant, or reader. The steps for checking the validity of this research are based on the terms Lincoln and Guba (1985: 300), namely; credibility test; the credibility test of the data in this study will be carried out by extending observations on phenomena related to the *Sipakatau* culture if the data is deemed insufficient, as well as increasing persistence in research, conducting triangulation, discussions with colleagues, negative case analysis, and *member checks*; *Transferability* (external validity); dependability; reliability (quantitative). Research on *Sipakatau* culture can be audited throughout the entire process from the grand tour to the research report;

confirmability; In this process, all data that have been collected related to Multicultural Islamic Education in the *Sipakatau* culture and has been analyzed, interpreted, will be reconfirmed to the Barang village community, especially to community leaders who understand Sipakatau culture. Of course, research is said to be objective if the results of the research are agreed upon by many people.

C. RESULTS AND DISCUSSION

1. Character Education Values in Sipakatau Culture

Sipakatau culture is a culture that was born from the crystallization of attitudes and character possessed by the Bugis people in Barang and other Bugis communities. These attitudes and characters stem from the religious values adopted by the Bugis community in general, namely Islam. (Tang, 2021: 64-66). This has been carried out in previous research with an epistemological, ontological, and axiological (philosophical) approach, it was revealed that the Sipakatau cultural values that grew and developed in Bugis society in Barang originated from Islamic values. Then the same thing was also stated by Pelras as a result of his research on the Bugis that has been published in the book *The Bugis*, (2006:209), that the Bugis are among the people who strongly hold their religious teachings.

Then when viewed the content or substance of the cultural values of *Sipakatau* or none of them are contrary to Islamic values. The values contained in the *Sipakatau* culture, namely; *sipakalebbi'* (mutually respecting and honoring), *sipakainge'* (advising each other), *simasei* (mutual love), *sinoreng* (helping each other), *sipatokkong* (mutual support and nurturing), respecting human rights, and *mapaccing* (maintaining cleanliness). (Tang, 2021: 89-91). These values grow and develop in the Bugis community in Barang, and have become the character of the Bugis community.

One of the Barang community leaders revealed, "that the source of character in the Bugis community in Barang, which comes from the *sipakatau*, *sipakalebbi'* and *sipatokkong* cultures" (W./fajar, 30/10/2021). From this expression, it can be understood that the character that is built in the Bugis community in Barang comes from the cultural values that grow and develop in that society. Every society produces culture, while culture determines the style or "character" of society. There is a reciprocal relationship between society and its culture. (Jatijajar, 2015).

Based on the field data and the theory mentioned above, it can be identified that the cultural values of *Sipakatau* can be adapted into character education values, namely; *sipakalebbi'* mutual respect and respect, *sipakainge'* (advising each other), *simasei* (mutual love), *sinoreng* (helping each other), *sipatokkong* (supporting and nurturing each other), respecting human rights, and *mapaccing* (maintaining cleanliness). In addition to these values, it was also revealed that the Bugis community in Barang village has a caring and togetherness attitude, as expressed by one community leader as well as a religious figure, "that yesterday the street lights went out here, without being ordered by the teenagers to move to replace them, and the residents here have a fairly high togetherness", said the character. (W./Takmir/ October 30, 2021).

Further revealing the togetherness and concern of the Bugis people in Barang in developing their community; In previous research, it was revealed that an arisan institution was formed between residents at the village level in which several religions were collected in Barang (Islam, Catholicism and Protestantism). One Christian leader said, "The people here are together regardless of religious differences, for example; if there is a bride and groom, all of them help each other and mingle regardless of religious differences, but what is there is the togetherness of the citizens," said the Christian figure accompanied by his daughter who is also the treasurer at the gathering. (W./Husein/30/8/2018). Then other institutions that were formed were dhikr and recitation institutions which were also coupled with social gathering. Where in the arisan there is an insert for people who are affected by calamities, such as the sick and the dead. (Tang, 2021: 46).

These various literatures provide empirical facts that the Bugis community in Barang had an attitude of caring and togetherness in building their community. These attitudes or values can be the value of character education in addition to the *Sipakatau* cultural values that have been mentioned earlier. However, to make the character education values of *Sipakatau* cultural values, a philosophical foundation (epistemological, ontological, and axiological) is needed so that it can be implemented in formal educational institutions (schools / madrasas). These values had been discussed in previous studies, except for the value of caring and togetherness. The following will explain the two attitudes or values philosophically (epistemologically, ontologically, and axiologically).

1. Value of Concern

Caring is one of the basic social attitudes that humans have. By showing a caring attitude towards others, in essence, is to explain his identity as a human being. Adler (Feist J & Feist Gregory J, 2010; Tiyas, 2017: 6) explains that social care is (social interest) is a behavior that individuals have towards other people so as to make someone compelled to help or help. He further explained that social care is a natural condition possessed by humans and a unifying tool or glue that binds people to live together.

Humans in living their lives as social beings will always interact with their environment (family and other general public), even with plants and other living things. In this interaction, a caring attitude is needed between one another, in order to create harmonization in the social environment. The social care that a person has is marked by an attitude of friendship (*friendship*), love (*love*), work (*net working*), belief in one's own abilities (*self significance*). (Adler in Leak Gary K, 2011; Tyas, 2017: 6).

Then if we explore more deeply about the existence of caring attitude towards humans in terms of religious epistemology (Islam), we can see the history of the creation of the prophet Adam a.s., when he was alone in heaven feeling "lonely", Allah created Eve to accompany him. In this story, God teaches mankind to care for each other. This story is well recorded in the Qur'an, precisely in Qs. An-Nisa (4):1) and al-Hadith of the Prophet Muhammad, who advised his people to care for each other;

قال رسول الله صلى الله عليه وسلم ترى المؤمنين في تراحمهم وتوادهم وتعاطفهم كمثل الجسد إذا اشتكى عضوا تداعى له سائر جسده بالسهر والحمى

The Prophet sallallaahu 'alaihi wa sallam said: "You will see the believers in terms of loving, loving, and caring for one another like one body. If one member of the body is sick, then the whole body will be awake and hot (also feel the pain) ." (Narrated by Bukhari).

The description of the hadith can be understood that the existence of a believer (believer) is marked by his caring attitude by giving affection and love to his brother; as if he loved himself. The hadith also illustrates the meaning of togetherness which i'tibarnya or parables given by the Prophet Muhammad SAW, is like a member of the body; one with the other "one feeling", the other one feels pain, and vice versa

happiness must be felt together. How beautiful Islam teaches about the importance of caring and togetherness in social life.

2. The Value of Togetherness

Humans as social beings will not be able to live without living together. This is shown to the Bugis community in Barang, because together they are able to build their village beyond the villages, and even the surrounding villages. As revealed in previous research, that in Barang village the facilities are very complete; starting from worship facilities (4 mosques and 2 churches), health facilities (puskesmas), economic facilities (market, BRI, and pawnshops), and education facilities (kindergarten, TPA(Qur'an education Park), two elementary schools, and SMP/MTS DDI, (Junior High School)), and other public facilities . (Tang, 2021: 32.)



Image: Public Facilities in Barang . village

The completeness of the general facilities owned by the Barang community is an empirical data that shows that the Barang community has a strong togetherness, both between the community and the government. This also shows that the functions of the structure in society are functioning well. There is a synergy (togetherness) between the lowest community structure (RT level) to the highest community structure (local government/village apparatus).

From these various empirical data, both from previous research and in this follow-up research, there are several values that grow and develop in the Bugis community in

Barang which are collected in *Sipakatau* cultural values that can be absorbed into character education values, namely; (1) *Sipakalebbi'* (mutual respect and respect), (2) *sipakainge'* (advising each other), (3) *simasei* (mutual love), (4) *sinoreng* (helping each other), (5) *sipatokkong* (supporting and nurturing each other) , (6) respecting human rights, (7) *mapaccing* (maintaining cleanliness), (8) *assirumpungeng* (togetherness), and (9) caring.

Pattern of Implanting Character Education Values in Bugis Society in Barang

To see the pattern of instilling character values in the Bugis community in Barang, there are several approaches and theoretical reflections used. In addition, it is also guided by previous research which revealed the pattern of instilling *Sipakatau* cultural values in the Bugis community in Barang. As explained in the previous sub-discussion, the source of character values that grow and develop in the Bugis community in Barang comes from *Sipakatau* cultural values.

The pattern of planting *Sipakatau* cultural values (character education) in the Bugis community in Barang as in previous study (Tang, 2021) is described as having several patterns that occur in three educational centers, namely; at the family, school, and community levels. The following will explain the three patterns:

1. Family Level; The pattern of inculcating the value of character education at the family level in the Bugis community in Barang starts early by introducing and understanding children about good things, giving examples, habituation, and parents becoming roll models (*uswah hasanah*).
2. School Level; At the school level the pattern of character education cultivation is found to be a habituation pattern and the teacher becomes a model roel (*uswah hasanah*).
3. Community Level; the pattern of inculcating the value of character education in the Barang community through several non-formal institutions (Qur'an education Park (TPA), recitation and social gathering), and community leaders become role models in society.

D. CONCLUSION

Based on the two research focuses, after conducting the study, the following conclusions can be drawn from the focus:

First; *Sipakatau* culture is a source of character values that grow and develop in the Bugis community in Barang which has several main values that can be absorbed into character education values, namely; (1) *sipakalebbi'* (appreciating and respecting), (2) *sipakainge'* (advising each other), (3) *simasei* (mutual love), (4) *sinoreng* (mutual help/help), (5) *sipatokkong* (mutual support-protect), (6) *mapaciing* (maintaining cleanliness), (7) *assirumpungeng* (togetherness and unity), (8) caring, and (9) respecting human rights.

Second, the pattern of planting *Sipakatau* cultural values (character education) in the Bugis-Barang community in three educational centers (educational tri-centers), namely; at the family level the pattern of inculcating character values begins with the introduction and understanding of good things to children, habituation, and parents being exemplary examples (*uswah hasanah*); at the school level the pattern of inculcating character values with habituation and educators (teachers) being role models; while at the community level the pattern of inculcating character values through informal institutions and community leaders becomes an example in the community.

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