Transformation of Values of Makassarese Local Culture Based Character Building : From Symbolization to Philosophy

Ery Iswary, Ph.D, M.Hum
Department of Buginese-Makassarese Faculty of Letters, Hasanuddin University, Indonesia
Email : eiswary@yahoo.com/ ery.iswari@gmail.com

Abstract
This paper describes Buginese-Makassarese cultures based the educational values found in several Makassarese manuscripts in the forms of messages, songs (a kind of traditional poetry), and folklores. The problem statements of the working paper are: what is the concept form of the local culture based the character building found in Makassar manuscripts, what is the model of the transformation of values of the character building in order that it is appropriate with the era development at the moment. Data of the research were a number of Makassarese manuscripts. The research used the qualitative descriptive method by using a number of data collection techniques namely scrutinizing the manuscripts/observing, and interviewing to find out the philosophical symbols of the character building values. The data analysis result indicates that a number of the character building values is generally disclosed by the symbolization having the philosophical meanings. The character building to intertwine the social relationship in the community teacher to become the useful people the value concept of "tau" meaning "human being" with the derived words *sipakatau* 'to humanize/to respect one another', *pattau* 'greeting other people', *katauang* 'genitals (of male and female)'. The character building values concerning honesty, cooperation, and motivation to progress are mostly found with the various symbolic manifestations because the character is regarded that it is very important to develop and lead a nation. The character indicator development refers to the philosophy of a number of the objects which is familiar with the socio-cultural life of Buginese-Makassarese community such as a cock (the characters of being tough, time aware, responsible), deer (the characters of being capable and smart), pigeon (the character of loyalty), betel (the character of high motivation like its creeping nature), areca nut (the characters of high ideals and honesty because of its straight stem nature). The transformation model of the character building can be applied by the reconstruction model (development of printed teaching material/multimedia), integration (in the curriculum of learning with various character substance types). The transformation of the local culture based the socio-cultural values is very important to be carried out as one of the solutions of the modernization and globalization consequences, and a social shift in the 21st century, so that it is still relevant with the era development.
Keywords: Transformation, character, culture, symbolization, philosophy.

1.Introduction

"We can lose a leader and loose of economy, which means that we only lose somebody and something. However, the loss of nation character means the loss of everything as a nation" (Yudi Latief).

Human beings in interacting with other people in various aspects of life undergo the dynamics with various implementations. The life dynamics triggers the emergence of various social transformations of social change, either the change in interaction itself in various forms or the change in the behaviour pattern. The behaviour pattern in interacting in the family and social domain particularly among the young generation in this era brings about the very significant anxiety. They do not esteem the cultural values and norms happening in accordance with the custom in the community; the behaviour pattern change is indicated in various setting records and events in carrying out their daily routine. The behaviour pattern change seems to be wilder and more uncontrollable, so that it neglects the humanity values among themselves as the human beings. The conflict phenomenon or fight among the school students, which causes the victims among themselves and has improved recently makes all parties apprehensive**.** The thing which makes us concern is because the doers and victims of the fight are the school students themselves who mainly are among the educated personnel and the persons intelligent candidates who should use the brain more to act and behave, not the violence (muscles) to attack one another. The ignorance phenomenon of the positive character values is more conspicuous among the school students, generally in Indonesia, and particularly in Makassar. As the result, all parents and educators are more anxious of the moral decadence experienced by the school students.

The working paper tries to look closely at the manuscripts which contain the concept of Makassarese local culture based the character building which become the reference of the behaviour pattern and moral values professed by the community for a long time. Is the character building concept still relevant to be applied?, and what is the transformation model in order to be able to be adopted in the globalization era? Since a long time ago Buginese-Makassarese community had the socio cultural values held firmly and practiced in carrying out their life, either in the community

itself or their adventure, so that they could be the successful people and could be accepted by all

circles in their adventure.

The character building concept in Buginese-Makassarese manuscripts is rich of teachings, messages, and educative values which can be adopted in this era. To socialize the concept and values in the manuscripts, it is necessary to find the effective transmission model academically in order that the values are not only uttered while learning them but also the school students are taught the philosophical meanings and their utilities. Besides, it is necessary to search the way in order that the values are internalized and become the habit among the young generation (all school students).

A number of problems on the subject of the character building is interesting to be explored, however, the working paper attempts to describe two problems. The problem statement is the forms of the character building found in the Makassarese manuscripts and the model of the transformation of the character building values in order to be appropriate with the era development of 21st century. The objectives of the research to describe the character building concept found in Makassarese manuscripts and to investigate the transformation model of Makassarese local culture based the character building which can be applied in the 21st century.

2. Language and Social Transformation

A language represents a social activity because it is used in a social situation, and as a symbolic reality of the external language based on the result of the community's convention. Language is not only related to the language owners themselves, but it is also related directly to all aspects of human life such as: social, cultural, political, economic aspects, etc. The social transformation occurrence in various dimensions of human life also brings about on the situation of the language use in the community. The community's dynamics has the implication on the change of human life quality in various aspects including the language because the language is not only constructed as the system of symbols, but it can also construct the reality based on the local condition, and the dynamics of the community's socio-cultural changes. The situation happening in the community is usually reflected in language practice, so that the community in the secured and peaceful situation will create the relatively stable linguistic symbols in the vocabulary. When the   community is in the flaring up and unstable condition will be manifested in the use of the ambiguous and contaminated expressions (Rahardjo, 2010).

The social transformation is interpreted as the change concerning various aspects of life such as the orders of value, institution, society, insight, way of thinking, or habit which have lasted for a long time in the community (Dahlan, 1994). Whereas according to Rahardjo (2010) that the social change is a process in which the change of structure, function of s social system occurs as the result of the incoming of the innovation ideas adopted by the members of the social system   concerned. In general, the social change process comprises three stages namely:

- Invention : the process in which the new ideas are created and developed.
- Diffusion : the process in which the new ideas are communicated into the social system.
- Consequence : the changes happening in the social system as the result of the adoption or refusal of the innovation.

3.The strategic Issues of The Character Building in Indonesia

In relation to the character, the definition is usually connected with the personality. The personality is closely related to the characteristic, in which the personality is regarded as the feature or characteristic, style, someone's special nature derived from the formations accepted from the environment, for example, family environment in the childhood (Koesuma, 2010:80). On the other hand, it is stated that the character is the collection of the value system which bases on the thought, attitude, and behaviour shown (Philips, 2008).

The strategic issues of the character building in Indonesia are striven for searching the solution of the humanity problems which are conspicuous in a community. In Indonesia the strategic issues of the character building are intertwined to the problems encountered by the community in Indonesia in the current 21st century (Mu'in, 2011:325). Then the problems, among others, are: the poverty and retardation, conflict and violence, the domination of electronic medium culture (TV), corruption, ruin of natural environment because of the natural phenomenon, disparity and oppression. Based on the problems, the orientation of the character building in Indonesia in general is directed to the model of the scientific and democratic education, multicultural education, and the improvement of reading – writing cultures.

In relation to the more improving of the conflict and violence issues which recently occur among the school students in Indonesia including in Makassar, the orientation and target of the character building in this working paper are directed to the character development and building of the learners. The concepts and values which become the references represent the local culture wealth and local language users (vernaculars) which had been possessed since a long time ago, are still relevant with the current situation.

The character building of the local wisdom is the character building which is developed based on the cultural product of the supporting community. The cultural product concerned includes the philosophy, values, norms, ethics, folklores, rituals, belief, habits and customs. The character building cannot be taught through the

cognitive processes, but through the development of the habits and the inclusive planting integrated in all educational and learning cohesions in school or higher education. The relevance between character building material and the social change happening in the current situation is through the transformation efforts (Wurianto, 2011).

4.Form of Makassarese Local Culture Based Character Building Concept
Data resources for the research are Makassarese manuscripts in the forms of messages and *kelong* (a kind of traditional poetry) by selecting the representative data. Method used in the research is a qualitative descriptive method by describing the data which include the elements of Makassarese local culture based the character building. To obtain the data needed, the observation technique is used by scrutinizing the manuscript texts which have been sorted before. The translation and interpretation techniques are also used to find out the meanings and meaning philosophy of the texts. Besides, the interview technique is used on a number of the informants in order to find out the meaning philosophy included in the cultural symbols found in the manuscript texts, particularly for the investigation of the character concepts and values.

The concepts of the character building recorded in the form of the verbalization of *Lontara* characters in Makassarese manuscripts referred to in the research are concepts which are packed in the form of "pappasang" (messages) and "kelong" (a kind of traditional poetry). The character building starts from the knowledge how to respect one another as human beings in weaving the relationship among human beings. The concept of "tau" meaning "person" makes the community understand that not all "human beings" can be called "person". In the point of view of Makassarese community, not all human beings can be called "tau" (person), but the human beings who can be called persons have different quality, so that there are human beings who can be called:

(1)   *poro tau* 'just like a person',
(2)   *akkananaji na tau* 'only because he/she can speak he/she is called a person'
(3)   *sitannga tau* 'half a person'
(4)   *akjari tau* 'to become real person'

Human quality for datum (1) *poro tau* 'just like a person' is used to refer to a person who does not give much utility and cannot do much for himself/herself and others. Human quality (2) *akkananaji na tau* 'only because he/she can speak he/she is called a person' refers to a person who does not understand ethics and politeness, and cannot respect other people. Human quality (3) *sitannga tau* 'half a person' is usually used to refer to a person who is sometimes good and sometimes bad. The three characters above are suggested not to be imitated by the other human beings, however, they are expected to be able to become the quality (4) *akjari tau* 'to become real person' meaning that the so-called the real person is a person who can respect other human beings and always does good deeds for others, and is successful in his/her life. Moreover, it is also found a number of lexicons or expressions whose basic word is derived from the word "tau" 'person', as follows:

(5)   *akpattau* 'greeting people'
(6)   *katauang* 'genitals (of male and female)'
(7)   *sipakatau* 'to humanize/to respect one another'

Datum (5) *akpattau* implies the importance of having good relationship among mankind, so that if we meet someone, we intend to address or greet people around us. This can build the character of friendliness and care on the presence of other people around us. Lexicon (6) gives the message that the genitals represent our symbol of "humanity" in the world, so that the males and females respect one another because both have the same dignity as human (person). Expression (7) represents the very fundamental character building value to be taught to the school students in order that they can avoid and overcome various forms of conflicts because the expression has the philosophy of how people respect one another.
Besides the character building concept to become a human being, the education concept of "siri na pacce" in Makassarese community represents the character building which is also regarded to be very important to be taught to the young generation in order that they can control themselves to behave or to take action. *Kelong* below represents the messages to remind all community members in Makassarese community for always maintaining self-esteem in order not to embarrass oneself and families or relatives. Besides self-esteem, empathy (pacce) to other people is also necessary to be maintained in order that the peace can be created in the community.

Siri paccea rikatte	'Our self esteem and empathy'
Bajik nialle oloang	'Good to make a wayfrom it'
Jari Padomang	'Become the guidelines'
Assimombalak ri lino	'to sail/to carry out (life) in the world
Siri paccea ri katte	'Our self-esteem and empathy'
Kontu ballak ia benteng	'As if it were the poles of a house'
Ia pattongkok	'it were the roof'
Ia todong akjari rinring	' it also became the partition'

The character building in Makassarese culture is usually stressed with the orientation on the knowledge how to be "the real person", how to maintain and keep "siri na pacce", also adopts a number of objects derived from flora and fauna which are regarded to be able to analogize with the characteristics that are referred to, either the characteristic that is expected or characteristic that must be avoided. The use of symbols with philosophical values contains the character building, so that they can sort out between the positive and negative characteristics.

The use of the symbol "The cock" is frequently found in the manuscripts because the poultry is analogized to have the tough character, time awareness, responsibility as the father hen (seeking a living for the children), however, the cock has the nature of the "tough stud". The cock symbol use is often matched with the dove which symbolizes the character of loyalty (being loyal to the better half). One of "kelong" for the cock characteristic can be described as follows:

Keremi jangang rewaya	'Where is the cock'
Jangang didi sadayua	'The cock with red feathers'
Tinang nibeta	'That has never been defeated'
Barang iyapa anne sallang	'Maybe it just happens this time'

The implication of the messages above is that however tough and strong we are, we eventually have the limitation and we will undergo debacle, therefore, it is not necessary to be arrogant to all human beings. Like life, all will end in its era.

The symbol of *jonga* (deer) is also found to analogize the smart character, lively, and capable. The implication included in the messages is to eliminate someone's arrogance who feel himself/herself to be extraordinary in various aspects and how to subjugate him/her.

*Nakana **jonga** kalenna*	'He/ She thinks he/she were a deer"
Lambarak tena nisepek	'Ferocious that cannot be approached'
Nani buanngi	'He/she is then exiled'
Oterek nammantang lekbak	'The rope snare, he/she is then imprisoned'

To motivate the young generation in order to always have high ideals, the symbol 'betel' is used as the analogy of its nature of always creeping to the top soaring up to the tip of coconut tree (character of high motivation), having contradictory comparison with the sweet potato (lame) which crawls flatly on the ground no life improvement). The condition is reflected in the following poetry (kelong):

Inakke teajak aklamba lame	'I don't want to creep like sweet potato'
Eroka aklamba lekok	'I want to creep like betel'
Erokak naik	'I want to go up'
Ribombonna kalukua	'On the tip of the coconut tree'

The symbol of "betel nut" also is usually used to analogize the high motivation character and honesty, like the betel nut tree which is upright to soar up to the sky. The excerpt of the poetry (kelong) below also implies the messages in order that in taking action we must always be proportional (not exaggerating).

*Pauangi tobo **rappoa***	'Tell a canoe of betel nuts'
Nakatutui tinggina	'In order to keep its height'
Manna matinggi	'Although it's tall'
Teai taklayuk-layuk dudu	'Don't be too soaring up'

The character building concept in the forms of messages (pappasang) also contain advice for the positive character formation, among others are the character building not to tell a lie and its consequences,

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avoiding jealousy, and the importance of fulfilling the promise. The messages are described as follows:

Punna taua akballe-balle tanipatappakkamako
'If someone tells a lie, he/she won't be trusted anymore'
Tikring ninanroangko anciniki sangkammata, teako paempoi ripakma
'If someone obtains a fortune, don't feel jealous'
Teak munapek, akkanaya natakamma
'I don't want to be hypocrite, saying something untrue'
Teak munapek, akjnajia na takugaukang
'I don't want to be hypocrite, making a promise but it is not fulfilled'

The messages contain the suggestions that before doing an action, it is necessary to take it into consideration maturely in order that it does not bring any harm for the doer. Several messages in Buginese-Makassarese culture is to always think before taking action. It is reminded as follows:

- *Tangaraki ikau pareknu, nanutapesang makodia nanualle bajika*
  'Consider your decision, through away the bad, and take the good'

- *Tangaraki ikau pareknu, teako majai kana kakanaya majai battuanna*
  'Consider your decision, don't talk too much because your talk has many meanings'

- *Tangaraki ikau pareknu, nanukatutui lilanu kalilaya allokoki*
  'Consider your decision, watch your tongue because the tongue can hurt'

- *Tangaraki ikau pareknu, naiapa nupasuluk ribawanu taenapa kodina*
  'Consider your decision, speak out if there is no bad effect'

The messages have the very significant character building values in life in order to always take into consideration everything that will be carried out before taking action in order that there is no regret later.

5. Tranformation Models of Local Culture Based Character Buiding
The character building representing the part of educating values must be oriented to the behaviour of the learners to the direction of moral strengthening such as: justice, honesty, maintaining self-esteem, feeling of responsibility and having empathy on other people.

5.1 Model of Construction and Reconstruction
Teaching materials either in the forms of printed books or multimedia containing the character building values can be carried out by constructing or reconstructing the curriculum of several school subjects or several university subjects through their teaching units. The creation of new curriculum based on the situation of the character building in the current 21st century can be conducted by various learning models in accordance with the condition of the learners, facilities and infra-structures which are available.
The positive character values that have been described above are better accommodated and explained of their philosophy and utility to learn them in the community life. Learning activity in the frame of teaching the local culture based the character building values must be managed in the ability development in the cognitive, affective and psychomotoric domains.

5.2 Integration Model
The concept and values with the positive character building contents must be integrated in the learning curriculum, either the subjects with the local contents of the general basic subjects in the tertiary level. The learning-teaching activities in the classrooms with the value development / character building are carried out by using the integrated approach (embedded approach).
        The character building can be conducted in an integrated way of the whole learning process in the school, for example, through the humanization of classroom management, role play, discussion method, particularly the teaching of ethics to respect one another, to honor one another deeply, to be honest, to be discipline, to be responsible, to be time aware, to be full of consideration before taking action, etc. Whole character values are not only comprehended by the young generation (the learners and educators), but also are applied in life through the habituation process in daily activity. The educators (teachers/lecturers) not only the transmitters of the values, but also must be able to become the model among the learners.
        The local culture based the character building which contains the local wisdom is managed in order to

be oriented to achieve the emotional intelligence. Thus, it is expected that self-control and emotion among the young generation can be managed wisely. The basic characteristic of the local wisdom is the presence of care to all human beings and universe. It is necessary that the local wisdom is integrated in the love and pride movement of our own language and culture. Such movement will be able to bring about the consciousness in the community's conscience in facing the humanity problem including the more humanistic character building.

The local culture revitalization on the transformation object medium of the cultural values such as *pappasang* (messages) through folklore, advice, *kelong* (poetry), traditional expressions with the local languages which contain the concept and values of the character building with various manifestations is necessarily and constantly activated. Beside that, it is necessary to look for the way to transmit the values effectively from the old generation to the young generation. Thus, it is expected that the transmission process of the character values by the use of the installations which can reach all aspects of the community's socio-culture life can be transformed effectively and cause the significant change in forming the more positive young generation's behaviour.

6. Conclusion

The character building values are generally expressed by the symbolization with very philosophical meaning. The character building values concerning how to become the useful human beings, honesty values, cooperation, and motivation to progress are very much found by various symbolic manifestations because the character is regarded very important to build and lead a nation.

The transformation model of the character building can be applied by the reconstruction model (the development of printed/multimedia teaching materials), and integration (in the learning curriculum with various types of character substances). The transformation of the local culture based the socio-cultural values is very importantly conducted as one of the solutions of the consequences of the modernization and globalization, and the social change in the current 21st century, so that they remain relevant with the era development.

The socio-cultural transformation is related to the changes in the community and culture. The changes in the community can be about the norms, values, and behaviours. The cultural transformation should be oriented to the direction of the character building change with the emphasis on the emotional intelligence development which h is more rational, democratic, and humanistic. Academically, human resources are necessary as the designers and researchers in various fields of inter-disciplinary sciences which can solve the character building problems by the local culture based approach containing the local wisdom with the local initiatives.

The local language and culture based early character building are primarily expected to bear the young generation with more ethic, to respect the variety and difference, the inter-ethnic conflict can be automatically avoided which in turn can create the *good society*.

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