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.


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 nobel values. Azis, 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.
SIR’ 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), amaraddekaung (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).

Siallurusenenge siammaseng massiajing, siaddampengeng pulanue masseaing, tessoricin-nayaamge waramparang masseaing, riasenna gau sitinajae, sipakainge pulanue masseaing riesena 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.

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.

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, 
nakuguncirig gulungku, 
kualleanga tallanga na toalia. 
Kusoronna bisaangku, 
kucampaqna sombalakkku, 
tammamelokaq punna tesl 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.
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.

R eso 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.

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_Ikambe Mangkasaraka, punna ta’ siri’, pacceseng ni pabbulo sibatananggang_

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. Tessiekkekeng tigerog, 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, kammad langika siangang rupa tauwa siangang 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; Winatapatru, 2015).
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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