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Integration of Local Wisdom of "Tabe" Culture in Character Education-Based Learning at Elementary Schools in Makassar City

Lutfi[1], Herawati Syamsul[2], Fachruddin Aziz[3], Akhmad Kurnia[4], Muhammad Wajdi[5]

[1,2]Institut Kesehatan dan Bisnis Kurnia Jaya Persada, Palopo, Indonesia
[3]SMA Kartika XX-I, Makassar, Indonesia
[4]Universitas Indonesia Timur, Makassar, Indonesia
[5]Universitas Muhammadiyah Makassar, Makassar, Indonesia

[1]lutfi@ikbkjp.ac.id

Abstract

The "tabe" culture has an influence in shaping students' character and is relevant to apply in everyday life both in the family and school environment. Its philosophical values must be maintained through integration in character education-based learning. Thus, integrating "tabe" culture in learning will strengthen students' character and identity. This research uses a qualitative approach, namely ethnographic research, to observe the application of "tabe" culture in character education in the school environment. The data obtained were analyzed using the Miles and Huberman model. The research results showed that the application of "tabe" culture in elementary schools in Makassar city is currently starting to be abandoned by the majority of students, this is due to students' lack of understanding of the application and meaning of "tabe" culture. However, the cultivation of character education has been integrated into subjects and extracurricular activities at school. The integration of "tabe" culture in character education must require commitment and support from various parties, including schools, teachers, students, parents and the community. Apart from that, it must require careful planning, consistent implementation, and planned evaluation.

Keywords: Tabe Culture, Local Wisdom, Character Education.

Introduction

The culture of good manners is one of the local wisdom legacies of the Indonesian people, where the local wisdom of each region contains values that can be used as a means of forming national character. Just like the Bugis-Makassar people have a habit when passing older people by bowing half the body while saying "tabe" which in Indonesian means excuse me. The "tabe" culture is a form of respect for older or respected people (Hasmawati et al., 2020). This cultural heritage must continue to be preserved and developed, but the problem that is currently emerging is that the "tabe" culture has slowly faded and lost its substantive meaning in people's lives, especially among the younger generation in the city of Makassar. So it is necessary to make preventive efforts to preserve them by instilling these cultural values in school-aged children so that they can inherit and apply them in social life.

The "tabe" culture has a strong influence in shaping children's character and is very relevant to apply in everyday life both in the family and school environment, because it can teach children how to behave well and have morals towards other people (Azrialsyah et al., 2020; Bumbungan & Ciba, 2018). In other words, "tabe" culture is an intelligent attitude and behavior that will shape and educate children to create characters that respect and respect each other (Ihsan & Syukur,

2022). Therefore, "tabe" culture as the local cultural wisdom of the Bugis-Makassar community plays a very important role in forming children's character, its existence needs to be maintained through integration in character education-based learning. Integrating "tabe" culture in learning will strengthen student identity, facilitate learning about traditional cultural values and help students develop the ability to adapt to developments in globalization without forgetting their cultural values (Ibrahim et al., 2023).

Integrating local wisdom in elementary schools can be through a learning process, habituation, extracurricular activities (Muhammad Asriadi et al., 2022). Although integration is a long process and requires collaboration between schools, teachers, parents and the community to achieve maximum results in shaping student character. The expected achievement targets from this integration are that students have character and personality that is in accordance with Indonesian cultural norms, have a positive attitude towards themselves and others, and are able to develop good social skills through an empathetic attitude towards others (Faiga et al., 2024). One way to build character among students is through implementing the integration of local wisdom with character education within the school scope. The integration of local wisdom values aims to maintain, respect and strengthen national character to form students who are insightful, skilled, also have morality and a strong leadership spirit (Jusmawati et al., 2024). Thus, this research aims to examine how the integration and application of local wisdom values of "tabe" culture in character education in elementary schools in the city of Makassar.

Method

This research is qualitative research using a case study approach (Sugiyono, 2023). This qualitative research was used to understand in depth how the "tabe" culture is applied in character education-based learning in the elementary school environment. This research was located in elementary schools in the Makassar city area with a purposive sample selection technique.

The data source used is primary data obtained through interviews with informants, direct observation and documentation. Interviews were conducted with teachers, teaching staff, students and parents to obtain information about the application of "tabe" culture in students' daily lives. Observations were carried out to directly observe students' activities in implementing the "tabe" culture in the school environment. Meanwhile, documentation is used to document student activities in the school environment.

Data analysis used in this research uses descriptive analysis of the Miles and Huberman model through the steps of data grouping, data reduction, data presentation and verification (Miles & Huberman, 2007). In order for research data to be accountable, a validity test must be carried out. Data validity tests in this research include credibility tests, dependability tests, transferability tests and confirmability tests.

Results

Implementation of "tabe" culture in elementary schools

This research has been carried out at several state elementary schools in the city of Makassar, including SD Inpres Antang I and II, SD Negeri Sudirman I and II, SD Inpres Unggulan BTN Pemda, SD Inpres Berdangeri Mallengkeri I and II, SD Inpres Bontomanai, SD Inpres Parangtambung I and II, SD Inpres Mamajang I and II, SD Inpres Mamajang I and III, SD Inpres Cilalllang, SD Inpres Rappocini, SD Inpres Mangkura, SD Inpres Andi Tonro, SD Negeri Mannuruki and SD Negeri Bawakaraeng. The data collection process was carried out using in-depth interviews with teachers and school principals, observation and documentation of

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students in their daily activities at school for two months. The research results were then analyzed descriptively qualitatively using the Miles and Huberman model.

Based on the results of research that has been carried out, a picture of the implementation of the "tabe" culture in elementary schools is now starting to be abandoned by the majority of students. This is due to students' lack of understanding of the application and meaning of "tabe" culture. From interviews with principals and class teachers in various elementary schools in the city of Makassar, it is known that students are no longer used to saying the word "tabe" or bowing when passing in front of teachers or other students. Likewise, according to the results of observations that have been carried out for two months at several elementary schools in the city of Makassar, it is very rare to find students who bow their bodies and say the word "tabe" again when passing in front of observers, teachers or other students. In fact, "tabe" culture contains of politeness values and is closely related to the formation of students' character.

The results of the research that has been carried out also show that "tabe" culture has not been included in special subjects so that teachers only teach it indirectly so that students' understanding of "tabe" culture is still lacking, especially in the family environment, parents also do not teach the meaning of values. and the application of "tabe" to their children. Several schools have implemented extracurricular activities aimed at forming students' character values at school but have not specifically included "tabe" culture in these activities. In schools there are also no posters that refer to the application of "tabe" culture directly, therefore after the research was completed, the researcher created an alternative to create a poster containing the application of "tabe" culture in the school environment to provide students with an understanding of how to apply "tabe" culture ” both to teachers and fellow students. Understanding of "tabe" culture among students is still relatively low so it is necessary to provide education and familiarization in the school environment through extracurricular activities and integration in learning. The fading of these values in the school environment is a sign of the loss of the identity of the Bugis-Makassar cultural heritage which is full of character education values.

Character Building

Character education is one way of forming moral and ethical students in the school environment so that its implementation must involve the entire school community, students' parents and the community. Based on the results of the researcher's interviews with several sources, it is known that the implementation of character education in schools is through habituation and example in daily activities such as greeting and greeting teachers, cultivating a culture of cleanliness, politeness, courtesy, honesty and discipline. The application of character education is also integrated into subject matter, development of school culture and student learning and extracurricular activities. Some of the values developed in the implementation of character education in schools are religion, discipline, responsibility, honesty, respect and respect for others, caring for others and caring for the environment. Student character can be formed well through habituation and conditioning, but providing an example is also important in shaping student character, therefore teachers must be able to be good role models for their students.

The form of implementing character education in the school environment can be seen in good activities and interactions between students, teachers and school principals. From the results of interviews and observations, it is known that the integration of character education in the schools that have been visited has been implemented, both in the form of learning implementation as seen from the content of character values in learning tools and materials as well as in students' extracurricular activities. The most common character values applied by teachers from various schools are religious values and caring for the environment. Therefore, to shape students' character, schools provide routine rules and habits such as teachers

welcoming students every morning in front of the entrance gate, praying Dhuha every day, students are required to clean the classroom every morning, throw rubbish in its place and celebrate Independence Day and big holidays. religious. Through character education, students are expected to be able to create good personalities that can have implications for the school environment and society in general.

Integration of local "tabe" culture in character education

The integration of local "tabe" cultural values in the learning process has an important meaning in forming student character. The main problem in our education today is the provision of pure learning material without any effort to integrate it with existing cultural values. The integration of "tabe" culture in character education is not only implemented in subjects but also through extracurricular activities and student self-development. The essence of the integration of "tabe" culture in character education in schools is basically a strategy that seeks to internalize understanding and behavior to shape student character. Based on the results of interviews with informants, researchers were able to analyze and describe the implementation of local wisdom values of "tabe" culture as a supporting factor in strengthening character education in elementary schools in the city of Makassar which needs to be improved through habituation and conditioning as well as role modeling in schools.

Activities in schools based on local culture must support the formation of student character, thus the integration of local cultural values of "tabe" culture in learning has an important role in forming student character. Implementation of local "tabe" cultural wisdom in character education can be done through model type assignments, namely integration in subjects, local content and student self-development. So that every subject and learning activity must be emphasized to include character education values. Even though the integration of local wisdom values in character education in the school environment has been carried out, it has not met the expected goals. The philosophical values contained in the "tabe" culture have not been included in learning and other extracurricular activities. The philosophical values contained in the "tabe" culture in question are "sipakalebbi, sipakainge and sipakatau", all three of which are still in the form of common language contained in character education such as mutual respect, reminding each other and helping each other. So, the value of the Bugis - Makassar philosophy has not been described as the integration of local wisdom in character education.

Discussion

The results of this research focus on the integration of local "tabe" cultural wisdom in character education to shape student character. Based on the description of the research results, the application of local wisdom values of "tabe" culture can be integrated into character education. This integration of local wisdom must be implemented in the school environment directly in order to form good student character, especially in fostering a sense of care, mutual respect and respect for both teachers and fellow students while still preserving local cultural identity. Therefore, schools are communities of character which are developed through learning processes, habituation, extracurricular activities and collaborating with families and communities (Sakman & Syam, 2020). Apart from that, the role of local wisdom is quite large in shaping students' character through habits that are often carried out. This is in line with research results which explain the importance of harmonizing character education programs based on local wisdom by paying attention to a curriculum that is tailored to student needs and involving the school so that it can become an integral part of school culture (Darmawan, 2024).

The local wisdom of Bugis - Makassar culture has philosophical values which can be developed as a means of character education in schools. Just like the "tabe" culture contains

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the values of sipakatau (not discriminating against everyone), sipakalebbi (respecting each other), and sipakainge (reminding each other). Sipakatau values teach not to discriminate between people based on social, cultural and religious backgrounds. In the context of character formation, attitude values inspire tolerance and appreciation for diversity. Students who internalize this value tend to be more open to the views and experiences of others, thereby developing characters that are inclusive and respectful of differences. Sipakalebbi values emphasize the importance of respecting fellow humans. In character formation, this value promotes respectful attitudes, both towards teachers, peers and parents. Students who internalize this value will tend to have a polite character, respect other people's opinions, and act with high ethics in interacting with other people. The value of sipakainge creates a foundation for mutual care and support between individuals in society. In the context of character, this value encourages students to remind each other of good and constructive behavior. The value of sipakainge develops greater self-awareness about actions and their impact on oneself and others. Thus, this value contributes to the formation of characters who are more responsible and care about their social environment (Ibrahim et al., 2023). Therefore, the integration of cultural values in character education has an important meaning in forming students' personalities, for example, when there is a transfer of knowledge through learning, the transfer of "tabe" cultural values will also take part in it (Syarif et al., 2016).

Several previous studies that can support the results of this research include (1) "Implementation of Character Education Based on Local Wisdom" with research results which explain that the implementation of character education can be carried out by means of integration in subjects, interaction with the school environment both between teachers and students as well as between fellow students, example from teachers and self-development activities (Rosmalah, 2021). (2) "Strengthening Character Education Based on Local Wisdom for Students in Schools" with research results explaining that character education based on local wisdom can be carried out through integration in preparing learning implementation plans with local wisdom and integrating the development of learning materials in each subject (Sakman & Syam, 2020). (3) "Integration of Local Wisdom Values in the Development of Character Education in Era 4.0" which explains that technological developments can influence the character of students, so it is necessary to instill local wisdom values as strengthening national character and making a positive contribution to the social environment (Aulia Sanjaya & Safitri, 2024). The results of this research support and provide reinforcement that character cultivation through local cultural wisdom must be strengthened through various implementations in various forms of learning activities.

Implementation of character education cannot be achieved in one time or activity but requires commitment and support from various parties, including schools, teachers, students, parents and the community. Apart from that, it must require careful planning, consistent implementation, and ongoing evaluation of the activity programs that have been implemented. The implication of this research is that the integration of local wisdom of "tabe" culture in character education needs to be supported by government policy, in addition teachers must be given training and development in implementing character education based on local wisdom, as well as ongoing efforts in maintaining and evaluating character education programs. at school. It is hoped that by implementing these recommendations, character education based on local wisdom of "tabe" culture can become an inseparable part of holistic and comprehensive education in schools.

Conclusion

The application of "tabe" culture in elementary schools is currently starting to be abandoned by most students, this is due to students' lack of understanding of the application and meaning of "tabe" culture. "Tabe" culture has also not been included in special subjects, therefore teachers only teach it indirectly, especially in the family environment and it is also not taught so that students' understanding of "tabe" culture is still lacking even though it has important values in forming students' character. Even though the integration of local wisdom values in character education in the school environment has been carried out, it has not met the expected goals. The philosophical values contained in the "tabe" culture have not been included in learning and other extracurricular activities. The philosophical values contained in the "tabe" culture in question are "sipakalebbi, sipakainga and sipakatau", all three of which are still in the form of common language contained in character education such as mutual respect, reminding each other and helping each other. So, the value of the Bugis - Makassar philosophy has not been described as the integration of local wisdom in character education. The implementation of local wisdom in character education cannot be achieved in one time or activity but requires commitment and support from various parties, including schools, teachers, students, parents and the community.

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