

Adaptation Awareness and Actualization of Local Wisdom in Building Creativity and Productivity During Pandemic

(Urban Anthropology Study on Society in Makassar City)

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ABSTRACT

This research aims to find and analyze the local wisdom values of the Bugis Makassar community that are firmly held by the community, especially during the Covid-19 pandemic, especially those living in Makassar City. The research approach in this research is a qualitative approach with phenomenological methods. The data collection was done by using interviews, observations, document studies, and documentation. The results showed that all sectors were affected by the Covid-19 pandemic. To be able to continue to be productive, the Bugis people who live in Makassar still adhere to the philosophy of life that emerges from their cultural space, at least between 30% to 40% still firmly hold traditional values that are relevant to dealing with the Covid-19 pandemic such as the value of mutual assistance, cleanliness, tenacity, high entrepreneurial spirit, honesty and others are still very relevant

Keywords: *Adaptation, Local Wisdom, Productive, Covid-19.*

1. INTRODUCTION

The urban community in Makassar consists of multi-ethnics with Bugis ethnicity as the majority has its drive and strength in dealing with Covid-19. This means that cultural values form different characters, starting from how they regulate the economy, how to socialize or relate to other communities and so on. Although it is also realized that not a few people, especially the Bugis people, may no longer heed cultural values in their lives during this pandemic [1].

As a little illustration, as reported by *Tribun Makassar.com* on Thursday, March 18th, 2021, identified various impacts of the Covid-19 pandemic, especially on the people of South Sulawesi in Makassar, such as 1) thousands of employees have been laid off. A total of 2,596 employees were laid off even though there were no layoffs; 2) dozens of hotels and restaurants are closed. This is only a small part of the impact of covid-19 and not to mention talking about education, socio-culture, tourism, and so on. Nevertheless, especially in South Sulawesi entering 2021, there is quite good news with the declining positive trend of the corona virus.

Reporting from *viva.ci.id* on Monday, January 21st, 2021 information that "the positive trend of the Corona virus or Covid-19 in South Sulawesi, is starting to show a decline. It is now at the rate of transmission (Rt) 0.71 or below 1.

Apart from the various impacts caused by the existence of Covid-19, basically, people will try to be able to adapt. In this context the theory of Arnold. J. Toynbe with Challenge and Response is gaining momentum and that's how it is, and one of the ways people solve life's problems can never be separated from the values of local wisdom they have.

The study of local wisdom values in dealing with the Covid-19 Pandemic problem has not been widely carried out, especially based on cultural values or local wisdom of each community. This is based on the existence of abstract local wisdom values.

The Bugis community, which in their daily life attaches a lot of local wisdom values in this context, should receive special attention. In various aspects ranging from economic, educational, social, political, Bugis society has values that can be used as a guide.

After the Covid-19 Pandemic, which since 2020 has affected almost all sectors, including those previously mentioned. Therefore, in the local context, the Bugis people have local wisdom values to solve or at least be wiser in dealing with existing problems.

The urgency/priority of this research is to be jointly aware that solving the Covid-19 problem is not only adjusting to the situation but some dimensions must also be considered, not only the ability to adapt but also how the spirit of local wisdom is raised as a community reference, it will emerge how to maintain health. according to local traditions, how the spirit of trade is maintained even though it must adapt to the pandemic, how the spirit of mutual cooperation is maintained and so on.

As a comparison as well as a reference and to distinguish this research from previous studies, specifically relating to how the values of local wisdom were applied in Makassar in particular and in South Sulawesi in general before Covid-19, there were quite a number of them: 1) Haerani (2017), with the research title "Implementasi Nilai Budaya Siri' Na Pacce dalam Meningkatkan Akuntabilitas Pengelolaan Alokasi Dana Desa (Study in Tanabangka Village, Bajeng Barat District, Gowa Regency [2]; 2) Wahyudi, et al (2015), with the title "Penerapan Nilai-Nilai Kearifan Lokal dalam Kepemimpinan Camat di Kantor Kecamatan Tamalanrea Kota Makassar [3]; 3) Meutiah Rahmatullah Made (2017), with the title "Internalisasi Budaya Sipakatau, Sipakainge, Sipakalebbi, dan Pammali pada Kegiatan Operasional Perusahaan dalam Upaya Peningkatan Epektivitas Sistem Pengendalian Internal (Study at PT. Hadji Kalla)[4] . In addition to these three research results, there are quite a lot that have similarities, but because they are only examples, the researchers consider them as comparisons only to find differences with the research to be carried out. The novelty of this research lies in the unusual condition of the Bugis Makassar community and at that time whether they were still able to actualize the local wisdom or vice versa.

2. METHOD

The research approach used is qualitative approach. While the method used is the phenomenological method. This method aims to reveal the truth that appears as it is, but firmly believes that the visible phenomenon is an object full of transcendental meaning [5].

This research was conducted from April to August 2021 on the Bugis people living in Makassar City with data collection carried out through interviews, observations, document studies, and documentation. Data analysis was carried out by analyzing cultural themes, namely (1) domain, (2) taxonomy, and (componential).

3. RESULTS AND DISCUSSION

3.1 *Fundamental Problems Facing Society*

Covid-19 has an impact on almost all sectors of people's lives, and basic problems also depend on the profession in which the community is concerned. But in general terms, the impact of economic and social unrest seems to be experienced by all people in Makassar City.

The following are some of the impacts of Covid-19 that are specifically experienced by the Bugis community in Makassar, these impacts are mostly experienced by the general public in Indonesia and even the whole world, but of course with different characteristics and levels. Some of these basic problems are as follows:

3.1.1 *Some people have lost their jobs.*

This problem is a global problem, but at least this is what the Bugis people in Makassar feel.

The report of Makassar Recover 2021 elaborates that the economic sector is greatly affected, one of which is that many companies terminate employees or layoffs. In Makassar City, the number of workers affected is 9,243 workers, while the number of workers who have been laid off to date is 296 people

3.1.2 *Changes in behavior in social relationships*

Eastern culture with silaturahmi (friendship) still strong feels constrained by the presence of Covid-19. The habit of gathering, especially on certain days such as lebaran (day of celebration at end of the fasting month) from 2000 to 2021, has never been carried out and is only done on a limited basis. Even worse, suspicion often arises with other people, for example when sneezing or coughing. This increasingly tenuous social relationship is felt by the Bugis people.

3.1.3 *Changes in the Education System*

Especially for educators such as teachers and lecturers at first this was a very difficult problem, but recently due to the development of online learning platforms, this problem has been felt by the Bugis people in Makassar very helpful and even more understanding of technology.

3.2 Internalization of Bugis Cultural Values in a Pandemic Period

3.2.1. Overview of the Internalization of Bugis Culture during the Pandemic Period

Even though the people in Makassar have a very dynamic picture of life, in carrying out their daily lives, especially the generation born under the 1980s, there are still many who hold fast to Bugis cultural values in carrying out various activities during the Covid-19 Pandemic. However, generations born in the 1990s or 2000s have poor awareness of Bugis culture is still relevant to be integrated into dealing with the Corona Virus.

Regardless of the understanding of generations in the 1980s or earlier who still understand much of Bugis culture as one of the reinforcements in dealing with Covid-19, educated circles such as teachers, lecturers, or employees, in general, admit that the values of Bugis culture have shifted a lot so that they only have hope that the good Bugis cultures should be able to be given an understanding to the younger generation.

Especially the younger generation who were born after the 2000s are as a generation that apart from lacking in integrating cultural values, especially in dealing with the Covid-19 pandemic, they are also to be ignorant [6]. One of the informants, for example, explained: "It is still far from proper because for me there are many forgotten and forgotten cultures that are not even known until now that should be preserved" (interview Mifta Waliyuddin Haq Surman, 03 August 2021).

This lack of understanding and internalization in the younger generation has caused most of the younger generation to mainly follow new millennial cultures. This is certainly good, but it must also be strengthened by the Bugis culture that is relevant to current conditions.

But basically, it is not only the younger generation who are to be ignorant of local culture, many of the 1970s or 1980s generations are not very concerned with the values of local wisdom, this can be seen from the daily practice of the community in dealing with the pandemic. Covid-19. In fact, as a whole, both the older and younger generations who are aware of local cultural values are only 30-40% of the Bugis community.

3.2.2. Internalized Core Values

Bugis cultural values that regulate life in various fields are very adequate, and many of them are also very relevant when used as a way of life to stay productive and survive in the face of the Covid-19 pandemic. The following are some Bugis cultural values that are very relevant to be internalized in dealing with current conditions, as follows:

3.2.3. Caution

In Bugis society, the term *manini/makkaritutu* is known. Prudence is meant in this case is the awareness for the community in carrying out daily life starting from prudence in social relations, prudence in maintaining health, and prudence in maintaining the economy, and others. This concept is certainly still very common, but this culture is particularly relevant in the face of these Covid-19 conditions.

3.2.4. High Social Awareness

There are several concepts in the Bugis philosophy of life that are relevant to the existence of social awareness such as mutual cooperation, mutual help, high sympathy, and others. According to the Bugis people in Makassar, here are some philosophies that are still relevant: 1) *Sipakinge'* means reminding each other. In this context, this concept is very important to be strengthened, because of the tendency of people who sometimes do not care about conditions, then the task of each person is to remind each other, especially to be careful with existing conditions, even always reminding each other for mutual progress; 2) *sipakamase*, namely the attitude of loving each other. This philosophical value reflects concern, sympathy, and empathy which form the basis of strong emotional bonds with fellow human beings; 3) *sipakatau*, namely mutual respect, mutual support, sharing, and giving to each other.

3.2.5. Intelligence and Honesty

In the Bugis people's philosophy of life, *Acca* (skills) is very important for everyone, including in this case it is related to the skills that people must have to survive during this pandemic period [7][8]. Besides having intelligence, every person of Bugis must also have honesty (*lempu*), because intelligence without honesty will usually harm others in various contexts, sometimes *lempu'* means sincere, true, good, or fair. Honesty in the context of this pandemic must also be owned by many Bugis people who work in the public sector so that the Covid-19 budget that should be for the community can be channeled properly.

3.2.6. Perseverance

The concept of "*kualleangi tallanga na toalia*", which means it is better to sink than return, is important to instill in the younger generation of Bugis [9][10]. This is also in line with the concept of *Resopa temmangingngi naletei pammase Alla taala*, meaning that only continuous hard work will get the blessing of God Almighty This concept is not only understood but also internalized by the Bugis community to survive during this Covid-19 pandemic.

3.2.7. *Strengthening in the Field of Entrepreneurship*

The Bugis tribe is well-known as an accomplished merchant, this can be an encouragement for the community to be even more active in doing business during the Covid-19 period. Strengthening in encouraging the growth of the home industry as a way to strengthen the family economy in this period is very important.

3.2.8. *Cooperation in the Family*

An interesting concept for the Bugis related to this is the Sibaliparri' philosophy of life. Sibaliparri is a mandar culture, meaning that in household relations husband and wife must work hand in hand in making a living if Bugis is good cooperation in dealing with life during the Covid-19 pandemic.

3.2.9. *Resilience in the Face of Disaster*

This Bugis philosophy of life- related to persistence is called *getteng*[11][12]. *Getteng* by some people can be interpreted as firmness in doing something and not finished before everything is done. In the context of this pandemic, for the Bugis people, persistence in implementing health protocols, and remaining productive with all limitations is part of the value of this philosophy of life.

3.2.10. *Keeping Clean*

Keeping clean is an integral part of Bugis culture, it is recognized that there are some habits from the old people, for example before entering the house, you have to wash your hands and body, so that there is always an urn filled with water in front of the house to clean yourself. This is very relevant to handwashing during this pandemic.

3.2.11. *Strengthen each other*

In this case, the sipatokkong philosophy can be internalized, namely that when someone is sick, the healthy must strengthen. Especially when there are people who are affected by the Covid-19 Virus, those who are healthy must really care.

Some of the philosophies of life above are basic values that are directly felt attached to the Bugis people in Makassar in carrying out daily life during the Covid-19 pandemic. At the same time, some of them are values that are expected by the community to be internalized by their fellow Bugis.

4. CONCLUSION

Facing the Covid-19 pandemic, some of the Bugis people in Makassar City still adhere to their local

cultural philosophy of life, and this is recognized as a reinforcement to stay productive during this pandemic. There are at least 9 values of local wisdom that are very relevant in responding to the challenges of Covid-19, namely: 1) prudence, 2) fostering a high sense of brotherhood, 3) intelligence and honesty, 4) perseverance, 5) entrepreneurship, 6) good cooperation in the family, 7) firmness, 8) cleanliness, and 9) mutually reinforcing.

AUTHORS' CONTRIBUTIONS

1. Andi Ima Kesuma as the head of the research implementer is responsible for coordination and research ideas and Corresponding author
2. Lalu Murdi as a member I, acted as the initial problem analysis at the research site and helping data analysis and finalizing article manuscripts
3. Andi Caezar Totadampare as member II acts as a data collector in the field

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