Designing *Siri' na Pacce* Values-Based Learning Model
Nurturing Local Wisdom in Elementary School

Abdul Azis[1,*], Kokom Komalasari[1], Sapriya Sapriya[1], Rahmat Rahmat[1]

[1] *Faculty of Social Sciences Education, Universitas Pendidikan Indonesia*
[*]*Corresponding author. Email: abdul.azis@upi.edu*

ABSTRACT

This study aimed to propose an appropriate learning model that promotes *siri' na pacce* to nurture and strengthen the character of elementary school students. *Siri' na pacce* is the local wisdom of the Bugis-Makassar tribe, one of the prominent tribes in Indonesia. This study was educational design research. Designing this learning model applied three steps, specifically 1) needs and context analysis, 2) review of the literature and 3) development of the first blueprint for the model. Those steps were included in the preliminary research phase of educational design research. The result of this study was a prototype of a *Siri' na Pacce* Values-Based Learning Model consisting of five steps, namely acquiring initial knowledge, thinking, discussing, communicating, and reflecting. The prototype needs to be put into practice and evaluated before being widely implemented in elementary schools.

Keywords: Siri' na pacce*, Local wisdom, Learning model, Elementary school.*

1. INTRODUCTION

Local wisdom is the policy of a community in managing and conserving natural resources, biological resources, human resources, and cultural resources by relying on philosophies, values, ethics, methods, and behaviors that are traditionally institutionalized [1]. Local wisdom is part of regional culture, while regional culture is the nation's cultural wealth that must be preserved.

Siri' na pacce is the local wisdom of the Bugis-Makassar tribe, one of the prominent tribes in Indonesia. Koro [2] explains that the word *siri'* which means shame, is closely related to honor, dignity, and self-esteem possessed by humans as a whole. People who have *siri'* will be ashamed to do disgraceful acts, try to maintain self-respect, and respect the dignity of others [3]. The expression "*ianatu siri'e riaseng tau*" (human is if one possessed *siri'*/shame) emphasizes that only by having *siri'* one is worthy of being called as a human (La Side Daeng Tapala in [4]). Meanwhile, *pacce* means empathy because of the felt desire to help [2]. *Pacce* is related to empathy for family, residents, or people who experience disasters so that they are encouraged to create a sense of

solidarity to help [3]. *Pacce* is also related to concern for environmental sustainability and the survival of other living things [5].

Siri' na pacce contains virtue values including *sipakatau* (respect for others), *reso* (hard work), and *pacce* (care). The *sipakatau* value can be interpreted as humanizing humans by not discriminating from one another [6, 7]. The *reso* value contains an unyielding struggle spirit and a spirit of overcoming barriers to achieve goals [5]. The *pacce* value means empathy and caring, not only for fellow humans but also for the environment and other living things [5].

Previous studies have shown the positive impact of the value of *siri' na pacce* on human behavior to help overcome social problems. Azis, Mangoting, Lutfillah [8] showed that auditors who prioritize the value of *siri' na pacce* will obey the code of ethics. Hence, they are ashamed to commit dishonest acts, prioritize personal or economic interests, and violate the public interest. Hijriani, Herman [9] make the value of *siri' na pacce* as an alternative to solving acts of persecution to realize justice and build social harmonization in society. Amiruddin, Haq, Hasanuddin, Ilham, Sattar, Arief [10] adopted the

concept of *siri' na pacce* value to minimize online fraudulent transactions. Ultsani, Prastika, Herlin, Mamonto [11] showed that the value of *siri' na pacce* can be used as a preventive and repressive measure to prevent and eradicate corruption. The concept of *siri' na pacce* can also be applied in schools to nurture and strengthen the good character of students.

As the core of education actors in schools, teachers need to play an active role in spreading the local wisdom while fostering the good character of students. This effort can be made through culture-based learning. Culture-based learning is a strategy to integrate local culture, including local wisdom, into the learning environment and student learning activities [12]. Komalasari, Saripudin [13] stated that values are not only captured and taught, but a learning process is needed to capture, internalize, and standardize values as an inherent part of a person. Elan, Sapriya, Abdulkarim [14] stated that the transformation of the value of local wisdom through the learning process needs to be well designed to strengthen students' good character. Based on the notions previously described the positive impact of the *siri' na pacce* value on human behavior and the effort of fostering students' good character through culture-based learning, the researchers deduce the need to develop a learning model based on the value of *siri' na pacce* to maintain the students' good character. Therefore, this research was conducted to propose a prototype of a *siri' na pacce* values-based learning model that can nurture and strengthen the good character of elementary school students.

2. RESEARCH METHODS

This research was conducted to develop a learning model that can be an alternative solution to the problem of inheriting local wisdom and strengthening the good character of elementary school students. This developing research-based solution is classified as educational design research [15, 16]. Educational design research consists of three phases, namely preliminary research, development or prototyping, and assessment [15]. This research was the first phase of educational design research. The research was conducted in three steps, namely 1) needs and context analysis, 2) review of literature, and 3) development of a blueprint for the model.

Researchers conducted interviews with teachers and students. Interviews with students were conducted to obtain information about students' knowledge of *siri' na pacce*. Interviews with teachers were conducted to obtain information about the opinions and efforts that have been made by teachers regarding the inheritance of local wisdom *siri' na pacce*. Furthermore, researchers also conducted field observations to obtain information about students' daily behavior and forms of learning at schools, mainly related to the inheritance of local wisdom *siri' na pacce* and strengthening the character of elementary school students. After understanding the problems and needs in the field, the researchers conducted a literature review. This activity was carried out to gain a strong anchor in compiling the stages of the learning model. Furthermore, the researchers developed a blueprint for the learning model.

3. FINDINGS AND DISCUSSION

The results of interviews with elementary school students show that most students have never heard of the word *siri' na pacce* or its derivative values, such as *sipakatau*, *reso*, or *pacce* either at home or at school. The results of observing student behavior show that students are accustomed to mocking, cursing, or saying dirty words to friends. Students rarely *mattabe'* when walking in front of the teacher, some even run in front of the teacher. *Mattabe* is part of the customs of the Bugis-Makassar tribe. *Mattabe'* is the attitude of walking with a slight bow, extending the right hand down, while saying *"tabe'"* (excuse me) to show courtesy when walking in front of older people [17, 18, 19]. When completing group assignments, not all students are actively involved. Moreover, the students show behavior that does not care about the environment by littering.

Teachers interviewed in this study stated that it is essential to share local wisdom with students and create a good character. However, the activities of inheriting local wisdom have not been included in the lesson plan made by the teacher. The activity was also not visible in the learning process in the classroom. During the learning process, the teacher uses general textbooks. The book does not contain the local wisdom of *siri' na pacce*. These field findings are in line with the results of research by [20], [21], and [22].

There are three values of *siri' na pacce* that need to be prioritized to be developed in learning, namely *sipakatau* (respect for others), *reso* (hard work), and *pacce* (care). Brawls, bullying, persecution, and even beatings of teachers are negative behaviors that occur among students. Badan Pusat Statistik Indonesia [23] shows fights between students by 0.40% in 2014 increasing to 0.65% in 2018. This behavior can be minimized by growing the value of *sipakatau*

(respect for others) in students. By having *sipakatau* value (respect for others), students will respect parents, teachers, and others older, respect peers, and beloved people younger than them. Kementerian Pendidikan Nasional Indonesia [24] explains that the desire to pass exams or get good grades easily without working hard causes students to seek answers in unethical ways, such as cheating or plagiarizing scientific work. This phenomenon shows the need to grow the value of *reso* (work hard) in students. As social beings who need interaction with other humans in their lives, students need to have social and environmental concerns. The negative impacts of low social awareness include students becoming more individualistic, arrogant, indifferent, picky friends, and fading the spirit of togetherness, help, and cooperation [25, 26]. The negative impacts of low environmental awareness include students polluting or damaging school facilities and littering [20]. These negative impacts indicate the need to cultivate the value of *pacce* (care) in students. The field findings and the results of the literature review indicate that it is necessary to develop a learning model that allows teachers to inherit local wisdom *siri' na pacce* while at the same time fostering the good character of students rooted in this local wisdom. Based on the results of the literature review, discussions between the research team, and discussions with experts in primary education, five stages of the *Siri' na Pacce* Values-Based Learning Model were formulated, namely acquiring initial knowledge, thinking, discussing, communicating, and reflecting. These five stages can be applied in integrated thematic learning in elementary schools.

3.1. The Acquiring Initial Knowledge Stage

The development of the acquiring initial knowledge stage is based on thinking about the importance of introducing subject matter before class begins. Students who have had pre-class preparation are potentially more active in discussing with their classmates and able to construct their understanding [27, 28, 29]. At the acquiring initial knowledge stage, students were given the task of finding information related to the material to be studied by interviewing family members or people around them, such as neighbors, vegetable sellers, or housing security officers. Through these interviews, students were expected to develop *sipakatau* (respect for others) in terms of greeting, paying attention to the other person, speaking politely, not interrupting other people's conversations, and so on. Moreover, students also develop *reso* (work hard). Students did not passively receive subject matter from the teacher,

but actively looked for their information from the surrounding environment. The information obtained was confirmed in the class discussion. Learning was more meaningful for students because students had personal experience with the subject matter and were aware of that experience. Students who carried out assignments at this acquiring initial knowledge stage had the potential to be actively involved in class discussions and had a better understanding.

3.2. The Thinking Stage

The development of the thinking stage was inspired by the thinking phase of the Think-Pair-Share learning model developed by Frank Lyman and his colleagues at the University of Maryland. In the thinking phase, students were asked to take one minute to think individually about the questions or cases the teacher put forward. During this phase, students were not allowed to talk or walk in the class [30]. Silent thinking or silent sitting gave many positive things to students, including making it easier for them to concentrate, recall their previous knowledge, and learn new things [31]. At the thinking stage, the teacher asked questions that could connect the knowledge obtained by students at the acquiring initial knowledge stage with the subject matter to be studied. While thinking about the answers to questions by utilizing previously acquired knowledge, students develop *reso* (work hard). Students make the best use of the time given to think. In addition, self-disciplined students obey the rules and should not discuss with friends during the thinking stage.

3.3. The Discussing Stage

Arends [30] suggests that students who actively participate in small group discussions can learn important social skills, as well as develop democratic attitudes and logical thinking skills. The activity of giving explanations and listening to other people's explanations during small group discussions can improve both short-term and long-term memory [32]. At the discussing stage, students expressed their thoughts and listened to their group friends' thoughts. Students learned to listen, accept, and negotiate with the opinions of others. Thus students developed *sipakatau* (respect for others). In addition, students in groups help each other to complete tasks together well and on time. Thus students develop *reso* (hard work) and *pacce* (care).

3.4. The Communicating Stage

Arends [30] emphasizes the importance of teaching communication skills to students. Yusuf, Adeoye [33] explain that communication is the process of transmitting and receiving ideas, information, or messages. At the communicating stage, group representatives presented the group discussion results and were responded to by students from other groups. At this stage, the attitude of *sipakatau* (respect for others) was developed. Students were accustomed to greeting, embracing friends, and arranging sentences to be used. Students were also accustomed to giving full attention to friends making presentations, not talking, making noise, or interrupting incessantly.

3.5. The Reflecting Stage

Reflection is a way of thinking about what has just been learned or what has been done. Reflection is a person's response to events, activities, or newly received knowledge [34]. In culture-based learning, teachers and students can together reflect on the value of local wisdom that can be applied in students' daily lives [12]. At the reflecting stage, students were guided by the teacher to conclude the subject matter. Also, students were asked to write down good or bad attitudes that were carried out during the learning process. The writing becomes a material for reflection for students themselves to become better. Teachers can strengthen attitudes of *sipakatau* (respect for others), *reso* (hard work), and *pacce* (care) by using student self-reflection writing.

Schools must provide an environment and culture that supports the acquisition of moral knowledge, moral feelings, and moral actions of students [35]. The five stages of *Siri' na Pacce* Value-Based Learning Model can support the acquisition of moral knowledge, moral feelings, and moral actions of students. In addition, by applying this learning model, the teacher took a role in efforts to inherit and preserve the local wisdom of the Bugis-Makassar tribe, as part of the cultural wealth of the Indonesian nation. This learning model's prototype still needs to be tested and evaluated before being widely implemented in elementary schools.

4. CONCLUSION

This research produces a prototype of *Siri' na Pacce* Value-Based Learning Model. This learning model consists of five stages, namely acquiring initial knowledge, thinking, discussing, communicating, and reflecting. Through applying this model, the teacher

inherits and preserves the value of *siri' na pacce*, the local wisdom of Bugis Makassar, Indonesia. Furthermore, the teacher nurtures and strengthens the good character of students, especially *sipakatau* (respect for others), *reso* (hard work), and *pacce* (care).

AUTHORS' CONTRIBUTIONS

ACKNOWLEDGMENTS

REFERENCES

[1] I. B. Brata, "Kearifan budaya lokal perekat identitas bangsa [Local cultural wisdom agglutinate national identity]," Jurnal Bakti Saraswati, vol. 5(1), pp. 9-16, March 2016.

[2] N. Koro, Ayam Jantan Tanah Daeng [Daeng Land Rooster]. Jakarta: Penerbit Ajuara, 2006.

[3] A. Safitri and Suharno, "Budaya *siri' na pacce* dan *sipakatau* dalam interaksi sosial masyarakat Sulawesi Selatan [*Siri' na pacce* and *sipakatau* culture in the social interaction of the people of South Sulawesi]," Jurnal Antropologi: Isu-Isu Sosial Budaya, vol. 22(1), pp. 102-111, June 2020. DOI: https://doi.org/10.25077/jantro.v22.n1.p102-111.2020

[4] A. Hamid, Z. Abidin Farid, Mattulada, B. Lopa, and C. Salombe, *Siri'*: Filosofi Suku Bugis, Makassar, Toraja, Mandar [*Siri'*: The Philosophy of Bugis, Makassar, Toraja, Mandar]. Makassar: Arus Timur, 2017.

[5] A. Azis, K. Komalasari, Sapriya, and Rahmat, "Integrating *siri' na pacce* on Pancasila and Civic Education Subject in elementary schools," International Conference on Elementary Education, vol. 3, pp. 261-267, April 2021. DOI: http://proceedings.upi.edu/index.php/icee/article/view/1473

[6] A. Salam, "Konsepsi dan sosialisasi *siri'* pada masyarakat Bugis (Kasus pada beberapa keluarga Bugis Bone di Sulawesi Selatan) [Conception and socialization of *siri'* in the Bugis community (Case in several Bugis Bone families in South Sulawesi)]," unpublished doctoral's dissertation.

[7] N. Maida, "Pengasuhan anak dan budaya 3S (*sipakatau*, *sipakainge* dan *sipakalebbi*) di perkotaan [Childcare and 3S culture (*sipakatau*, *sipakainge* and *sipakalebbi*) in urban areas]," Prosiding Seminar Nasional Himpunan Sarjana Ilmu-ilmu Sosial, pp. 327-334, February 2017.

[8] N. A. Azis, Y. Mangoting, and N. Q. Lutfillah, "Memaknai independensi auditor dengan keindahan nilai-nilai kearifan lokal *siri' na pacce* [Interpreting auditor independence with the beauty of local wisdom values *siri' na pacce*]," Jurnal Akuntansi Multiparadigma, vol. 6(1), pp. 145-156, April 2015. DOI: http://dx.doi.org/DOI: 10.18202/jamal.2015.04.6012

[9] Hijriani and Herman, "The value of *siri' na pacce* as an alternative to settle persecution," Padjadjaran Journal of Law, vol. 5(3), pp. 558-580, January 2018. DOI: https://doi.org/10.22304/pjih.v5n3.a9

[10] M. M. Amiruddin, I. Haq, Hasanuddin, M. Ilham, A. Sattar, and M. Arief, "Mitigating fraud in e-commerce by adapting the concept of *siri' na pacce*," KURIOSITAS: Media Komunikasi Sosial dan Keagamaan, vol. 12(1), pp. 76-93, June 2019. DOI: https://doi.org/10.35905/kur.v12i1.799

[11] F. G. Ultsani, R. A. Prastika, H. Herlin, and M. A. W. W. Mamonto, "Menggali nilai *siri' na pacce* sebagai tinjauan sosiologis pembentukan perda anti korupsi [Exploring the value of *siri' na pacce* as a sociological review of the formation of anti-corruption regulations]," Pleno Jure, vol. 9(2), pp. 37-46, August 2019.

[12] K. Komalasari, A. Abdulkarim, and D. Saripudin, "Culture-based social studies learning model in developing student multiculturalism," The New Educational Review, vol. 51(1), pp. 173-183, 2018. DOI: 10.15804/tner.2018.51.1.14

[13] K. Komalasari, and D. Saripudin, "Integration of anti-corruption education in school's activities," American Journal of Applied Sciences, vol.

12(6), pp. 445-451, July 2015. DOI: 10.3844/ajassp.2015.445.451

[14] E. Elan, S. Sapriya, and A. Abdulkarim, "Development of values transformation modes of local wisdom of Baduy culture to form student character through Civic Learning in elementary school: A study of the attitude of elementary school students in Kasepuhan Citorek Adat Area, Lebak Regency, Banten Province," Advances in Social Science, Education and Humanities Research, vol. 251(1), pp. 563-568, November 2018. DOI: https://doi.org/10.2991/acec-18.2018.126

[15] T. Plomp, "Educational design research: An introduction," in Educational Design Research, T. Plomp and N. Nieven, Eds. Enschede: Netherlands Institute for Curriculum Development (SLO), 2013, pp. 10-51.

[16] R. Charitas Indra Prahmana, Design Research: Teori dan Implementasinya: Suatu Pengantar [Design Research: Theory and Its Implementation: An Introduction]. Depok: Rajawali Pers, 2017.

[17] A. Azis, "Analisis sikap siswa dalam pembelajaran PKn di SD Inpres Pampang I Makassar [Analysis of student attitudes in Civics learning at SD Inpres Pampang I Makassar]," Jurnal Kajian Pendidikan Dasar, vol. 1(1), pp. 10-17, January 2016. DOI: https://doi.org/10.26618/jkpd.v1i1.946

[18] N. Z. Septiani and N. H. Tumadi, "Penerapan budaya *tabe'* suku Bugis pada generasi milenial sebagai bentuk norma hukum (Studi kasus di Kelurahan Tungkal III) [The implementation of the *tabe'* culture of the Bugis tribe to the millennial generation as a form of the legal norm (Case study in Tungkal III Village)]," Siyasah: Jurnal Hukum Tata Negara, vol. 3(1), pp. 1-14, June 2020. url: http://ejournal.an-nadwah.ac.id/index.php/Siyasah/article/view/145

[19] A. Azis, K. Komalasari, Sapriya, and Rahmat, "The teachers' effort in inheriting values originated from the Bugis-Makassar tribe," Ilkogretim Online – Elementary Education Online, vol. 20(1), pp. 1185-1192. January 2021. DOI: 10.17051/ilkonline.2021.01.107

[20] F. Azmi and Elfyetti, "Analisis sikap peduli lingkungan siswa melalui Program Adiwiyata di

SMA Negeri 1 Medan [Analysis of students' environmental care attitudes through the Adiwiyata Program at SMA Negeri 1 Medan]," Jurnal Geografi, vol. 9(2), pp. 125-132, August 2017. DOI: https://doi.org/10.24114/jg.v9i2.6901

[21] A. Azis, S. F. Saleh, and A. I. Suriani, "Inculcating *siri' na pacce* value in primary school learning," Elementary School Forum (Mimbar Sekolah Dasar), vol. 7(1), pp. 82-92, April 2020. DOI: 10.17509/mimbar-sd.v7i1.22461

[22] A. E. Rezkianah, R. Babo, and M. Madani, "Character education local wisdom-based Bugis in SDN Lautang Belawa District Wajo Regency," Primary: Jurnal Pendidikan Guru Sekolah Dasar, vol. 9(2), pp. 145-152, April 2020. DOI: http://dx.doi.org/10.33578/jpfkip.v9i2.7856

[23] Badan Pusat Statistik Indonesia [Central Bureau of Statistics Republic of Indonesia], Statistik Kriminal 2020 [Crime Statistics 2020]. Jakarta, 2020.

[24] Kementerian Pendidikan Nasional Indonesia [Ministry of National Education Republic of Indonesia], Kerangka Acuan Pendidikan Karakter Tahun Anggaran 2010 [The Reference Terms for Character Education for The 2010 Fiscal Year]. Jakarta, 2010.

[25] A. Tabi'in, "Menumbuhkan sikap peduli pada anak melalui interaksi kegiatan sosial [Cultivating children's caring attitude through the social activities interaction]," IJTIMAIYA: Journal of Social Science Teaching, vol. 1(1), pp. 39-59, July 2017. DOI: http://dx.doi.org/10.21043/ji.v1i1.3100

[26] A. J. Saraswati, D. Bramasta, and K. I. Eka, "Nilai kepedulian sosial siswa sekolah dasar [The social care value of elementary school students]," Jurnal Riset Pendidikan Dasar, vol. 1(1), pp. 1-5, March 2020. DOI: 10.30595/.v1i1.7583

[27] E. Vandsburger and R. Duncan-Daston, "Evaluating the study guide as a tool for increasing students' accountability for reading the textbook," Journal of College Reading and Learning, vol. 42(1), pp. 6-23, 2011. DOI: https://doi.org/10.1080/10790195.2011.10850345

[28] C. E. Heiner, A. I. Banet, and C. Wieman, "Preparing students for class: How to get 80% of students reading the textbook before class," American Journal of Physics, vol. 82(10), pp. 989-996, October 2014. DOI: https://doi.org/10.1119/1.4895008

[29] J. B. Stang, M. Barker, S. Perez, J. Ives, and I. Roll, "Active learning in pre-class assignments: Exploring the use of interactive simulations to enhance reading assignments," Physics Education Research Conference, pp. 332-335, July 2016.

[30] R. I. Arends, Classroom Instruction and Management. McGraw-Hill Companies, 1997.

[31] M. Taplin, "Silent sitting: A cross-curricular tool to promote resilience," International Journal of Children's Spirituality, vol. 16(2), pp. 75-96, August 2011. DOI: https://doi.org/10.1080/1364436X.2011.580730

[32] F. M. van Blankenstein, D. H. J. M. Dolmans, C. P. M. van der Vleuten, and H. G. Schmidt, "Which cognitive processes support learning during the small-group discussion? The role of providing explanations and listening to others," Instructional Science, vol. 39(2), pp. 189-204, 2011. DOI: 10.1007/s11251-009-9124-7

[33] F. A. Yusuf and E. A. Adeoye, "Developing critical thinking and communication skills in students: Implications for practice in education," African Research Review, vol. 6(1), pp. 311-324, January 2012. DOI: 10.4314/afrrev.v6i1.26

[34] K. Komalasari, "Pembelajaran Kontekstual: Konsep dan Aplikasi [Contextual Learning: Concepts and Applications]". Bandung: PT. Refika Aditama, 2017.

[35] T. Lickona, "Educating for Character: How Our Schools Can Teach Respect and Responsibility". New York: Bantam Books, 1991.