

Exploration of *Pappaseng* Values in the Millennial Generation in Sidrap Regency

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Abstract

When local wisdom is not preserved for the Millennials concerned, identity will disappear, therefore suffocating to determine the extent to which the millennial generation in Sidenreng Rappang Regency knows about the values of Nene Mallomo pappaseng. This research is qualitative with an ethnographic design. The research location focused on three Sidenreng Rappang Regency sub-districts— data collected through observations, semi-structured interviews, and documentation. The object of the study was millennia. Object selection uses *purposive* techniques and *snowball* sampling. The results showed that the millennial generation in Sidenreng Rappang Regency knows well the values of *Nene Mallomo's pappaseng*, which consists of *lempu* (honest), *acca* (bright), *warani* (brave), and *getteng* (opinionated). Parents, family, teachers, and the community around their home are essential in socializing these values to millennials. The school is one of the media that emphasizes their knowledge about the values of *Nene Mallomo's pappaseng* because it is integrated into the subject matter of local content. The condition suggests that the preservation of local wisdom needs to be strengthened in the surrounding environment so that foreign cultures do not corrupt the identity of a region.

Keywords

Nene Mallomo's Pappaseng Values; Millennial Generation; Cultural Preservation

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1. INTRODUCTION

The diversity of cultures owned by the people of Indonesia can show the identity of each region because each region has local wisdom that is always preserved from one generation to the next. Maintaining the heritage of local wisdom is one of the challenges of local communities in globalization that affects the millennial generation's behavior patterns, who tend to follow foreign cultures more than local cultures. They are more familiar with foreign cultures than their own, especially when millennials are asked about Korean culture. They will find it easier to describe than their regional culture (Nahak, 2019). This happens because the content to introduce foreign cultures to them is wrapped through movies and social media that they can easily imitate.

As cultural heirs, the millennial generation is responsible for preserving local wisdom so that it is not lost (Sarkowi, 2020). The development of information technology certainly has a positive impact and a negative impact on people's lives. The positive impact can be seen from its usefulness in



introducing culture to the broader community, but this must, of course, be supported by a group of people who are committed to preserving culture through information technology (Gafurova et al., 2022; Sumartias et al., 2020). The negative impact is that the millennial generation has lost its identity as a Pancasila human being who cares about others, does not take the rights of others, is tolerant, prioritizes the public interest, and makes religion the foundation of behavior (Budiarto, 2020). When a group of people does not aggressively preserve their culture following the development of information technology and society's tendency, the culture will slowly disappear and be replaced by a new culture that no longer shows the characteristics or character of Indonesian culture (Rais et al., 2018).

The era of globalization can lead to changes in the community's lifestyle among children, adolescents, and adults who are more modern. As a result, people tend to choose a new culture that is considered more practical than the local culture (Gunawan et al., 2020). One of the factors that causes local culture to be forgotten in the present is the lack of the next generation interested in learning and inheriting their own culture. According to Malinowski, a higher and active culture will influence a lower and passive culture through cultural contact. Malinowski's theory is evident in the shift of our cultural values that lean towards the West in the era of globalization, and information becomes a compelling force in influencing the human mindset. To overcome this, it is necessary to be aware of the importance of local culture as the nation's identity (Suherman, 2018).

The development of information technology provides a vast space for local governments to use as a medium for socializing their local wisdom. One of them is by creating social media accounts or creating a national day performance with the theme of local wisdom and or facilitating the millennial generation to introduce local culture through educational games, pictures, or sentences of previous people that contain messages that are conditional on humanitarian and or moral meaning (Hayati et al., 2022). It is intended that the community and or millennial generation can indirectly interpret the heritage of their ancestors to face the challenges of life in their time. Cultural inheritance must necessarily be carried out from one generation to the next which is certainly adapted to the conditions of the times. Cultural preservation can be done through education and the community environment (Indrawan et al., 2020). In addition, the previous generation also has a significant role in preserving local culture for the next generation. This needs to be done so that the millennial generation can understand the values of the local culture and not cause them to adopt a new culture (Ueangchokchai, 2022).

Local wisdom cannot be transferred but introduced to the next generation through modeling and the availability of a conducive environment where local wisdom can be developed as a character. One way to introduce local wisdom to the next generation is through schools. Conceptions of local wisdom are passed down from generation to generation through dogeng, legends, and pappaseng, strategies for transforming values considered necessary for the next generation (Teng et al., 2021). Efforts in maintaining and preserving Indonesian culture can be done through cultural experience which can be done by plunging directly into a cultural experience. For example, suppose culture is in the form of dance. In that case, the community is encouraged to learn and practice in mastering the dance, and it can be performed every year at specific events or festivals so that local culture can always be preserved and cultural knowledge, which can be done by creating an information center about culture that can be functionalized into many forms. The aim is for education or the benefit of developing the culture and the region's tourism potential so that the millennial generation can enrich their knowledge about their culture (Permadi, 2020).

South Sulawesi is known for one of its local wisdom, namely pappaseng or, in other words, the messages of ancestors that are qualified to mean behavior that is berakhlatul karimah or moral. Pappaseng is a cultural heritage of the Bugis tribe taught through along (song) means singing so that the pappaseng conveyed can be memorable in the heart and applied in everyday life; warekkada (proverbs) means expressions in the form of words or groups of words specifically to express an intention in a figurative sense; and conversations in the form of monologues and dialogues. These methods show that the ancestors of the Bugis community shaped the character of their people in a light

and non-coercive way (Rawe, 2020). The strategy of inheriting pappaseng values carried out by the Bugis community to the next generation through the process of internalizing pappaseng values in the family, which takes place from infancy until the child can adjust to his environment, habituation (*abiasang*), which is carried out starting from the family environment, where parents always teach their children to behave politely and speak well starting from childhood; exemplary (*gaukeng*) is done by showing polite behavior to children, and this starts when the child is still in the womb carried out by a mother not to commit acts of vilifying others or slandering, and this is done until the child is born; besides that storytelling is also one of the ways carried out by the Bugis community to their children before going to bed to instill moral and socio-cultural values in children following the pappaseng values implied in the fairy tale (Yani et al., 2023).

The pappaseng values that are always preserved by the Bugis community, especially in Sidenreng Rappang Regency, are the Nene Mallomo pappaseng values, which consist of (1) *acca* value (skill), which implies the meaning that everything that is done is full of consideration, has good skills in solving problems, thinks logically, and upholds honesty; (2) the value of *lempu* (honesty) is related to the behavior of not taking other people's rights, being trustworthy, humble, and continually obeying God; (3) the value of *warani* (courage) is shown by consistently making decisions that do not necessarily favor one group and are evenly distributed; (4) the value of *getting* (constancy) this implies that every job carried out must be professional and not changeable which confuses others to carry out work that has been agreed upon together (Rahmi et al., 2017). Pappaseng contains educative and normative values that are needed for the development of the younger generation, both the current generation and generations in the future community, with the hope that young people can grow into individuals with noble characters as expected by the ancestors of the Bugis tribe or the inheritors of pappaseng (Hasmawati et al., 2023).

The inheritance of pappaseng in Bugis society occurs through verbal socialization through advice, advice, and actions, such as parents who give examples of what is good and not suitable for children. In contrast, the enculturation process occurs through habituation by children to values learned from their parents and the surrounding environment (Fathiyah et al., 2017). The results of this study indicate that the values of pappaseng are always passed on by the Bugis community to its successor generations. Research results (Handayani & Sunarso, 2020) stated that the values of pappaseng in the younger generation gradually began to erode amid globalization. However, many Bugis still maintain pappaseng culture as a guide to life inherited by ancestors because the values contained in pappaseng culture are relevant to Islamic religious values. The alignment of pappaseng values with Islamic values includes aspects of *tawal*, which in pappaseng is called *pesona* (surrender to God); *ukhuwah* in pappaseng is called *assimellereng* (brotherhood), and *shiddiq* in pappaseng is called *lempu* (honesty). These values express *tazkiyah al-nafs*, which aims to form a perfect human being inside and out (*insan kamil* or *tau tongeng* in the perspective of pappaseng) (Susmihara et al., 2022). The research results strengthen the need to always pass on pappaseng to the next generation so they do not lose their identity and have a good personality. The results of these studies are still limited to examining the existence, urgency, and usefulness of pappaseng values in their preservation, so it is interesting to explore the knowledge of the younger generation or millennials about pappaseng values as a form of successful preservation of these pappaseng values.

In addition, Pappaseng Nene Mallomo is a social activity guide for the Bugis community in Sidenreng Rappang Regency. In addition, Nene Mallomo is one of the area's heroes, so people there often hear and see the word {Nene Mallomo in local government facilities, hospitals, and cultural activities. The local community has done various things to preserve the local wisdom of pappaseng Nene Mallomo, hoping the millennial generation can pass it on to the next generation. This is interesting to explore in the millennial generation in Sindenreng Rappang Regency which aims to discover the extent to which they know about the values of pappaseng Nene Mallomo.

2. METHODS

The type of research used is qualitative with an ethnographic design that aims to provide a holistic picture of the research subject with an emphasis on capturing the daily experiences of individuals by observing and interviewing them to obtain comprehensive information (Creswell & Clark, 2017). The research focused on millennial generation groups in Panca Rijang District, Maritengngae District, and Tellu Limpoe District of Sidenreng Rappang Regency. The selection of informants used purposive sampling and snowball sampling techniques so that the consideration of obtaining information determined the sample size.

The research data was collected by observing the informant's activities with the community and family environment when getting pappaseng. Data collection techniques through interviews were carried out using a semi-structured interview system to explore the millennial generation's knowledge of the values of pappaseng Nene Mallomo. Documentation is also part of the data collection, which is carried out by collecting several documents from informants related to the pappaseng texts they have received in the community and the family environment. Researchers collect data directly, mingling with millennials while conducting research (Darmalaksana, 2020).

Data validity tests for qualitative research are carried out by triangulation, member checks, and expert opinion (Purwono et al., 2019). This is done so that the research data collected through interviews, observations, and documentation has adequate data validity. The data analysis model used in the research is the Interactive model of Miles and Huberman. Analysis is carried out during data collection, and after completion of data collection for a certain period. If the interviewees' answers do not match the expected data, they will be re-interviewed until they get credible data (Mutiani et al., 2020). Activities in data analysis are data collection, data reduction, data presentation, and conclusions/verification.

3. FINDINGS AND DISCUSSIONS

Findings

Pappaseng Values for the Millennials

Pappaseng that is often heard by the millennial generation in Tellu Limpoe District, Sidenreng Rappang Regency is Resopa Temmanginggi Namalomo Naletai Pammase Dewata'e (hard work coupled with perseverance will get Grace from God Almighty). Pappaseng is commonly obtained by the millennial generation in the family environment, as follows:

Pappaseng is advice, and one of the pappaseng I know is about resopa temmanginggi namalomo naletai pammase Dewata'e, but I do not know what it means. My parents also used to tell me not to take things that belonged to other people without first asking permission from the owner. I also used to be constantly reminded to ask permission when leaving the house and to walk politely when passing in front of elders or mappatabe, which was also taught at school. My parents also always tell me that morals are more important than knowledge, so my parents and teachers at school always remind me to have good morals because they say that knowledge is useless without good morals (ZL).

The information the informant conveys, then the researcher traces the truth of this behavior by confirming directly with the parents and observing daily behavior at home. The results of direct observations related to the informant's behavior can be concluded that the parents and the community environment around the place of residence always familiarized the honest behavior. After all, the observation shows that when money is lying on the guest table, the person concerned does not immediately take it. However, he confirms first to the closest person and or his parents who are at home,

then together find out the owner of the money, and that behavior convinces the researcher that the habituation of being honest is always conveyed by parents and or the closest family at home because directly the family and or parents at home will reprimand when someone takes something without asking permission first. The behavior displayed in the family shows that the pappaseng delivered, although not using Bugis language, but delivered using Indonesian, which has the same meaning as pappaseng.

One of the informants from Maritengngae Sub-district also loudly expressed the Pappaseng about warani and acca that he knew, as follows:

There are several pappaseng that I know of, including matunru-tunru ki massikola, which is related to acca. Then the pappaseng related to warani that I know is aja ta mitau puadai iya ko agaga deceng. If the pappaseng related to lempu is like this idi rupa tauwe parellu ki massipa lempu while the one related to getteng that I know is aja mu cau iya ko iya ro agaga mu pigau e' adecengeng and there is also one pappaseng that I often hear related to getteng whose sentence is like this resopa temmangingi na malomo na lette'i pammase Dewata'e (NF).

Some informants interviewed in Pancarijang Subdistrict said that they often get pappaseng from schools about being honest or alempureng and there is even material in the local language that they learn that gives an assignment to describe how the condition of honesty can be applied in everyday life both in the family or when gathering with peers and even the community in the neighborhood. This is one way for educators to find out how the younger generation can implement well what they have learned because if it is only explained to them about honesty without them interpreting it through their experiences, then it is the same that the value of honesty is limited to a theory that they cannot apply in their daily lives.

The following is one of the pappaseng expressions known by the millennial generation in Panca Rijang District:

Pappaseng means advice given by parents. The pappaseng that I know about ade makkiade te makkiana na te makkiappo (custom does not recognize children and does not recognize grandchildren) is usually conveyed by my grandmother at home when my brother and I make mistakes. There is also a pappaseng that is usually delivered by teachers at school, a message not to cheat during exams, such as makanja tuh tewwe iya ko malempu de na malekko (a good person is honest and does not lie). In addition, mapato (obedient) advice is always given (SA).

All information obtained from informants provides an affirmation that pappaseng values have been tried to be taught by parents, and the emphasis is on the value of honesty and knowledge. Many of the informants stated that the message from their parents was that they wanted them not only to be innovative in knowledge but must be accompanied by good akhlaqul karimah because people with knowledge without faith are lower than people with morals.

Community Efforts in Teaching Pappaseng Values

The generation before the millennial generation or traditional leaders and communities in Sidenreng Rappang Regency are responsible for preserving the values of pappaseng for the next generation so that the local cultural heritage is not lost. Families have the principle that the pappaseng they got from their grandmothers must be passed on to their children, as they stated in the following interview results:

Iyaro idi tau matoae' wettuta mo ma biccu teli na pappasengengeng ki to matoae'makkada iya ro ade' e de tu na makkiappo de to tun a makkiana, "I am pleased with my son's life, and I am pleased with my son's life, and I am pleased with his life." (MH)

Meaning:

My parents told me when I was a child that customs do not look at the grandchildren and do not look at the children, so that advice is also what I instill in my children and grandchildren, and I always convey to them that honesty is an essential thing in life because honesty will save us in this world, especially in the hereafter.

The association of the millennial generation is certainly not necessarily only done in the family environment, but the role of the local government is also one of the supporters to teach these pappaseng values to the millennial generation. One of the concrete manifestations carried out by the local government is on the celebration of Independence Day and or the birthday of Sidrap Regency. The local government often hints to the community to make a greeting by embedding one of the pappaseng, such as the expression *resopa temmangingi na malomo na lette'i pammase Dewata'e*, which is used as a tagline to introduce the character of the Sidrap community.

The expression *resopa na temmangingngi na malomo na letei pammase dewata'e*, which means only with tireless hard work, the Grace of Allah SWT will be poured out, is used by the local government as a work ethic is the reason why the pappaseng is almost known by all people of Sidrap Regency. The pappaseng implies that to achieve a result, any work must be carried out seriously, not quickly breaking up when there are obstacles because with such principles, it is expected that the Grace of the Creator will be poured out and will open sustenance from heaven and earth. This is a guideline for the community to permanently preserve pappaseng because the younger generation can also use it to be serious when in a situation will take part in competitions on behalf of the region and or school. Many informants know about the pappaseng but do not understand its meaning. One of the reasons is that the Bugis language they understand is Bugis language which has received some naturalization from the Indonesian language so that if the original Bugis language is conveyed to them, sometimes the younger generation cannot pronounce the meaning, but they know what it means. They cannot interpret it word by word.

In addition, youth organizations in Sidrap Regency are also directed to always make activities by raising local wisdom themes as a medium of socialization for the millennial generation. The annual *Anadara Kallo na Sidenreng* election is also directed by the local government to explore the knowledge of the finalists about their knowledge of one figure who has an essential role in the history of Sidrap Regency and even one of the assessment points is how the role of youth in preserving local wisdom, especially the meaning related to the values of pappaseng *acca, lempu, warani, getteng*, and the like.

Discussion

Pappaseng Values for Millennials

The community and family environment have a significant role in the preservation of pappaseng values in Sidenreng Rappang Regency, so the results of the study show that the millennial generation usually gets pappaseng from their elders and explanations about the meaning of pappaseng Nene Mallomo values. The following are the values of pappaseng Nene Mallomo, which are known by the millennial generation:

a. *Lempu (Honest)*

One of the characters that became pappaseng Nene Mallomo is *lempu*. There are pappaseng related to *lempu*, as follows:

- 1) *Aja muabelle tapa iya tu belle'e degage pangaukenna* (Do not lie because lying is useless)
- 2) *Aja mualai iya ko tennia anummu* (Do not take something that does not belong)
- 3) *Iya ko anu madeceng aja mupapisangkai* (if it is the right or good thing do not deny it)

The millennial generation interprets Pappaseng as being honest is very important, and honesty can elevate the degree of a knowledgeable person, such as the behavior of Nene Mallomo told in the Bugis

lontara, that he was appointed as an advisor or confidant of the king of Sidenreng.

b. Acca (Smart)

Pappaseng acca is interpreted by the millennial generation as a guide for them to study as high as possible. The ada-ada pappaseng known by the millennial generation are as follows:

- 1) Assikola ki malampe na taruntui decengnge (Demand knowledge as high as possible to achieve goodness)
- 2) Degaga tuh gunana acca'e iyako demu pasibaliwi sibawa lempu'e (Knowledge is useless if not accompanied by akhlatul karimah)
- 3) Matunru-tunru ki massikola (be serious about studying/schooling)

Nene Mallomo is a figure known for his intelligence to gain the king's trust of Sidenreng and his words are always considered by the king. This is what is interpreted by the millennial generation and becomes the hope of their parents. On average, their parents always say they must be the next generation with knowledge, although some parents emphasize to their children that being moral is higher than just being knowledgeable. This expression means that parents want their children to be knowledgeable and have good morals.

c. Warani (Brave)

Warani is one of Nene Mallomo's pappaseng to live with courage to face all challenges and obstacles and declare something wrong not following the rules or norms (Agustang, 2018). As for the colorful pappaseng ada-ada known by the millennial generation, as follows:

- 1) Iya ko anu madeceng aja mupapisangkai (if it is the right or good thing, do not deny it)
- 2) Iya ko engka salatta ta pau'i na saba de tu gaga tau ma kanja tutu (if you do something wrong, express it because no one behaves well all the time)
- 3) Aja ta mitau puadai iya ko agaga deceng (do not be afraid to speak up when it comes to the good)

The millennial generation interprets courage as one of the self-actualization that can create innovative work or by venturing to participate in a national competition, of course with the teacher's or coach's direction. In addition, some interpret warani by daring to decide to become hafiz Al-Qur'an. In addition, some of them dare to take responsibility as class leaders, paskibraka troops, and several activities that hone their mentality and confidence to appear before the wider community.

d. Getteng (Steadfast)

One of the life principles that millennials must have is to have a firm stance to be consistent in what they say and do (Made et al., 2021). Pappaseng getteng known by the millennial generation as follows:

- 1) Resopa temmangingi na malomo na lette'i pammase Dewata'e (efforts that are carried out seriously will get the Grace of Allah SWT)
- 2) Aja mu cau iya ko iya ro agaga mu pigau e' adecengeng (do not give up if what we do is good)
- 3) Ade makkiade te makkiana na te makkiappo (custom does not recognize children and does not recognize grandchildren).

The millennial generation interprets Gettengs as consistent in carrying out a job because one of their work habits is realistic, namely having high optimism and self-confidence (Saputra, 2017). This work behavior must always be accompanied by not underestimating other people or work. Therefore assistance or delivery is needed that gives them the understanding that what is done should not always be boasted because something good can be shown to others the results.

Community Efforts in Teaching Pappaseng Values

The local government regulation of Sidrap Regency Number 12 of 2012 concerning guidelines for preserving and developing Bugis literary language and Lontara script as a form of local government concern to preserve existing local wisdom. The policy is a reference so that related parties, especially educational institutions, are given the authority to integrate their curriculum with local wisdom in the Sidrap District. One of the efforts taken by educators in Sidrap district, especially teachers who are members of the regional language MGMP, is to compile the content of Bugis language and literature or local content by including figures who have an essential role in Sidrap district, pappaseng, along with customs.

The preservation of pappaseng culture can be done through non-formal education and formal education. Non-formal education can be taught in the family environment and the environment where a person lives, while formal education can be taught through official institutions such as schools by incorporating it into learning.

The material on pappaseng is integrated into local content subjects and Bugis language and literature, starting from the primary level (SD/MI and SMP/MTs) to the secondary level (SMA/SMK/MA). The pappaseng included in the material focuses on the Nene Mallomo pappaseng and several pappaseng related to character values. This was done as an effort to adjust to curriculum guidance. The explanation of pappaseng in the local content material and Bugis language and literature is delivered using the Lontara script and Indonesian language, but the Lontara script is more dominant. This is done in order to familiarize students with being able to read and write lontara script.

The method used in teaching pappaseng to students contained in local content material, and Bugis language and literature is by applying the principle of active learning, where students, after getting a material explanation from the teacher, are then directed to discuss the forms of implementing the attitude of pappaseng values in everyday life so that students can know through their learning experience the meaning of pappaseng values.

The preservation of pappaseng is undoubtedly not only the responsibility of one party but the responsibility of all levels of society, as has been done by a group of people who are members of the Institute for Education and Culture (LP2K) of Sidenreng Rappang Regency who have continuously started from 2018 trying to preserve pappaseng through their works written in various books and distributed to the community in Sidrap Regency and used as the primary reference for local content teachers and or Bugis language and literature to compile their teaching materials. There are several books directly related to pappaseng Nene Mallomo that have been published under the title Culture and National Character Education based on Bugis-Makassar-Toraja Ethnic Local Wisdom in 2020 and a book with the title La Pagala published in 2021.

The role of the government in preserving pappaseng Nene Mallomo is carried out by promoting one of the pappaseng as a work ethic for the regional apparatus of Sidrap Regency so that pappaseng *resopa temmangingi na malomo na lettei pammase dewatae'e* is used to being heard by the millennial generation to be implemented in their lives. In addition, the local government, through youth organizations is also working together to socialize pappaseng through several activities carried out by raising local wisdom themes.

Parties who have a significant role in implementing pappaseng values so that they are not only known by the millennial generation but are parents and or the closest family. Pappaseng preservation is done through conversations or *warekkada* from generation to generation (Mutmainnah, 2018). Therefore, when advising their children, parents will always convey the advice they get from their parents or previous generations.

The existence of Pappaseng is very glorified in Bugis society because someone who holds pappaseng in his heart, his behavior and views will always be good and maintained, but if someone

loses pappaseng in his heart then that person will experience difficulties, such as difficulty interacting, and so on (Susmihara et al., 2022). The value contained in Pappaseng is a value that is relevant to the value of Islamic teachings taught by the Prophet Muhammad SAW, for that pappaseng culture must be preserved and taught from generation to generation.

Culture-based education is a learning process that seeks to integrate culture into the learning process because cultures that grow and develop in the lives of specific communities have noble values that can be used as a means of moral education and character-building for the younger generation amid globalization (Hasriani et al., 2020). Not only are personal morals, honesty, responsible, fairness, and so on essential, but public morals are also crucial because they can help humans to be able to have ethical manners in living life.

The community can do Various positive things so that pappaseng values become a habit for the millennial generation so that they do not lose their way and still hold fast to the customary philosophy that characterizes the Bugis Sidrap community. As the inheritors of local wisdom, the millennial generation should instill in their daily behavior the values of pappaseng so that one day, they will continue the inheritance to the next generation.

4. CONCLUSION

The community and family environment have an essential role in preserving the values of pappaseng Nene Mallomo to the millennial generation so that various efforts are made in the form of activities and advice that is always conveyed through words, songs, or in the form of majas. Their success in passing on the values of pappaseng Nene Mallomo is evidenced by the millennial generation's ability to express the pappaseng they used to get from their elders. Millennials in Sidenreng Rappang Regency interpret these pappaseng values as a message or character they must have as the identity of the Bugis people.

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