



Social Values Reflecting Character Education in the Process of Making the Walasuji Miniature Gate

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Abstract. Walasuji is an art tradition of the Bugis people in south Sulawesi. philosophical values that reflect the good character values of Bugis society are contained in Walasuji and become a shield for the younger generation to face the modern era. The unfiltered consumption of foreign culture has a very significant impact, such as the crisis of identity in the younger generation, so it requires further handling, including the legitimizing of the philosophical values of Walasuji. The purpose of this study is to describe the social values in the process of making the Walasuji gate which serves as a means to provide character education to the young generation. This research uses descriptive qualitative research methods, with data collection techniques interviews with craftsmen and speakers, observation of the process of making Walasuji gates and documented through photos and data analysis which includes: data reduction and data presentation, and conclusions. The result of this research is that it recognizes the existence of character education values that are close to the daily life of Bugis people and are particularly suitable to be given to the younger generation. The philosophical values are mutual cooperation, collaborative, communicative, social care, honesty, discipline and solidarity. The process of making the Walasuji gate can preserve local culture that has social values by transferring knowledge about those values to be practiced in aspects of life.

Keywords: Social value, Miniature, Walasuji, Traditional art, Bugis

1 Introduction

Walasuji is a traditional art of the Bugis people in South Sulawesi that is spread over several districts. Some of them are Pinrang district. The traditional art of Walasuji commonly used in weddings, is a gate-shaped Walasuji, with bamboo material that has a woven structure with a rhombus pattern. In the woven Walasuji structure, there is a meaning of social status in the folds of the bamboo layer, which means that the more folds there are, the higher the social status of the bride's family [1], Walasuji also has deep philosophical values about teaching life, behavior, ethics and morals in living a social life in harmony with nature. According to Prof. Dr. Mattulada, an anthropologist from Hasanuddin University. The philosophy of "sulapa eppa wala suji" in the form of

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a rhombus. Etymologically, Walasuji comes from two syllables, namely wala which means "separator/fence/guard", and suji which means "princess or holy". However, Walasuji can be interpreted as a sacred boundary and when made for weddings, it is interpreted as a princess protector. As for the rectangular concept of Wala Suji, it stems from the culture of the Bugis people who view the universe as *sulapa' eppa wala suji* (rhombic quadrangle). According to Prof. Dr. Mattulada, the concept is placed horizontally with the middle world. With this view, Bugis people see the world as a perfection. The art of Walasuji tradition has social values and life principles that need to be instilled and preserved in the community, including for those whose getting married [2]. Although the Walasuji tradition is still carried out, however the symbolic meaning contained in the tradition has not been fully understood by the young Bugis community.

Society chooses a new culture that is considered more efficient than local culture. Therefore, the younger generation of the Bugis community began to be less enthusiastic about learning and inheriting local culture [3]. The local wisdom of Walasuji is increasingly eroded by modern changes and makes the understanding of the meaning of Walasuji increasingly misleading, spreading slowly. In addition, changes in people's lifestyles, which choose practical things are also very influential. people prefer to work quickly and do not require a lot of energy. This is very impactful considering that the making of Walasuji is complicated and used to be often done in mutual cooperation and taught directly by craftsmen and elders. people now prefer more modern decoration trends to decorate their weddings. Walasuji has philosophical values about good human character that need to be maintained and instilled in the younger generation in order to face challenges in the modern era. Local culture is one of the components that give people their identity as a special community and differentiates them from other nations [4]. Traditional art is a legacy for the younger generation, not only in terms of aesthetics, but as a philosophy and strategy that has a special purpose that must be realized, understood and practiced in daily life [5]. Therefore, it is considered necessary to raise awareness for the younger generation to understand their own culture, by preserving the local wisdom that exists in the environment where the culture is located, such as the Walasuji tradition.

The character value in Walasuji can be a shield to face the negative impact of the challenging modern era. And people are needed who is able to encourage the implementation of research on the disclosure of the philosophical value of Walasuji as a sign that has important meaning for the younger generation of Bugis society. Through the making of miniature Walasuji gates, it is hoped that Bugis youth can understand the philosophical value of Walasuji's traditional art. Miniature is an imitation of an object in a scaled-down size with a level of precision and detail resembling the original object with almost the same pattern of operation [6]. With the introduction of the miniature Walasuji gate, Bugis youth are expected to understand the social value of Walasuji in accordance with the norms of Bugis society. Considering that the problem of this study is, to make a gate on the Walasuji requires a lot of energy and money, and must be coincided with a wedding event. Meanwhile, the making of Walasuji is starting to be rarely done at Bugis weddings, so the purpose of this study is to find out the social values of Walasuji in the community through the making of miniature Walasuji gates.

2 Method

The type of research used in this research is descriptive research with a qualitative approach. Descriptive research is research that indicates facts and symptoms, or an activity that proceeds in a structured and precise manner regarding the properties of certain populations and regions, with characteristics that describe the treatment of actual events, without hypotheses, and can be single or more variables without making comparisons. Qualitative research is a type of approach method used to study the natural conditions of social life [7]. This study was conducted in Mattombong Village, Mattiro Sompe District, Pinrang Regency. It is hoped that through the experiment of making miniature Walasuji gates, local wisdom can continue and be preserved for the younger generation. Data collection techniques in this research are observation by directly observing the process of making miniature Walasuji gates. Then, documented by taking photos of craftsmen in Pinrang district. As well as interviews by speakers and elders who understand the making of Walasuji gates. The data sources that have been collected are then analyzed including stages; data reduction, data display, and conclusions drawing/verification.

3 Results and Discussion

3.1 Results

Based on the results of direct observations and interviews in the process of making miniature Walasuji gates, there are social values that reflect character values and can shape human character from an early age. The character values are as below.

Cooperation. Cooperation is a behavior of mutual respect and cooperation, by maintaining communication and providing assistance to others [8] shown in Fig. 1. The process of making a miniature Walasuji gate requires cooperation to achieve a common goal. Starting from cutting down the bamboo, slicing the bamboo into thinner pieces and weaving the bamboo. People work together out of mutual sincerity and awareness to help each other complete the work. According to one of the speakers, "the traditional art of Walasuji requires good cooperation for the smooth running of the event, besides that the intimacy that is established is closer and maintained in an environment."



Fig. 1. people work together in the making miniature walasuji gates process.

Collaboration. A collaborative attitude is shown in Fig. 2 by dividing the portion of work, making Walasuji takes quite a lot of energy and time. the community is very enthusiastic about working together and dividing tasks to achieve common goals voluntarily, thereover the traditional activities carried out run according to expectations. Collaboration is the process by which people with diverse skill sets collaborate to develop solutions to problems that impede progress, as well as closely monitor and refine them [9]. Making the miniature of Walasuji gates, people are working together by sharing the work portion between different fields, starting with bamboo collection, bamboo cutting, frame making, weaving, taking roofing materials, and roof installation.



Fig. 2. Portrait of a cooperative attitude in the creation of a miniature *Walasuji* Gates: (a) choosing Bamboo (b) Cutting bamboo (c) framing (d) Weaving (e) retrieval of nipa leaves as roofing material (f) choosing nipa leaves (g) Cutting nipa leaves (h) Installing nipa leaves as a roof.

Communication. Every activity need directed communication. According to Prof. Dr. Mattulada, the philosophical value of Walasuji is that the art of Walasuji tradition has moral and ethical values in behavior that regulate the community in speaking [10]. Communication is the process of exchanging information in two or more directions, as

a connecting medium to synchronize understanding [11]. As seen in Fig. 3, in making the miniature Walasuji gate, craftsmen and community leaders communicate with each other to equalize opinions and provide information about the meaning of the Walasuji symbol. The speaker said that, to make a Walasuji, intense communication is needed, starting from choosing bamboo, cutting down bamboo, the process of weaving and installing the roof, until the miniature Walasuji gate was completed. Therefore, by establishing good communication, it can create harmony and togetherness in the community.



Fig. 3. portrait of the communicative attitude of making a miniature Walasuji gate.

Social Care. Based on the speaker's statement, the woven rhombus layer of Walasuji has a meaning of human value which is shown by the attitude of the Bugis people who remind each other if someone makes a mistake, can be seen in the portrait of Fig. 4. Walasuji traditional art has a social care value that involve community care and participation. In the process of making miniature Walasuji gates, people remind each other if there is a mistake in the process, both in the form of learning to respect each other, or constructive motivational advice so that the results can be in accordance with what is expected.



Fig. 4. Portrait of social care attitude making miniature *walasuji* gates.

Honesty. Honesty is an attitude that represents compatibility between the heart, words, and actions. Someone who has an honest character is full of responsibility when given trust for something [12]. Walasuji tradition has a philosophical value of honesty which is shown by the habit of people who say what they are in admitting their social status,

seen in the layer of woven Walasuji which means the existence of social status in Bugis society. Two layers of folds mean ordinary people, three layers of folds for the crossing of noble descendants, and five layers of folds for the datu (king) [1]. In the process of making this miniature Walasuji gate, the craftsmen and elders agreed to make the plait with 2 layers of folds as shown below, because of the honesty aspect of the speakers who recognize their social status as ordinary people. Hence, the traditional art of Walasuji has the value of honesty to tell the truth and recognize social status, according to the truth contained in the woven layer, as shown in Fig. 5.



Fig. 5. Portrait of a rhombic rectangle woven on a Walasuji.

Discipline. Based on the results of discussions with participants in the process of making miniature Walasuji gates, Walasuji has the value of discipline which is shown in the Bugis community's habit of being disciplined when working together, for the success of a traditional event, can be seen in the portrait of Fig. 6 the attitude of community-disciplined cooperation and discussion. Discipline is being obedient when doing things on time. In other words, discipline is following rules or submitting to supervision and control [13].



Fig. 6. Portrait of discipline in making miniature Walasuji gates (a) cutting bamboo (b) weaving (c) selection of nipa leaves (d) cutting nipa leaves for roofing.

Solidarity. The Bugis community commits to achieve common goals. Solidarity is an attitude of solidarity or togetherness, which is shown in Fig. 7 as well as a sense of

sympathy for a particular group for the achievement of common goals [14]. Solidarity attitudes exist when individuals feel suitable for other individuals who eventually give birth to a mutual agreement to commit to each other in a goal.



Fig. 7. Solidarity attitude in the process of making miniature *walasuji* gates.

3.2 Discussion

In line with research Charles, F concluded that based on the results of the interviews it was found that there were *Walasuji* character values which could become character learning in schools, namely mutual cooperation, honesty, communicative, discipline and social care. From the results of the character values obtained, then introduced through storytelling using animation media [1]. What distinguishes it from previous research is the method of collecting data that is observed directly and adding interview data to the manufacture of miniature *Walasuji* to obtain character values which can be seen in schematic Fig. 8.

The scheme suggests that in the process of making miniature *Walasuji* gates, there are good social values to be applied to Bugis youth. By examining more deeply the social values in the craftsmanship of the miniature *Walasuji* gate, it can provide an overview of the character values that should be instilled in the younger generation of Bugis, to face the modern era full of the technological onslaught, for the present and the future.

Hence, after a more thorough exploration of the process of making miniature gates, social values are obtained that reflect character values that can be a guide for the younger generation to have good ethics in living life now and in the future. The social values that represent the character values in *Walasuji* are the values of cooperation, collaboration, communication, social care, honesty, discipline, and solidarity.

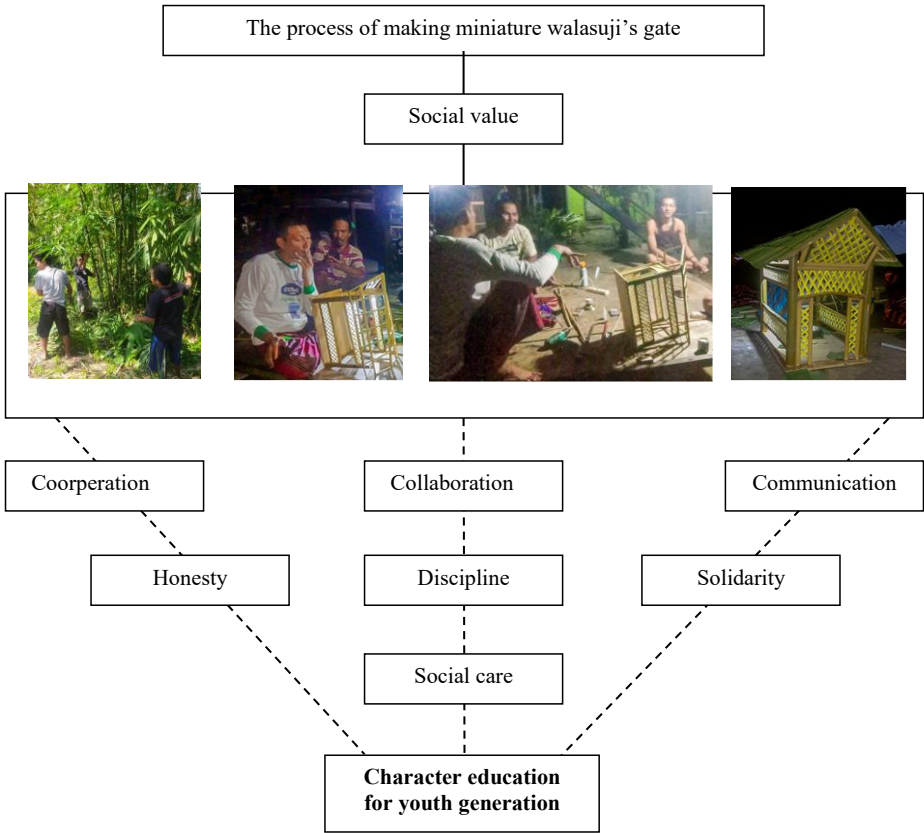


Fig. 8. Scheme of social value in the process of making miniature *walasuji* gates.

4 Conclusion

Based on the discussion above, the values contained in the process of making miniature Walasuji gate can contribute to character education in today's young generation. The value of character education is an educational value that is very close to people's daily lives, so it is very suitable to apply to themselves and the younger generation. The character education values are cooperation, collaboration, communication, social care, honesty, discipline, and solidarity.

Based on the above conclusions, these activities can open up opportunities for other local traditions of the archipelago to be used in similar ways, so that their local wisdom values are easily accessible to the younger generation and remain sustainable.

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