



Integrating *Siri' na Pacce* on Pancasila and Civic Education Subject in Elementary Schools

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Abstract: As part of the nation's cultural wealth, local culture needs to be bequeathed to the younger generation through integration in school learning activities. *Siri' na pacce* is a philosophy of the Bugis-Makassar tribe, one of Indonesia's major tribes. *Siri' na pacce* is local wisdom that contains noble values, like *sipakatau*, *reso*, and *pacce*. The manifestation of *sipakatau* is respect for others. The embodiment of *reso* is the seriousness of doing something to achieve Allah's grace, God of the universe. Meanwhile, the expression of *pacce* is caring for each other and the environment. The noble values can be integrated into elementary school learning through exemplary, consistently habituation, or insert the explanation of the values to the subject matter.

Keywords: *Siri' na pacce*, *sipakatau*, *reso*, *pacce*, Pancasila and Civic Education subject.

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INTRODUCTION

Culture is the outcome of human civility. The level of civility of a nation can be measured from the culture of the nation (Dewantara, 2013). The values of life and standards of behavior firmly held by the community in an area or often termed as local wisdom are part of regional culture. Every region in Indonesia has a diverse local culture. The local culture is part of the wealth of Indonesia.

"Social and cultural diversity and the importance of togetherness" is one scope of Civic Education material in primary schools as stipulated in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 21 of 2016 concerning Content Standards for Primary and Secondary Education (Permendikbud, 2016). It indicated the activity of introducing and passing down Indonesia's cultural values to students in elementary schools as an effort to strengthen identity as a cultured nation. Thus, local culture can be integrated into learning.

Pancasila and Civic Education subject in elementary school is aimed at facilitating students in developing potential knowledge, attitudes, and skills to become smart and good citizens. Students are expected to become young citizens understanding and practicing Pancasila's values and morals, the 1945 Constitution of the Republic of Indonesia, the values and spirit of *Bhinneka Tunggal Ika*, and the commitment of the Unitary State of the Republic of Indonesia. They are expected to have a sense of nationality and love for the country in the context of pride and love for their local cultures while respecting other cultures' diversity.

Siri' na pacce, the Bugis-Makassar tribe's local wisdom, has become part of the Indonesian culture. Even it is identical to the Bugis-Makassar tribe, it contains universal noble values. Aziz, Saleh, & Suriani (2020) propounded the necessity of preserving and inheriting *siri' na pacce* to the younger generation, especially in the Province of South Sulawesi, as well as introducing it as part of Indonesia's cultural wealth. It can be done through integration in elementary school learning activities.



SIRI' NA PACCE

Siri' na pacce is the philosophy of the Bugis-Makassar tribe. *Siri'* is a call in a person to defend the value of something respected by him or his group (Mattulada, 1975). Meanwhile, *pacce* is a view of life, considering that it is painful to see others' suffering and tending to assist (Darwis & Dilo, 2012; Elvira, 2014; Umar, 2017).

Mattulada (1975) revealed *pappaseng* (messages) that can be used as a guide to understanding *siri'*, namely 1) *siri' emmi ri onroang ri lino* (only with *siri'* can we live in the world) means that someone having *siri'* is signified he had guarded or maintained dignity as a human being worthy of life on earth; 2) *mate ri siri' na* (die because of *siri'*) means that someone dying because of upholding his dignity or self-respect and his group is considered as honorable and praiseworthy; 3) *mate siri'* (out of *siri'*) means someone having lost his dignity or self-respect is seen as a living corpse in society.

Moein (1994) stated that there are five principles related to *siri'*, namely *lempuk* (honesty), *getteng* (adhering to the principle of conviction), *ada tongeng* (saying correctly), *sipakatau* (respecting for human beings), and *mappesona ri Dewata SeuawaE* (putting your trust in the greatness of God Almighty). Salam (1998) revealed elements contained in *siri'*, namely *getteng* (firmness of principles), *lempu* (honesty and responsibility), *sipakatau* (respect), and *pajjama* (hard work). Said (in Askar, 2000) suggested 13 elements of *siri'*, namely *amaccangeng* (intelligence), *alempureng* (honesty), *tenricau* (high competitiveness), *ati mapaccing* (innate good heart), *mappasitinaja* (appropriateness and fairness), *amaraddekangeng* (independence), *mappasilebbareng* (consistency), *amatikereng* (accuracy), *awaraningeng* (courage), *reso na tinulu* (hard work and perseverance), *amagettengeng* (persistence in your stance), *amaperrukeng* (solidity), and *mappasanre ri elo ullena Allah Ta'ala* (surrender to God).

Siri' na pacce, which will be discussed further in this article, is limited to three values, namely *sipakatau* (respect), *reso* (hard work), and *pacce* (care).

Sipakatau (Respect/ Appreciate)

Sipakatau means to respect or appreciate. The two words can be used interchangeably in understanding the value of *sipakatau*. The value of *sipakatau* can be interpreted as an attitude of humanizing each other by not differentiating from one another, rich or poor, or in any form (Salam, 1998; Maida, 2017; Rahim, 2019; Amitra, 2019). Respect for others will have an impact on yourself. This matter is emphasized in *pappaseng to riolo* (ancestral message) as reiterated by Abbas (2014).

Narekko mupakalebbiq-i padammu tau, alenu tu mupakalebbiq, naekia

narekko mupakatunai padammu tau, alemu tu mupakatuna

Meaning:

When you respect others, it is the same as you respect yourself, otherwise

when you insult others, just as you despise yourself

Sipakatau in a family is loving each other, forgiving each other, sharing or helping each other, and giving mutual advice. This thing is contained in the following *pappaseng*, which was re-expressed by Salam (1998).

Siallurusenngge siammasseng massiajing, siaddampengeng pulanae masseajing, tessicirin-nayanngge waramparang masseajing, riasenna gau sitinajae, sipakainge pulanae masseajing risesena gau patujue sebawa winru madeceng

Meaning:

Always love to love the family, always forgive each other with the family, willing to share the family's property within reasonable limits, remember to warn the family for the sake of truth and noble goals or ideals



Sipakatau, in a more general relationship context, is described in the following *pappaseng*, which was re-expressed by Salam (1998).

*Rebba sipatokkong,
mali siparappe,
malilu sipakainge,
maingeppi napaja,
sirui menre tessirui no'*

Meaning:

When we fall, we raise each other,
when we have washed away, we're
stranded each other,
receiving mutual advice,
reminding each other until we realize,
pulling each other up and not pulling each
other down

The *pappaseng* emphasized mutual support, motivation, and advice to be able to move forward together. There is also a warning not to drop each other.

Reso (Hard Work)

Reso or *pajjama* means hard work. In *siri' na pacce* philosophy, one should not be lazy, negligent, or have a dull attitude. Instead, he must have a work ethic or morale. With hard work, perseverance, never giving up, and not getting bored quickly, one will get the mercy of Allah, God of the universe. Salam (1998) restated a phrase often conveyed by parents to their children.

*Eh kalaki de memeng gaga gare
pallaommu, naiya mupagau gau
makkuatu,
iatu riaseng kedo matuna, gau temmakke
tujuk.
Narekko de gaga jama-jamangmu, laoko
ripasae muengkalinga bicara pa'balu
iaregga laoko ri barugae magguru ade'.
Mapatoko sia kalaki mappallaong, nasaba
resopatu natinuli natemmanginngi
namalomo naletei pammase dewata.*

Meaning:

Hi, you, my children, are there no work, then you just play, do you know that it is called a despicable and useless act?

If you don't have any work, go to the market to hear the seller's letter or the hall to hear about customs.

Be diligent in trying, my children, for effort with your hard work, perseverance, and not getting bored are the things that God gives grace to.

Reso contains an unyielding fighting spirit and the spirit of overcoming obstacles to realize the goals. The Bugis-Makassar tribe is known as accomplished sailors. *Pappaseng*, which was re-expressed by Abbas (2014), describes the *reso* of the sailors.

*Takunjungaq bangung turuq,
nakugunciriq gulingku,
kualleanga tallanga na toalia.
Kusoronna biseangku,
kucampaqna sombalakku,
tammamelokaq punna tesi labuang*

Meaning:

I won't go with the flow,
I have installed the steering wheel,
it's better to drown than the back.
I row my canoe,
I expand my sail,
I never roll before arriving at the port.

Pacce (Care)

Pacce means empathy, being painful to see others' suffering (Marzuki, 1995; Wahid, 2016; Tika, Culla, & Rosdiana, 2018). Someone who no longer has *siri'* towards others is still expected to have remaining *pacce*. Marzuki (1995) restated *pappaseng* regarding *pacce*.

*Iya Sempugikku,
rekkua de'na siri'na engka messa pesse na*

Meaning:

As for my fellow Bugis people,
when there is no *siri'*, there is still *pacce*



*Ikambe Mangkasaraka,
punna ta' siri', paceseng ni pabbulo
sibatannang*

Meaning:

Oh, my fellow Makassar people, when it is no longer *siri'*, there is still *pacce* uniting us

Pacce is closely related to caring about others. Someone having *pacce* always tries to help each other, not stingy with others, especially people in need. Furthermore, someone having *pacce* does not reveal or talk about other people's shortcomings. This point is implied in the *pappaseng*, which was re-expressed by Abbas (2014).

*Tessisampoang uring lowaq,
tessidempoang (tassisebbokeng) pamuttu.
Tessiekkeng tigeroq,
tessicalakeng tangeq.*

Meaning:

Don't close each other's pots,
don't leak the cauldron.
Don't strangle each other's necks,
don't close each other's doors.

Pacce is not limited to caring for fellow humans but also a concern for environmental sustainability and the survival of other living things. This matter is revealed in the *pappaseng* reiterated by Abbas (2014).

*Jagai linoa lollong bonena,
kammaya tompa langika siagang rupa
tauwa siagang boronga*

Meaning:

Take care of the earth and its contents,
so too the heavens, so too humans, and
the forest

Siri' Na Pacce In Pancasila and Civic Education in Elementary School

Pancasila and Civic Education is deliberately developed subject to build and foster the character of smart and good citizens (Wahab & Sapriya, 2011; Winataputra, 2015).

Character is a unique value embedded in oneself and embodied in behavior (Kemendiknas, 2010). Both innate and environmental factors influence the process of character development. Character building through manipulating environmental factors can be done through strategies: (1) modeling, (2) intervention, (3) habituation that is carried out consistently, and (4) strengthening (Kemendiknas, 2010).

Sipakatau, *reso*, and *pacce* are noble values rooted in the *siri' na pacce* philosophy of the Bugis-Makassar tribe. These values can be inherited in elementary school learning activities. For instance, to ask students to practice *mattabe'*. *Mattabe'* is the posture to walk slightly bent and cross the right arms while walking in front of an older person. This attitude is included in the embodiment of *sipakatau*. Before class starts, after lining up and going to class one by one, students are asked to do *mattabe'* in front of their teacher. In addition to the habituation strategy, the teachers can do reinforcement by praising students who do *mattabe'* on other occasions without being ordered. Teachers remind students to conduct *mattabe'* if they walk in front of other teachers. Other attitudes reflecting *sipakatau* that can be used in learning are saying greetings to teachers or friends, saying politely, not making fun of friends, forgiving, and apologizing if they make mistakes. The teachers remind students to study together to achieve mutual progress and avoid unfair competition. In addition to familiarizing students, teachers themselves must also set good examples.

Reso can be manifested in the form of teachers' encouragement to study hard, make the best use of time, complete assignments seriously and on time, not easily give up, cooperate with friends but it does not mean cheating. As for *pacce*, the teachers can encourage students to help friends, for example, lend stationery or share lunch. Students are warned to help fallen friends, not laugh at them. Students are accustomed to learning and working together. Teachers can also model the habit of throwing garbage in its place or tidying up classroom equipment to care for the environment that is part of *pacce*. A study group arrangement



is a form of teachers' intervention to instill *sipakatau*, *reso*, and *pacce*.

Intervention in learning can be carried out by developing teaching materials related to culture and incorporating elements of *siri' na pacce*. For instance, in the Pancasila and Civic Education subject, fourth-grade, the theme of 5 My Heroes and subtheme of 3 Heroic Attitudes related to the material applying the values of Pancasila. In the discussion section regarding student opinions on activities to help victims of natural disasters, community service, and apologizing to friends, the teachers can explain the relationship between these activities with the values of *sipakatau*, *reso*, and *pacce*.

CONCLUSION

Noble values rooted in the local culture, including values in the *siri' na pacce* philosophy of the Bugis-Makassar tribe, can be integrated into learning, especially for Pancasila and Civic Education subjects in elementary school. The integration can be in the form of habituation of students to do activities that manifest the value. More than that, teachers also need to provide examples. Teachers can include explanations of good values in a related subject. This integration can be an effort to introduce and pass on local culture to students, as well as the formation of their good character.

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