

The *Pammali* Local Wisdom on the Bugis Coastal Communities to Increase Students' Ecological intelligence

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Abstract: The research stems from the author's concern about identifying environmental damage threatening the sustainability of coastal resources in the Barru district, South Sulawesi. The focus of this research is on extracting the local wisdom values of Pammali by the Bugis coastal communities in Barru as a teaching resource in social studies to increase the ecological intelligence of students. According to this research, the local wisdom of Pammali on the Bugis coastal communities in Barru can be picked up as a resource of social studies including the local wisdom of Pammali that composes certain areas, the ban on catching certain animals and cutting trees around the coast, and respect for seas. Through local wisdom of Pammali as a resource of social studies, students will describe the ability or capacity to perform actions that are associated with the ecological aspect of conservation the nature. Ecological intelligence is also seen in the apparent behavior of failure to cut down mangrove trees for ponds or roots, taking part in the replanting of mangrove plants on the open coastal plains, and the realization of the mangrove is not replanted, the area will then expose and be covered by erosion or abrasion.

Keywords: Local Wisdom, Ecological Intelligence, Pammali, Social Studies

Introduction

The coastal and the ocean areas are Indonesia's economic potential that needs to be developed. This is because coastal and ocean regions account for 63% of the coastal areas of Indonesia. It includes a vast wealth of natural resources and environmental services, such as fisheries, coral reefs, mangrove forests, oil and gas, mining and mineral materials, and tourist area (Kulkarniain, 2008). Moreover, the coastal region is densely populated, and the population living in the coastal region is 50-70% of the world's population. Long coasts with diverse tribal factions have caused nearly every coast of Indonesia to have varying customs. The traditional culture of coastal people dominated by these fishermen is one of the local wisdom or local wisdom. Local prudence understanding according to Undang-Undang Nomor 32 Tahun 2009 on the protection and management of the environment is the immaterial value that applies to the civilizations of society, among other things, protecting and managing the environment sustainably. So local wisdom is a view of life and science and various intoning life strategies carried out by local communities in addressing problems in meeting their needs.

In south Sulawesi alone, 60% of the population lives in coastal areas with the local wisdom of *Evetribebes*. The increasing number of people living in coastal regions is causing increased demand for natural resources and coastal services. According to Naping (2017), the sea as a whole has been of great assistance to the economic improvements of people in the coastal regions of the Bugis to make a living is sacred and *ving* is sacred, and it cannot be arbitrary. The coastal society of the Bugis in Barru has local judiciary values composed as *Pammali* oral forms passed down or handed down from one generation to the generation through *pappaseng* (messages) or *pappangaja* (words) *agawkingang* (of actions). *Pammali*, as part of the fishing system of trust and Bugis, is still believed despite the change in form and value.

There are various types of abstinence or *Pammali*; society was composed of *Pammali* when they were still at home and *Pammali* at the time they were running their activities at sea. In addition to, the many coastal communities of

the Bugis in the Barru also hold to the pappaseng that seal off certain areas, prohibitions of killing or capturing certain animals, respect for the sea, preservation of Marine life, and the use of simple capture technologies. The habits of the Bugis that live in coastal areas to manage Marine resources for survival always involve local wisdom derived from their understanding and beliefs. Based on observations made by the coastal society of the Bugis Barru have been influenced by the practice of globalization, it made Pammali knowledge, especially of the younger generation of people concerning the conservation of Marine Resources has lost its role slowly. Generations of "heirs" of Pammali often view Paammali as a myth, superstition, out of logic, and figment. With various objections, they view Pammali as old-fashioned, pointless, and should be thrown away.

In addition, increasing pressure on the economy's uncontrolled activity and growing awareness of conserving the natural resources in the Barru region. These conditions are leading to the management of fisheries and Marine resources in Indonesia today, facing environmental degradation and the sustainability of coastal ecosystems. In general, signs and identification of ecological damage threaten the sustainability of coastal resources in Indonesia, include polluting of coastal wastes along the coast, dumping oil from industrial activities, overexploitation of logging of mangrove trees being converted to various interests such as residential, and the opening of the farmed area, and people build buildings along the coastline. Public-level environmental issues will require a collective awareness higher than individual consciousness. Local wisdom identified with the chronic state (folkways) of coastal communities of the Bugis in Barru indicates long-term preservation and environmental conservation efforts by communities from Utina (2013) suggests that local values prevailing for coastal communities are found to be quite effective in managing natural resources and system-conservation efforts.

Thus, ecological intelligence has to be gained from the present day by the various elements of society, especially the school community, for children as succeeding generations to have environmental wisdom. Supriatna (2016) explains ecopedagogy as a concept of developing sustainability to provide

defenders with a far-reaching view of the importance of self-reliance (autonomy), justice, and living more in harmony with natural interests. Ecopedagogy is one of the approaches used in social studies to establish ecological behavior for learners. It is like spawning green behavior (green behavior) and becoming a new lifestyle for students.

The learning that links material known with the student's actual condition, whether in a family environment, school, community, or citizen, and tries to encourage students to apply it in daily life is called contextual learning (Komalasari, 2014). Pammali has been a beacon of public behavior by the Bugis to treat the sea, so the sea has long been a good friend and benefits to them. research is directed to study the local wisdom values of the Pammali from the Bugis coastal region in Barru, so it can be used as a source of teaching in social studies. By formulating learning resources from conditions closer to students' daily lives, social studies learning will be more meaningful, especially in students' student's ecological intelligence.

Methods and Research Design

Methods. The research h uses the qualitative method. According to Creswell, (2016) qualitative research is the kind of research that explores and understands the meaning of some individuals or groups of people who come from social issues. Qualitative research can generally be used to research people's lives, history, conduct, concepts or phenomena, social issues, and so for library rod of library research, which uses library materials as data sources to explain research problems. As fcartoonkartono (1998) literature techniques are studies of literature performed by reading, s, studying and recording various literature or reading materials consistent t with the subject matter, then filtering and pouring into a theoretical framework. Library studies or library studies are compulsory activities in research because they have a central purpose of developing both theoretical and practical aspects (Sukardi, 2013).

Research Design. The methods used in this research are based on a wide variety of literary books, scientific articles, historical records, and scientific reports that

deal with culture-based education. Research stages are conducted by amassing literature sources, both primary and secondary. The study conducted a data classification based on a research formula (Darmalaksana, 2020). Advanced data and or proofreading of references to be presented as research finds, abstraction to capture intact information, and interpretation to bring knowledge to a withdrawal of conclusions. As for the interpretation used, analysis, or approach, for example, philosophical, theological, Sufistic, tafsir, sharia, etc.

Results and Discussion

Social studies and local wisdom are collaborations and associations that should not be separated, where the essence of social studies is to integrate local prudence values into learning activities. According to Sapriya (2012) the scope of social science subjects covers several aspects: "first, humans, places, and environments; Second, time, sustainability, and change; Third, social and cultural systems; Fourth, economic and welfare behavior." It suggests that social studies should be based on social life.

According to Komalasari (2014) that in this life, several things can be used as a source of social studies, such as traditional, cultural, and local wisdom, until social interaction. The study resources are not only limited to the textbook lessons but also from local history, local geography, and local administration (Ragan and McAulai in white, 2015). The social studies laboratory is about society and environmental interaction. The study resource in social studies was not just books but the behavior of the people around them and the local wisdom (Qodariyah and Armiyati, 2013). The values in local wisdom can be used in social studies, whether it is an affective aspect related to character values or learning about science-related cognitive aspects (Purnomo, 2018).

Rahyono suggests that local wisdom, a distinguishing characteristic of a particular tribe, is acquired through its study and then associated with its daily environment (Wibowo and Gunawan, 2015). The local forms of wisdom common in Indonesia are in basic social activities. Such activities as communication, dress, and behavior. The local wisdom reflected in Indonesian

communication is in language and dialect when speaking. Another local Indonesian wisdom system closely related to the environment is the management of natural resources and disaster mitigation. The emergence of local prudence in managing natural resources is created by native or local relationships that live close to the natural resource environment. They have a distinct understanding of the ecological systems in which they live. Then gave rise to thought as well as to certain traditions in managing natural resources and also the preservation of wildlife (Niapele, 2014).

According to Supriadi, the value of the wisdom of the Bugis is the character, the Values importance of doing, speaking, and always upholding its leaders. The supiatu also says that the value of local wisdom is the Triolo (ancestral message) of Pammali (taboo/ban), along-along (singing). It becomes the basis that the local wisdom of the Pammali people of the coastal region is vital for utilizing as a source of learning in social studies. Taslim and Syam (2007) said that Pammali or abstinence is a work or a deed forbidden to do, where the violation is committed will lead to disastrous or bad behavior. Another definition states that the term Pammali is defined as a taboo or ban on a daily action. When taboo is done, it is thought to be bad luck and is usually associated with health, safety, marriage, fortune, posterity, and so on. The purpose of Mali is more on the investment of meaning or akhlakul Karimah from a cultural perspective. Actions or words that should be avoided are summed up in that Pammali sense.

Some local wisdom from Pammali identified the similarities between values embodied in the Pammalia (phrase) with basic competence and social studies materials, mapping the values of Pammali with basic competence and social studies materials, then the Pammali local wisdom as a source of social studies. The values of Pammali explain the attitudes of the Bugis fishermen in their view of and use of the ecology of the sea, not just where they live but where the sea also becomes a place that demonstrates the existence and identity of the Bugis-Makassar as expert sailors in the Marine world. The view of the sea world is identified through the knowledge of Pammali, which relates to the ocean's ecology.

The type of Pammali according to Naping (2017), if fishermen are already in the middle of the ocean, among other things:

- a. Aja' mu mammiccu RI lau'e, means please do not spit in the sea. It means to avoid fishermen of the Bugis spitting in the middle of the sea because they believed it would cause his work of fishing for nothing. A fisherman explains that mammicu (spitting) is work that throws something into the sea while throwing it away for fishermen is meaningless, so work may not bring any results.
- b. Aja' muabbeang aga-aga RI lau'e means against the fishermen of the Bugis to throw anything into the sea. The Bugis Fishermen have a belief that if they throw rub ash in the sea, the guardians will get angry and they'll wreak havoc. Guardians of the sea or Tonegawa law 'is invisible creatures the people of the Bugis believe to be sea owners. So coastal communities or fishermen should never contradict or harass Tonegawa law '. Also, when cooking rice on board, neither throwing nor throwing bubbles of boiling water into the sea, the violation of this prohibition was believed to bring harm.
- c. Pammali broke a promise to the guardian of the sea. The ancestors of the coastal region of the Bugis have delivered this improvisation never to break the Tonegawa law's promise. Those who break their promise will be adversely affected by their safety while undertaking their activities at sea. Pammalii damaged the sea.

The various types of abstinence or Pammali, society was composed of Pammali when they were still at home and Pammali at the time they were running their activities at sea. In addition to, the many coastal communities of the Bugis in the Barru also hold to the pappaseng that seal off certain areas, prohibitions of killing or capturing certain animals, respect for the sea, preservation of Marine life, and the use of simple capture technologies. The habits of the Bugis that live in coastal areas to manage Marine resources for survival always involve local wisdom derived from their understanding and beliefs. Pammali's local wisdom in viewing specific areas, restrictions on killing or catching certain animals,

respect for the seas, coral maintenance, and simple intercept technology are the origins of sound environmental management. Efforts to encourage local wisdom that is still dependent on the habitual habits of the Bugis, whose lives are increasingly degraded (Naping, 2017).

In addition to making students assess targeted materials (competence), IPS are designed to make students remember, realize or care, and internalize local virtue values and then make their behavior in everyday life. Integration of local wisdom in social studies leads to the internalization of values in everyday conduct through the learning process of the stages of planning, execution, judgment, and evaluation. The values application of Pammali local wisdom in social studies can be done in many ways, such as by inviting learners to study directly in the field to visit the coast, looking at how the Bugis coastal region implements the values of Pammali in their daily life, especially the fishermen, And try to dig up meaning for the ecological balance of the ocean, identifying another potential within its surroundings.

The essence of local wisdom in social studies learning is how applied learning is capable of developing its understanding, and the competence of learners is linked to increasing ecological intelligence in the learning process. Soemarwoto (Karim, 2019) revealed that environmental awareness was not built through a transfer of knowledge only but through a learning process that placed learners as active subjects of learning. Education that builds ecological awareness and intelligence with the transfer of knowledge only limits learners to the understanding of the environment and lacks awareness and concern for the environment. Then adversely affect the character of the student who has not been kinder to the environment.

Supriatna (2016) mentions an ecologically intelligent student understands each behavior and action affecting not only himself and others but the natural environment in which to live. When people understand the importance of preserving, nurturing, conserving nature, and being well-connected with nature's living things, they will act accordingly. A society of ecological intelligence understands and respects nature and values life itself. One indicator

of environmental intelligence is the selection and decision to use goods by becoming an intelligent consumer. To use and exploit interests that do not harm the environment, control nature, damage health, and exploit labor. The decision to buy something based on a deep understanding of the effects of the objects we use will bring more benefit to society (Goleman, 2010).

The local wisdom of Pammali as social studies source is expected to reflect students' ability or capacity in acting on the ecological aspect of preservation of natural life, especially in the ocean of not dumping domestic garbage and production waste in the sea, encouraging those around it not to dispose of litter and waste, Recognizing the excellent effect that caring for the Marine environment can have on conserving animals and meaningful preservation of coastal waters. Ecological intelligence is also seen in the apparent behavior of failure to cut down mangrove trees for ponds or roots, contributing to the action of replanting mangrove plants on the open coastal areas, the realization that if the mangrove is not replanted, the site will then expose and be covered by erosion or abrasion.

Local wisdom of Pammali as a source of social studies is not only focused on increased ecological intelligence, but interest and activation of students in learners have increased knowledge (head), attitude (heart), action (spirit), and spirit students.

Discussion and Recommendations

Some local wisdom from Pammali identified the similarities between values embodied in the 'Pammalia (phrase) with basic competence and social studies materials, mapping the values of Pammali with basic competence and social studies materials, then the Pammali local wisdom as a source of social studies. The application of local wisdom values Pammali the people of the coastal region of the Bugis in social studies can be done in many ways, such as by inviting learners to study directly in the field to visit the coast, seeing as how the coastal region of the Bugis implement the values of Pammali in daily life, especially the fishermen, And try to dig up meaning for the ecological balance of the

ocean, identifying another potential within its surroundings.

The local wisdom of Pammali as social studies source is expected to reflect students' ability or capacity to act on the ecological aspect of preserving natural life. Local wisdom of Pammali as a source of social studies is not only focused on increased ecological intelligence, but interest and activation of students in learners have increased knowledge (head), attitude (heart), action (spirit), and spirit students.

Therefore, schools should properly program local wisdom education in terms of planning, execution, and local wise and educational planning evaluations based on the character of schools and the environment. Thus, in any learning process, especially in social studies, teachers should link learning with the culture around students to become better acquainted with the learners' environment, as well as to preserve the values of the community, one of which is the local coastal wisdom of the Bugis people is Pammali. The other goal is to create an ecological intelligence gained from Pammali or the ban in society.

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