

Embedded Local Wisdom to Education: The *Pappaseng* Local Wisdom to Improve Students' Leadership Attitude

Dian Ekawati¹, Djono², and Sudiyanto³

{dian.ekha99@student.uns.ac.id¹, djono_sk@yahoo.com², & soeddie.fkipuns@gmail.com³}

^{1,2,3} Master of Historical Education, Universitas Sebelas Maret, Surakarta, Indonesia

Abstract. Local wisdom comes from cultural values that are used to regulate people's lives. Indonesia has a lot of local wisdom that can be embedded in the learning process. One of the local wisdom from Makassar region of South Sulawesi province is *Pappaseng* the classical Bugis literature. The contents of *pappaseng* in the form of a Bugis Makassar language manuscript include providing guidance to the community to become human beings with good character in the dimensions of heart, mind, body, feeling, and intention, both as leaders and members of the community. The purpose of this study was to investigate the leadership values contained in *pappaseng* and the possibility of embedding these values in historical learning to improve student leadership attitudes. The qualitative approach and hermeneutic methods were used in this study. Data collection used literature research on *Lontaraq Pappaseng* text and documentation studies. The results of the study showed that there were leadership values contained in *pappaseng*, namely ingenuity, honesty, bravery, expediency, and good leadership. The leadership values contained in the *pappaseng*, if embedded in historical learning are thought to improve student leadership attitudes. The implication of this finding was that further research is needed to prove this allegation.

Keywords: *local wisdom, pappaseng, leadership values*

1. INTRODUCTION

Local wisdom is defined as the noble values that are followed and maintained by certain communities that aim to protect and preserve the local culture and environment[1]. Local wisdom comes from cultural values that are used to regulate people's lives. The human life order is related to its interaction with God, nature, and community. This means that there are norms, rules, and ethics that must be followed by humans. Local wisdom has been used by our ancestors in the Indonesian archipelago for a long time to wisely regulate life. Positive values of Indonesian culture must be developed to be applied by modern society. Education developed in Indonesia must be based on Indonesian cultural values. The development of modernization of education is not to eliminate the positive values that have been owned by Indonesians[1], [2]. Rather, it is to preserve cultural values that are being abandoned.

Many Indonesian researchers conducted research on local wisdom from various regions in Indonesia. Like the local wisdom of *Sarabakawa* in Kalimantan which is used as a context for physics learning [3], [4], the local wisdom of the Kampung Naga, West Java is used as a context for learning physics [1], [5] the local wisdom of the Minangkabau community is used to prevent human trafficking [6], or study of local wisdom behind traditional Indonesian food, namely *Nasi Tumpeng*.

It is believed that preserving local wisdom in the teaching and learning process is a must [1]. Research has proven that by instilling local wisdom in learning can increase interest [6], [7], attitude [8], character [9] tolerance [10] and national identity [11]. Indonesia has a lot of local wisdom potential that can be planted during learning, one of which is the potential of local wisdom from the Makassar region of South Sulawesi province, namely *Pappaseng*.

In South Sulawesi, in the past, there was a tradition of writing texts in Makassar, Bugis, Arabic and Roman languages or sometimes combinations. Initially, Bugis and Makassar scripts were written in *lontaraq* leaves, which has become the term used for most of the manuscripts in this area. The *Lontaraq* text illustrates the richness of Bugis culture which contains many philosophical teachings related to various aspects of life which are inherited from the ancestors. One of the local wisdom that is part of *Lontaraq* is *Pappaseng* [2], [12].

Pappaseng is one of the many local pearls of wisdom inherited from ancestors. *Pappaseng* contains advice on concepts and structures of life that are good for the community. In the *pappaseng*, there are instructions about religious moral values, good governance, the value of ethical education and matters relating to the order of life. *Pappaseng* is used as a foundation in forming a civilized, safe and peaceful society [2].

The meaning of *pappaseng* in Bugis language has the same meaning as advice. *Pappaseng* is a form of classical Bugis literature that is still lived up to now by the people. In Bugis culture, *Pappaseng* has important role not just expressions that have no meaning but emphasize necessity and abstinence. The contents of *pappaseng* or *pappasang* in the form of a Bugis Makassar language manuscript include providing guidance to the community to become human beings with good character in the dimensions of heart, mind, body, feeling, and intention, both as leaders and members of the community [13].

The messages in *pappaseng* are rich in pedagogical nuances, especially human character education, which includes messages to be good leaders, how to maintain a good heart and ethics, honesty in all aspects of life. It is hoped that the integration of various educational values contained in the *Lontaraq* will be a step or part of educational efforts that will make students able to handle various life problems in the era of globalization [2], [13]. Therefore, the purpose of this study was to investigate the values contained in *pappaseng* and the possibility of embedding these values in historical learning to improve student leadership attitudes.

2. METHOD

This study used a qualitative approach and hermeneutic methods and content analysis. Data collection used literature research on *Lontaraq Pappaseng/Pappasang* text and documentation studies. The text refers to the *Lontaraq* documents, oral history and the results of previous studies. The data sources used are the *Lontaraq* manuscripts that have been collected by philologists and Bugis humanists who contain various advices from Bugis ancestors. This study focuses on the study of texts that describe the value characteristics or attitudes related to leadership. The texts reviewed as research objects are *pappaseng* texts that have been collected and compiled into a collection of *pappaseng* books. The formulation of

the problem in this study is how the leadership values according to *lontaraq pappaseng/pappasang* and how the possibility of instilling these values in historical learning to improve student leadership attitudes

3. RESULTS AND DISCUSSION

3.1 Form of *Pappaseng* local wisdom

Pappaseng, as regional literature and cultural results that are full of values and meaning, should be reappointed and introduced to students. This *Pappaseng* is expressed in several forms [14]. Descriptions of the form of *pappaseng* are presented in Table 1

Table 1. Form of *Pappaseng* Local Wisdom

No	Form	Characteristics
1	<i>Pappaseng</i> in the form of <i>élong</i>	In Bugis language <i>Elong</i> can be interpreted as singing or poetry, but <i>pappaseng</i> in <i>elong</i> form is rarely found because it is usually delivered by poets or poets. The characteristics of <i>Pappaseng Elong</i> are: <ul style="list-style-type: none"> a. <i>Elong</i> consists of two, three to five lines. But there are also lots to tens of lines. b. <i>Elong</i> in three has tribal patterns. The tribal pattern in question is the first array consisting of 8 syllables, the second 7 syllables and the third 6 syllables. c. <i>Elong</i> which contains a complete understanding does not always consist of several stanzas
2	<i>Pappaseng</i> in the form of <i>warekkada</i>	<i>Warekkada</i> can be interpreted as an expression or proverb. In another sense, <i>warekkada</i> can be said to be words that specifically convey a purpose that has a figurative meaning
3	<i>Pappaseng</i> in the form of conversation	<i>Pappaseng</i> delivered in the form of conversation is divided into two types. First, the <i>pappaseng</i> delivered monologically and secondly, the <i>pappaseng</i> delivered in dialogue. <i>Pappaseng</i> delivered in monologue is delivered by itself, while what is conveyed in a dialogue is a conversation between two people. <i>Pappaseng</i> in the form of a monologue is generally conveyed by philosophers. While dialogue is usually carried out by the king and the king's advisor

As a cultural product, *pappaseng* contains values that are useful in life. Inside contained ideas, noble thoughts, experiences, considerations of good and bad traits and so on. Some descriptions of the values contained in *pappaseng* are: Scholary, Honesty, Loyalty, Courage, Wisdom, Work Ethics, Mutual Cooperation, Firmness, Shame, Solidarity, Religious, Unity, Harmony, and Deliberation [14].

3.2 Leadership values contained in *Pappaseng*

Building a community requires the role of traditional culture. The presence of this traditional culture is not only to face the challenges that exist, but also as the meaning of life. The *pappaseng* quotations presented in this paper are texts that contain values in leadership. In *pappaseng* there are many values related to everyday life and even to the problems of government. but what will be discussed is only those related to leadership values [2].

A story about the leadership found in *Pappaseng* namely, in ancient times *Datu Soppeng La Manussa* to the leadership of *Akkarangeng*, the people experienced starvation caused by a long dry season. The results of the investigation into the disaster showed that no royal official had done things that were considered detrimental to the people. After being tracked for a long time, finally *Datu Soppeng* remembered that he had taken something from someone else's field and saved it. *Datu Soppeng* considered that it might be the cause of the disaster in the

country. As a redeemer of guilt he imposed a sacrifice by slaughtering a buffalo and distributing the meat to the people and announcing and acknowledging that he had made a mistake. This is also done as an effort to ask the public whether there is someone who has lost ownership of the items that have been stored. The *Pappaseng* story above shows that the leadership model of the Makassar Bugis king has made mankind the centre that determines their cultural life [2].

The text of *pappaseng* on *lontarak*, if studied more deeply to understand the implicit and explicit meaning in the text, a philosophy of life for the ancestors of the Bugis community will be found. This philosophy is the basis of various values of bugis community behaviour in the past. In Table 2, *pappaseng* is presented with a study of the meaning and values contained [14].

Table 2. Leadership values contained in the *Pappaseng* Text

No	<i>Pappaseng</i> Texts	<i>Pappaseng</i> text translation	Leadership Values
1	<i>Sininna gauk- é mattarattéppi namadécéng. Issengi maja-é mutettangi. Pénessaiwi jaji-é. Itatoi tekkuaté, panessai kuwa-é, issengi majékko-é. Pénessai malempuk-é</i>	All of our actions must be orderly, up and down in order to get good (success). What is bad is taken away, what is considered good is what is done. Estimate that hasn't happened yet and know what happened. It must also be seen which are impossible and which are possible. Also know which ones are bad and which ones are good.	Ingenuity
2	<i>Naiya ponna lempuk- é tellu mpuwangengi: Séuwanna, iyapa napodai kadopi molai, Maduwanna, iyapa napogauk i kadopi léwururi, ri munripi taué Matelluna, Tennaénrekié waramparang ripalolo, tennasakarengngi ada-ada maddiolonona</i>	There are three types of honesty which are the basis of honesty: First, something is said to be able to be done. Second, it is done if it is able to bear the risk. Third, do not accept bribes, do not deny / deny the words that have been said before	Honesty
3	<i>Akguruwi gaukna tau waranié énréngé ampéna. Apak iya gaukna towaranié seppuloi uwangenna naséuwamua jakna, jajini aséra décénna. Nasaba iyanaro nariaseng jakna séddié malamoi naola amaténgngeng. Naékiya mau tau péllorenggé matémuto, napak déssa temmaténa sininna makkényawaé. Naiyya décénna asérae:</i> <i>a) Tettakinik napoléi karéba maja karéba madécéng.</i> <i>b) Dékna jampangiwi karéba naéngkalingae, naékiya napaesilaonggi sennang ati pikkirik madécéng.</i> <i>c) Temmémtauni ripariolo</i>	Learn courageous behavior. There are ten kinds of brave behavior. Only one bad thing. But nine of his kindness. He is said to be bad because it is easily threatened by death. But the cowardly person did not escape death. Because every animate person must die. The behavior of a brave person a) Not surprised to hear good news or bad news b) Not panic about receiving the news he heard but received calmly and with a healthy mind c) Not afraid to come forward d) Not afraid to be shown behind e) No fear of seeing the enemy	Bravery

No	Pappaseng Texts	Pappaseng text translation	Leadership Values
	<ul style="list-style-type: none"> d) <i>Temmémtauni riparimunri</i> e) <i>Tettéyai mita bali</i> f) <i>Rialai passappo ri wanuaé</i> g) <i>Matnuluk i pajajai passirong</i> h) <i>Rialai paddebang tomawatang</i> i) <i>Masiriktoi, riyaksiritoi ripadanna tau</i> 	<ul style="list-style-type: none"> f) Become a shield for the country g) Diligently carry out obligations h) Become a fortress against antidote i) How to respect fellow human beings 	
4	<p><i>Makkedai Tomaccaé Ri Luwuk:</i> <i>Iyana wakkeda olakku uakkolaki, de upaliwuriwi tau-é narekko tenna kadoiwi liwurriwi. Déto upawawai tau-éri tengngélon.</i> <i>Déto upatiwiri tau-é tennaullewe. Déto upakennaiwi tau-é dua dodosok. Déto upattenniwi dua alu</i></p>	<p>Tomaccaé ri Luwuk said: What I meant by the measure I used was measuring, I will not tell someone to sleep in a place he does not like. I didn't give a burden that he didn't like. I also did not tell someone who was suitable for two heavy loads. I didn't say it too. Nor did I tell him to do two jobs at the same time</p>	Expedien-cy
5	<p><i>Eppak i solangi wanuaé:</i> a) <i>Ngowaé, napddék i sirik é</i> b) <i>Gauk mawatangngé, pallajangngi assisarommasé-masé ri lamlepanua</i> c) <i>Mabbellé peruk é, pabelaiwi gauk tonggettongengé ri wanuwaé Iya ngowaé riala modalaksapuripalek cappakna. Iya cékoériala modalak sukarak walekna. Naiya lémpuk é riala modalak atuwong walekna, alampéng sungék cappakna. Naiya gauk sitinajaé riala modalak ceningrara walekna, naddimunriwi décéng, nacappaki assalamaken</i></p>	<p>Four things that damage the village (area): a) Greed, eliminate shame. b) Violence, eliminating feelings of love in the village c) Fraud decides family relationships between citizens d) Be careful, keep doing things right in the village If greed is used as capital, everything will be released. If fraud is used as capital, the difficulty is the result. If honesty is used as capital, it will foster a sense of trust and will bring peace. If fairness is used as capital, it will produce sympathy and bring safety</p>	Good leader

These values indicate that a leader must have good temperament and can be an example for the people he leads. A leader should always say with gentle words, believe in fellow human beings, think positively, behave well and fear Allah. It is desirable that a leader does not abandon his skills and honesty in order to always act well and be full of responsibility for the will that is imposed on him. Thus, the people he leads will feel calm and serene [2]. These skills are needed in the leadership and the 21st century era [15]

In pappaseng in every pattern of behavior of leaders everyday will always be maintained behavior, and respected in the midst of the community. Conversely when someone does not heed and underestimate it, he will bear severe sanctions, his name will not be trusted and have a low social status, so it is very difficult to adapt and interact well in the community around him, not even his life will often deteriorate [2], [14].

Indonesian researchers have paid attention to *pappaseng*, as evidenced by a number of studies that examined *pappaseng* and its meanings, such as the study of *pappaseng* texts as teaching material [2], study of Bugis symbols found in *pappaseng* [16], study of the

philosophical meaning of the life of the Bugis community in *pappaseng*[17], study of the national character contained in *pappaseng*[18],and messages of the Holy Qur'an found in *pappaseng*[19].

Pappaseng which contains a lot of values, especially leadership values, will be a good learning resource for students. According to the results of research by researchers, the attitudes and values of student leadership can improve through several things, such as by using leadership literacy in learning to increase student struggling[21], teach students to be aware of their responsibilities [22], involving students with practice in the community, stimulating students with various literature and discussions about leadership [23]. With the existence of various evidence of literature support and leadership values contained in the *pappaseng*, the embedding of pappaseng local wisdom in historical learning is thought to improve student leadership attitudes [24]

4. CONCLUSION

The contents of *pappaseng* in the form of a Bugis Makassar language manuscript include providing guidance to the community to become human beings with good character in the dimensions of heart, mind, body, feeling, and intention, both as leaders and members of the community. The results of the study showed that there were leadership values contained in *pappaseng*, namely ingenuity, honesty, bravery, expediency, and good leadership. The leadership values contained in the *pappaseng*, if embedded in historical learning are thought to improve student leadership attitudes. The implication of this finding was that further research is needed to prove this allegation.

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