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Applying Local Values in Millennial Education (Study for Bugis Society Makassar)

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18 **Abstract**— The discourse on indigenization has long been becoming a concern and discourse, especially in the academic level. Intensive Attention in these efforts can not be separated from strengthening view that the experience of other nations or other areas is not necessarily relevant to the local conditions. This paper aims to present a new paradigm that reinforces the importance of understanding of local values that can be the milestone of the current millennium generation in the friction of paradigm that more transparent and unfiltered paradigms. Besides, the strengthening in the academic level and methodological level becomes an integral part. As part of the methodological accountability, this paper is a literature review which more data obtained compared from documents. The results of this study indicate that each tribes of nations, especially in this case Bugis-Makassar tribe has noble values in all aspects that can be a grip for the younger generation. Local values to the society when it is analyzed methodologically using a new paradigm in qualitative research will naturally and clearly that these values can be introduced as part of the treasures of the wider world view.

Keywords— *Indigenization, Education, Mileneal Generation.*

I. INTRODUCTION

Wherever, the existence of human being as a part of society always forms a culture with all the values that laid in it, so that if new culture comes and it can be considered better, it can be ascertained that the society is not vacuum culture, but has filled with a culture that is certainly adapted to their needs of life .

In scientific context, which is one element of culture is basically already owned by every society with various cultures. This premise certainly brings a new paradigm in understanding the logic of truth, whereas at the same time is now matured with the belief that everything that comes from West which is much better than what people have in the Eastern part or say in this context the "third world" . Third world society is a society living in poor and developing countries such as in Asia and Africa which of surely according to [1] is very much different from developed countries that are identified with economic, science, political, and military Western countries, and industry countries.

In the context of science for example, the current development, especially in the field of social science appeared a new understanding with full awareness and paradigm that Western theories which is previously dominant are no longer taken all however it considered according the need. The consequence of such awareness is

the emergence of micro theories derived from the local culture of the local community.

The basic question is whether the theories that come from the West can not be developed in the context of Indonesian society? In this case must also be used wise thought, what the late Kuntowijoyo, a historian, humanist, and Islamic scholar in particular as outlined in the book "*Paradigma Islam Interpretasi Untuk Aksi*" in this case it can be a source, especially in understanding this indigenization **3**.

Starting from the above understanding, the existence of the Bugis-Makassar community in South Sulawesi with all its cultural values as a philosophy in leading the young generation in the process of education is very urgent to be analyzed both normatively and methodologically. Besides, it must be realized together that the cultural values of the Bugis-Makassar society must also be analyzed in the context of the world view, in order to generate the theories and concepts that are specific and macro.

The full awareness of the importance of local values of Bugis-Makassar community in the world of education cannot be separated from the understanding of the importance of indigenous education derived from local culture. Where indigenization or self-indulgence according to Agussalim [2], translating indigenization as a modification of concepts built from the perspective and context of the West so that it more appropriate and fulfill local needs. Where this indigenization step on the belief that every community has an interest in maintaining its existence and cultural identity.

Indigenization is required to form unique social knowledge, Indonesian-faced social science that is derived and built based on local preferences that appropriate with local needs also described in the local context. Indigenization is defined as domestication, an attempt to construct a unique theory taken from from ethnic, cultural or religious which appropriate with community supporters. Or it could also be interpreted as a form of foreign theory in accordance with the circumstances of Indonesia [2].3

It is clear that the reconstruction of the result of local values in this context from the culture of the people of South Sulawesi in is not providing direction and perspective in everyday life only but it can also be part of a wider world view.

As a formal reinforcement, the next stage of understanding of indegenisation leads the local perspective in this context the values of the Bugis-Makassar society that is previously considered less important in next stages slowly have to be put in a good place in the academic world as well

as in education, especially on social subjects. The connection of this matter Selo Soemardjan[4] explains that the existence of social science, especially in this case must be able to show the social reality by using appropriate theories and appropriate concepts in terms of culture and civilization

It is clear that social science can be made as an umbrella in strengthening the indigenization of Bugis-Makassar values in educational context. In this case accordance with the momentum and development of understanding of ethnopedagogi.

According to Zuriah [5], the idea of the importance of local wisdom to be the basic education and culture, originally initiated by A. Chaedar Alwasilah with the concept of ethnopedagogi. Where this concept considers that knowledge or local knowledge (local knowledge, local wisdom) as a source of innovation and skills that can be empowered for the welfare of society. Ethnopedagogi by Rustaman [6], constitutes a practice of education based on local wisdom and it is derived from the cultural values of an ethnic and a standard of behavior. Furthermore, how the local wisdoms associated with how knowledge is generated, stored, applied, managed, and inherited.

Starting from the development of the paradigm of social science, the appearance of indigenization insights, to the start of the importance of understanding ethnopedagogi once again leads to the importance of local values especially in this context in the Bugis Makassar as part of the development of education, especially in social science education.

This study emphasizes the effort to reconstruct the values of the Bugis-Makassar culture that are most relevant to the needs of society in the present context, so that not all those which were born in the past are in match with today's society.

II. RESEARCH METHODS

This study is a literature study which it is mostly use secondary sources such as published scientific journals, books, and papers submitted in scientific forums. These sources are thought completed scientific provisions as a secondary source. In addition, this study uses several primary sources of research both in the form of thesis and dissertation results. The existence of these sources is considered quite representative enough.

III. RESULTS AND DISCUSSION

Referring to the above concept and understanding of indigenization, generally in South Sulawesi and specifically in the Bugis-Makassar society, many cultural values are held relevant to the current needs of society and future society. Although these values are more led to the normative level, it can also be a paradigm in the application of everyday life.

Cultural values include all aspects of community life such as political, social and cultural aspects, religion, education, and economic aspects. So these values are very appropriate to continue to be internalized as a basic value in everyday life so that in the end it will be attached with the concept indigenization which is currently getting a lot of attention.

Here are some local values that can be used as a guide to meet the complex society, of course in this case full of the limitations so only a few aspects can be analyzed such as the values of leadership, education, religion, and of course the local concepts in the development of the global community economy.

A. Values and Leadership philosophy

Related to the philosophy in the system of government, there are many values that can be used as a reference as the assets for education of the younger generation in order to lead the implementation of good governance and of course relevant to the needs of today. In this case there are several things that need to be stated, one of which is what, that the existence of pangandereng as the order of governance which includes Ade '(adat), Rapang (Undang-Undang), Wari (rules of social stratification), Bicare (judiciary), and Sara '(the rules of Islamic teachings).

B. Social Value

Only a few important things to be mentioned in this case such as the culture of Sikapatau (mutual respect), and Pacce / Passe '(humanity). First, the concept of sikapatau means that mutual respect as a dignified individual. Sikapatau values indicate that Bugis-Makassar culture place humans as God's noble creatures and therefore should be respected and treated well [7].

Secondly, the concept of Pacce / Passe '(humanity). According to [7], Pacce literally means feelings of pain and pain that are felt, so that it can serve as a tool for unity, solidarity, togetherness, loyalty, humanity, and others.

Just an example on how the Bugis-Makassar community attitude both in the way they communicate. Firstly, in terms of communication, In *lontaraq* is described as follows: "Pasicippe'i your nabatéla'mu ly" (align your tongue with your footsteps). It means that the value of a person is also determined by the way he aligns his words and deeds. Increasing the harmony between words and attitude might increase the value of a person [8].

In addition, in the social interaction of a person, the noble values of the Bugis-Makassar people are encouraged to be careful in their communication to others, it is better to keep silent rather than saying something unimportant. Arung Matoa Sangkuru (1607-1610) in *Lontaraq* explained as followed: *Aja 'mebebe exists, what' iyatu maato battuwanna. Muatu' iwi lilamu, what is' yes lilaé pawerré-werré.* (Do not talk too much because talking too much means a lot of meaning, keep your tongue because the tongue is just like a slicer).

Referring to the understanding, it is further explained as follows: Speaking might offer some possible things:

- 1) Falsify the truth and blaming the right. Also justifying the bad and or justifying the wrong.
- 2) It worsens the bad and blames the wrong and the vice versa.
- 3) Raises the different understanding due to misresponse [8].

Secondly, in terms of resolving a social conflict. When the conflict has occurred, the most appropriate solution should be sought to solve the problem. In this case, Sawerigading prefers to settle peacefully, for example,

through talking face to face rather than with fighting. Furthermore, the settlement of conflicts by Sawerigading is described as follows:

“When the mediation through a communication is deadlocked or unacceptable to their enemy, they are ready to fight. In this connection, there are some principles held by the Sawerigading parties: "Eschew to the left and right first, then when there is no space given you have to face the challenges. No need to fear to the enemy because we both have souls. It is not important for running against the enemy because we will not reach the village of origin (Luwuq) and so forth [9].”

C. Value and Philosophy in Developing Economy

The book entitled "Bugis Human Economy Morals" published by Rayhan Intermedia in 2012 can be one of the main references in examining the relevant philosophy value in building the economy of Bugis-Makassar society today. The book, which is an adaptation of the writer's Dissertation in Unhas, not only analyzes local philosophy as well as associates with the latest concepts in economics.

Broadly there are several things that must be internalized and developed by the Bugis-Makassarese people to build the economy . they should pay attention to some of the philosophy and local values of one of Siri 'being a basic philosophy that can be developed in a broader context. Implementation of siri 'in the context of entrepreneur is not much different from Sibernetic theory of General System of Action, and its social function, as a function of maintaining the pattern (patten maintenance), integration function, goal attainment function, and adaptation function [10]

1) Siri 'as a source of motivation and philosophy of life

According to Mattulada [11], siri 'can be interpreted as perspective pangaderrang, which is a cultural manifestation in terms of dignity and human dignity for the life of society. So this is the source of motivation and Bugis life philosophy. Furthermore [12], through his monumental work "The Heritage of Aru Palakka", in understanding the history of South Sulawesi XVI century, he admitted impliedly that the existence of siri 'as a shame and self-response of life and environment. Surely this is what can be used as a view of life in building an economy in accordance with local demands that at the same time has a very broad value on the global level.

2) Siri 'as a motivation and work ethic

Referring to Buchari and Budiharga [13], Bugis motivation and work ethic is strongly influenced by the willingness to accept new innovations (modern mindset) and to make economic market as a work orientation that is influenced by several views such as:

- A view of the meaning of life. This view can be traced simplistically into three aspects: living to serve God, living and working for the family, and living for fun.
- View of work function. The philosophy of life "*resopa temmangingi naletei pammase dewata*" (only hard work that can bring help from God), is a valuable education in the effort of developing economic capacity for Bugis society.

- A view of the basics of business success. This is related to the ability to build a business network that at once can not be separated from prayer to the creator.

- A view of using more money.

A view of spending a more money. Siri 'without *passé* (compassion) must complete each other because it is a call of conscience. Since *passé* lead to human dignity and sense of gathering. The use of money more means that while providing benefits to others as well Bugis society it is required to never stop trying to find a solution towards the problems of life as long as there is still an alternative or opportunities that can be passed.

3) The view about ideal competence.

The view about the ideal competence. Components of social prestige in this description refers to having a various facilities of life (the wealth), children have a high level of education, the ability to earn the needs of life especially in performing the Islamic Shari'a.

4) Establish same ethnic network and outside ethnic

In the course of its long history, the very famous Bugis ethnic as a master sailor, as they put themselves as entrepreneurs by establishing a very wide network even to international trade.

5) The spirit of ethnocentrism as the motivation of effort

It is quite interesting, if ethnocentrism is understood negatively in this case. Because the understanding of cultural values for Bugis society affects the quality of their business including their efforts to build the economic sector.

The two values mentioned above are only examples, but generally quotes [13], some Bugis wisdom, one of them is from Lontaraq pappaseng which contains pedagogic values:

- Religious value. Understanding of three things as a protective fence such as the fear of the Gods (Allah SWT), self-embarrassment, and shame on the fellow human beings is part of the concept attached to the understanding of religious values in Bugis culture.
- The value of honesty.
- The value of responsibility. The phrase "when a man wants a wife, they must be able to walk around the kitchen seven times", this is one example of someone who wants to marry, it means that they already ready to take responsibility have a family.
- The value of discipline. This value indicates that one should never cancel an agreement, change traditions, undermine the noble values upheld by society, misuse the truth, and justify the wrong. These concepts are written in pappaseng.
- Value of hard work. The message of this value is working with maximum ability and smart to take business opportunities. This means that business requires attention and hard work.
- Self-value. The purpose of this message is trying to independently make living with their own attempt. An attempt which is reinforced by praying, because working while praying is certainly more noble than expecting help or mercy only others.
- The value of social care. There are at least five messages to consider this: humble, helping others,

doing beneficial work, face obstacles and remember back to God.

- The value of environmental care. The values of local wisdom in this pappaseng according to many experts are not only normative but also it can be a philosophy of life in everyday life. So at least in the development of Social Science lessons in this context gained momentum

IV. CONCLUSION

If it is said that function and the role of local values in the process of indigenization in the world of education as well as ethno pedagogic. It is considered necessary to integrate learning process according to Douch [12], there are three forms of values that can be integrated in the learning process:

First, teachers can give examples of local (local-values) based on the true events to illustrate more alive topic according to the existence and the material being presented. In the study of social sciences such as history, sociology, anthropology, and so on almost all themes can be inserted local values and philosophy of the local culture.

Second, in the form of environmental exploration activities. This process will lead students to learn contextually (contextual teaching and learning). Contextual learning in a constructive paradigm is considered more quick to be accepted by students or university students than those who are taught through theories or understanding. The introduction of the culture and noble values of the Bugis-Makassar community for example in this context directly will make it easier for students to comprehend and internalize what they get when they discuss certain themes.

Third, it is a case study about social environment which is discussed deeply. One act teachers are required to do in this case is providing cases about the decrease of understanding and practice of local culture so that unexpected event occurred philosophically, then it is asked to analyze the causes and gain solutions to the problem by referring to local values owned by the community where they live.

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