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To cite this article: St Kuraedah *et al* 2018 *IOP Conf. Ser.: Earth Environ. Sci.* **175** 012154

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Analysis of Character Education Values in *Pemmali* Culture of Bugis Makassar Society

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Abstract: This research aims to examine the values of education in the *pemmali* culture of Bugis Makassar society. *Pemmali* known as taboo is a prohibition or parental order used to do something. The prohibition can be a good or bad sign. *Pemmali* delivered sometimes equipped with an explanation of the effect that inflicted if the offence and some others are not explained. This research used qualitative descriptive and ethnographic approaches. The results showed that *pemmali* of Bugis Makassar society contain some values of character education, namely: discipline, cleanliness, pre-nuptial education, hard work, courtesy, empathy, focus, religious education, and health education.

Keywords: values, *pemmali*, Bugis.

1. Introduction

Pemali or within Bugis language called "*Pemmali*" is a belief that contains the commands and prohibitions taught by ancestors in the past and made as cultural customs habits. Everyone who believes the customs should obey. If being violated, something undesirable will happen. *Pemmali* in Bugis Makassar cultural customs, on the one hand, contains the value of character education. On the other hand, it contains animism beliefs or in Islamic law called *tathayurie* decided the resignation of Allah and relied on others who cannot benefit and bring harm. *Pemali* delivered sometimes comes with an explanation of the consequences or sanctions that obtained and incurred if the violation and the others are not explained.

Pemali as cultural products in Bugis Makassar tribes, it contains a lot of ethical, moral education value so that the Bugis society make the culture as a strategy in instilling the value of education, and they try to preserve even though they live overseas. Regarding education, parents as educators in the family environment have the duty to instill the value of education and pass on the noble values, tribal cultures to their children as a generation of progressors. One of the aims is to form a moral and responsible person. Through the culture of *Pemmali*, there are two ways to make the children aware of significant values contained in *pemmali*. The transformation effort refers to the value inheritance so that it belongs to him, while the internalization effort means that the parents pass on the values so that these are fused and embedded into the soul of the child leading to the good personality.



Lubis points out that "values are those within the scope of the belief system, in which one must act or avoid an action or about an act which is appropriate or inappropriate to be done, owned and trusted". The value according to Fraenkel that the standard of behaviour, beauty, justice, and truth that binds man and duly to be executed and maintained. From this understanding, it can be understood that value is an important and valuable for human as well as the core of life and is believed to be a standard of behaviour. Without value, people will have no meaning in life because the value becomes the basis of the presence of human activities inherent personally and socially. Every action done will arise the question whether it has a good or bad value.

To embody the values believed in the activities of life, the Bugis society committed to maintaining the culture of *pemmali*; the commitment was built by spontaneously because it can serve as a strategy that is very easy and simple in instilling the value of Islamic education in offspring. And interesting to research this paper is, whether all *pemmali* contains the value of Islamic education and how the form of *pemmali* contained in Bugis Makassar society.

2. Methods

This research takes place in Kendari City in which the population consists of various tribes originating from multiple regions in Indonesia. Most of them are Bugis Makassar tribe. Bugis Makassar Tribe is originating from South Sulawesi, many of them settle in Kendari because the location of the region is geographically very close to the Southeast Sulawesi. Furthermore, the people often marry women/men of Kendari so that *pemmali* culture also seems to have become a culture of Kendari. This research uses ethnographic approach, while data collection is done by unstructured interview method and extension of observation. The sampling system used is purposive sampling with snowball technique, and for data validity, the author performs the reduction, display and conclusion steps of the interview and observation result, and at the end of the drawing conclusion is taken after going through the triangulation stage.

3. Results and Discussion

Bugis-Makassar is two different tribes of Bugis and Makassar tribes, both are from South Sulawesi, the two tribes are fond of doing overseas, and in the overseas, they mingle into one so-called with Bugis-Makassar tribe. Bugis tribe is known by the manners and norms that characterize of the society. It is also known for its strong ethos and character with its population is everywhere. Bugis Makassar society is still powerful with its distinctive culture and still, cling to run any traditions. Bugis tribes tied to a cultural system called *panngaderreng*, which is used for individuals in social life, from family life to the broader life as ethnic groups. The essence of this cultural system is a word called 'siri' and *peššé*. In addition to these cultures, the Bugis society is still maintaining the culture of *pemmali* in instilling the values of education in the offspring children.

The existence of culture in the Bugis tribe that strongly binds each member, making this research important to do. This is because, the cultural system can affect the strengthening of characters associated with the way of behavior in the middle of the society that can invite and arouse sympathy and empathy when interacting with others. The character of Bugis-Makassar family wants a pattern of guarding the value and good name of the family. Bugis family character is very concerned on the moral, ethical and aesthetic elements in maintaining kinship and reaching happiness, behaving politely not only with their own family but also with all the elements that exist in the social and daily environment. Therefore, *pemmali* that taught by parents to their children not only instil the good value for the benefit of maintaining relationships to fellow human beings but also maintain relationships with the natural surroundings.

Bugis family has many rules whose sacred value is so high that in acting and behaving, as if be careful or full of bonds that make it very cautious. *Pemali* or within Bugis language called "*Pemmali*" is a belief that contains the commands and prohibitions taught by ancestors in the past, and made as cultural customs habits that should be obeyed. If it is being violated, something undesirable will occur. *Pemmali* in Bugis Makassar cultural customs, on the one hand, contains the value of education and character. On the other hand, it contains animism beliefs or in Islamic law called *tathayurie* decided the resignation of Allah and relied on others who can not benefit and bring harm. *Pemali* delivered sometimes comes with an explanation of the consequences or sanctions that obtained and incurred if the violation and the others are not explained. Most people Bugis Makassar in instilling the value of education to their children was impressed authoritarian.

The authoritarian character in educating is intended for discipline and obedience not to do things that are unusual or out of the ordinary and do not do things that violate ethical norms and principles that are based on the habit of Bugis tribe or usually called *pemmali*, likewise with the style of educating children. Strict discipline teaches the child to become a person who later can quickly independent or can manage their own life, discipline also makes provision of morale to the child to be more responsible and positive thinking in their daily life. In addition to the culture of *pemmali*, there is also a form of discipline in the style of educating the Bugis society is a siri culture that aims to maintain the good name of the family. In this case, the values that can be generated is how the child's thinking patterns and educational processes applied in the family. It provided understanding to the children about the meaning of life, the way it is believed and proven to make children more responsible and ethical, the process of teaching more characters such as mature, social sensitivity and high self-awareness. The application of this kind of education is still well preserved at Bugis Makassar culture such as ethics in the meal that give the priority of togetherness so that the values of togetherness are tight. Value of pleasure is hard to feel together and many other aspects.

The following will describe some of the findings of the sentence expression *pemmali* in Makassar Bugis society: (1) *Pemmali* which contains the value of character building, (2) *Pemmali* of girls sing in the kitchen because it will result in getting a match of grandparents. (3) *Pemmali* of sitting in front of the door because it will result in blocked of mate, (4) *Pemmali* of sleeping on his stomach may result in a short-lived biological mother, (5) *Pemmali* sleeping in the afternoon before the corpse is buried, Bugis Society strongly believe in the truth of this *pemmali* then they will not violate it, and in fact its meaning when judging from the aspect of education that is the expression of a medium of education to build empathy, solidarity and concern for others that overridden disaster, (6) *Pemmali* of sleeping at the Friday sermon delivered that can cause conceded disease that is difficult to be cured, (7) *Pemmali* of eating by sitting "massampeang" because it can be interpreted ignore / refuse provision, (8) *Pemmali* of selling the sharp items like needles or razor blades at night, (9) *Pemmali* of initiating work / buying valuables on the day "tuesday" *Pemmali* like this needs to be straightened out. Lexically Tuesday is the third day after the first day (Sunday) and the second day (Monday), but Tuesday is spelled its meaning to be the day of the "salasalang" (forever it is wrong) so start the activity for them taboo on Tuesday for fear of failure and unfavorable, this *pemmali* is rooted in the Bugis community and leads to *tathayur / thiyarah* (feeling unlucky for something) (al a'raf 131) and the deeds are idolaters that must be abandoned.

Pemmali in the description above can be interpreted by the term mythos in the Greek mythos language and standardized in the Indonesian language with the mythos, as a story believed to be accurate according to belief, religion or belief of community concerned. *Pemmali* contains the interpretation of the universe and the existence of the creatures that live in it. Besides, it is considered to be very likely to happen because *pemmali* can arise through the record of historical events that occur more over and the same effect on the same activity. Moreover, it can also occur in specific circumstances which tend to be

exaggerated as allegory or personification on natural phenomena. *Pemmali* is disseminated to convey the message of social experience and ritual. A parable is a story that is used as a symbol, like a real human life to educate primarily in morals or explain something of value or value of life such as policy, loyalty and honesty, while personification is the mining of inanimate objects as living as human beings that can provide a defence.

The Bugis tribe is bound by the system of sacred and sacred customs and norms called *panngaderreng* (or *panngadakkang* in Makassar). This cultural policy became a reference for Bugis in their social life, from family life to broader survival as an ethnic group. Implementation of *pemmali* expression basis is the part of the cultural or customary *panngaderreng* because through culture *pemmali* partly an attempt regularity and attachment of the proper norms growing in children and society in general. It can be said that inevitably myth of *pemmali* ingrained in the Bugis community life. In all aspects of the expression *pemmali* always exist, and *pemmali* is in fact that inherited from generation to generation of previous society, in the presence of Bugis Makassar community many forms of *pemmali* conscious or unconscious plugging the message and become the character for who deliver and do it.

The essential value is something that is desired (positive) or something that is not desirable (negative). Values are desirable regarding values that are positive, in the sense of favourable and facilitate the part which obtains them to fulfil their interests related to the value. Conversely, a value is something that is not desirable regarding the value is contrary, in the sense of harming or complicated the part which gets it to meet their interests, so that by itself the value is shunned. A sense of something can only be achieved by meditating on it as profoundly as possible. Considering is the activity of human to connect something with something to further take the decision. Thus, a value is a decision produced by human reasoning. Because only human beings are capable of considering, then just humans are also the source of value.

The educational aspect not only provides instruction to children as the next generation but also includes the formation of attitudes and personality, which is important in the face of the moral crisis of the Indonesian. Those values also cause a person to be encouraged or have a passion for doing good or bad, wrong or right. A person will take action if he believes that his actions are correct and will not take any action if he thinks that the work is wrong, either by his or her values or the values prevailing in his or her environment. A character is a collection of useful values that become the basis or guidance of one's attitude and behaviour. Characters have values or virtues of characters that are considered either universally good or bad. To cultivate a good character is required the character education. According to Megawangi, character education is an effort to educate children to be wise and contribute positively to the environment. These characters also end up by shaping the moral intelligence. Moral intelligence is formed because of proper moral development. According to Santrock (2007), honorable development involves changing thoughts, feelings, and behaviours based on accurate and false standards. Moral development itself concerns intrapersonal and interpersonal.

Pemmali as a culture that thrives on Bugis Makassar community become a cultural system which served as a reference and norm in acting, with that culture they can transfer value which leads to character formation, so *pemmali* that having educational value needs to be preserved by doing acculturation with the religious value that the community believes. Instead, the *pemmali* culture that leads to worship needs to be clarified in order not to be heritage value plunged and damaged *aqidah* of Bugis Makassar community and other parts that interact with it.

4. Conclusion

A *pemmali* culture of Bugis Makassar society is one of the beliefs that comprising the orders and restrictions taught by the ancestors in the past, and served as customs obeyed. If it is violated, something unwanted will happen. In essence, *pemmali* applied for generations is the effective education method in teaching the value of character education.

Some states that *pemmali* contains around 11 values of education character that can be learned in the culture of *pemmali* in Bugis Makassar society, such as the value of discipline in working and worshipping, the management of planned work, education premarital. It can be done by implanting early management work so that a woman, for example, can build a harmonious life with her husband. Besides, the family can also decide to focus on work, hygiene education, health, order and regularity, not waste, religious, social learning, gender awareness education about equality/equal rights and obligations of every human being to the doctrine of ethics in business. Nevertheless, it is undeniable that there is also a type of *pemmali* that needs to be straightened out, not to contain a meaningful myth of personification (the mining of inanimate objects as life as human beings can provide a defence) because it can lead to polytheism.

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