

THE CULTIVATING SIRI'S CULTURAL VALUES IN CHILD CHARACTER BUILDING

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Abstract

The purpose of this study is to describe and analyze the cultivation of siri' cultural values in the formation of children's character in Lompo Riaja Village, Tanete Riaja District, Barru Regency, to describe and analyze the factors that support the cultivation of siri' cultural values in the formation of children's character in Lompo Riaja Village, Tanete Riaja District, Barru Regency. This type of research is qualitative research, whereas qualitative research is descriptive research. This research was in Lompo Riaja Village, Tanete Riaja District, Barru Regency. The choice of this research place was based on consideration because in Lompo Riaja Village, the culture of siri' has begun to fade. The research subjects were five parents and five children (sources or informants) who could provide information about problems related to the research to be carried out. The research instruments used were observation sheets, interview guidelines, and documentation. Data collection techniques were observation, interview, and documentation. The analysis techniques used in this research were data reduction, data presentation, conclusions, and verification. Based on the results of research conducted in Lompo Riaja Village, Tanete Riaja Subdistrict, Barru Regency, the results are based on the cultural value of honesty because honesty is one of the primary keys that is considered essential for parents, which will have a major impact on children's future lives. Through honesty, children can interact with their environment well, and good faith will be a guide in influencing the sea of life and leading children's lives in a better direction. The character of children based on siri' cultural values in Lompo Riaja Village, Tanete Riaja Sub-district, Barru Regency is inseparable from the various obstacles faced by parents, where environmental factors and technological developments are one of the main problems that can make children's character change following their surroundings.

Keywords

Character Building; Lompo Riaja Village; Siri' Culture; Value Cultivation



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INTRODUCTION

The values that flow in the daily life of the Bugis-Makassar people demand the presence of virtues in the Bugis-Makassar people to become human beings guided in Pangngaderreng. In the culture of the Bugis-Makassar community, several values are considered the main values. One of these core values is siri'. Another issue faced today is the value of local culture passed down by previous people through messages or advice to their generation (such as pappasang or elong kelong), which can shape children's character following the values of Bugis society, with developments in the global era, it cannot be denied that many external influences certainly affect the way parents instill local cultural values in their generation. Bugis is also known to have the concept of Siri' which is an inherent character in Bugis society. Siri' has become an identity that manifests in the behavior and speech of every Bugis person. The advice that contains siri' in Lontarak: Padecengiwi bicara-e, Parakai ampe-ampe melebbie-e, Gau-gau tenngae, Pari tenggai bicara ri tenga-e. This message means: Correct the way of speaking if speaking, correct noble and honorable behavior, simple steps or not arrogant and not arrogant, place in the middle for the middle talk, not exceeding, not taking sides before knowing the position of the truth.

Today, we see many phenomena that occur in Bugis society that do not follow the concept of local cultural values. We often see news that becomes a spectacle for the Indonesian people at large, cases involving some South Sulawesi people who stumble upon corruption cases and drug cases, students who often brawl, and anarchist demonstrations. We can also see children today whose respect for their elders has faded. Many children who talk to their elders are considered impolite, and when they meet teachers, they no longer have fear but are now more arrogant towards their teachers.

Looking at the reality in Lompo Village, it seems that the culture of siri' has begun to fade, and the family is needed to instill moral attitudes toward siri' in children because, as we know now, most children now do not care about the culture of siri'. Not only that, parents must also instill a moral attitude towards children who have stepped on or towards adulthood. So the role of parents, teachers, and educational institutions in instilling siri' culture is needed by a child in forming a moral child's personality and as a provision so that they can live in society well and uphold cultural values, especially siri' culture.

Local cultural wisdom is local knowledge used by people to survive in an environment so that it can be integrated with belief systems, norms, and culture and expressed in traditions and myths that have been adhered to for a long time. So that individuals who uphold their local cultural wisdom will also personally have good control in their community. (Yunus, S.Pd.I, 2018). Local knowledge that is important to understand is one of the siri' culture. Therefore, this paper aims to examine the cultivation of siri' cultural values in the formation of children's character. These cultures are important because they contain normative values that can be a unifying tool while avoiding conflicts that occur because of the boomerang of the pluralism of the Indonesian nation. People with high competence but poor character tend to use their competence for bad things. Thus, if in one society, character damage is widespread, then the community will commit self-destructive actions. Observing this, it is as if the value of siri (shame) no longer has any meaning in the nuances of modern life, which is most striking in terms of the inability to hold cultural values inherited by the ancestors.

Of the many theories that explain the impact of the media, the socialization theory that assumes the media as an agent of socialization is undoubted. However, socialization occurs in a process that requires a long period of time. It is by means of this socialization that the sustainability of the system can be maintained (Solihat, 2008).

Law No. 20/2003 on the National Education System Article 1 Paragraph 1 (Yogyakarta, 2003) states that Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious and spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state. The latest legal umbrella on Character Education can be found in Presidential Regulation No. 87/2017 on Strengthening Character Education. This Presidential Regulation was launched to strengthen the harmonization of character education among elements, including education units, families, and communities. However, in Article 1 point 2 of this Presidential Regulation, character education is only applied in the scope of primary and secondary education. In fact, higher education is one of the aspects of Formal Education and Indonesian Character Education initiated by Ki Hajar Dewantara (Musyarri, 2020).

According to researchers, one of the Islamic figures who can be used as a role model in character education is Imam al-Ghazali. This is because Imam al-Ghazali is a classical figure known as a theologian, philosopher, and Sufi of the Sunni school, both in relation to education and

mu'amalah in society, philosophically theoretical and applicative which Imam al-Ghazali's thoughts are widely poured through the book *Ihya' Ulumiddin*. *Ihya' Ulumuddin* is the greatest and most influential work of Al Ghazali in the Islamic world (M.N. Zainal Abidin, Lu'luul Ikrmah, 2019). Meanwhile, according to Thomas Lickona, noble character (good character) includes knowledge of goodness, which gives rise to a commitment to goodness and doing good. Good character refers to knowledge (cognitive), attitudes, and motivations, as well as behaviors and skills. According to Thomas Lickona, character is related to moral concept (moral knowing), moral attitude (moral feeling), and moral behavior (moral behavior). Thomas Lickona provides a definition of character education: "Character education is the deliberate effort to help people understand, care about, and act upon core ethical values" (Saiful et al., 2022).

The implementation of value and character education should be built on the theory of value and character education. Not a few schools tend to implement value and character education, for example, through religious education, citizenship, akhlaq, and character education, but still tend to be cognitivistic. The practice of value and character education in many schools has slipped into over-cognitivist education. In fact, this should not be the case. In the theory of value and character learning proposed by (Akbar Sa'dun, 2010), for example, to develop a person's values and character, it is necessary to develop a balance between moral knowing, moral feeling, and moral action. Children need to develop their knowledge and insights about good and bad, halal and haram, and what to do and what not to do. Their feelings and awareness need to be sharpened with learning activities that touch the heart, and they also need to be accustomed to practicing moral life in a real way in the school environment.

From the results of research conducted by (Rahayu, 2018) From the results of research conducted by (Rahayu, 2018), one conclusion is obtained, which states that the role of parents in instilling local wisdom values in shaping the character of children aged in Marioriwawo District, Soppeng Regency is seen from the socialization process towards the introduction of lempu, getteng, sipakatau, and siri' behavior, as well as balanced parenting, namely by displaying a combination of democratic and authoritarian parenting given by parents to their children. To implement local wisdom values in shaping early childhood character is through examples and exemplary discipline, habits, advice, attention, and affection. The impact of planting local wisdom values in shaping the character of early childhood in Marioriwawo sub-district, Soppeng Regency, is through planting the value of lempu. getteng, sipakatau, and siri' has been able to have a positive influence on the

development of a child's character. Then, the research (Safitri & Suharno, 2020) with the results of humans in their nature as social beings cannot be separated from their relationship with other humans. This means that humans will always need each other so that they cannot be separated from the process of social interaction. The interaction process that is built can be in the form of positive interactions or negative interactions. Positive interactions occur when there is a mutually beneficial relationship, while negative interactions occur when one or both parties are disadvantaged. It is this negative interaction that can cause conflict. These conflicts can be in the form of disputes, quarrels, tensions, and so on. Even at a more serious stage, conflict can threaten the unity of the nation. Research (Kilawati, 2019) with the results of Siri' Pesse culture requires Bugis people to interact based on high human values, namely dignity. Siri' Na Pesse culture familiarizes humans with the characteristics: honest scholarship, courage, firmness, consistency, high competitiveness, hard work and diligence, doing right, careful in facing life's trials, independence in life, solidarity, and relying all efforts on the absolute provisions of the Almighty. Research (Hyosciamina, 2011) the results Children are likened to a blank sheet of white paper that must be filled in. In this case, the role of parents is very dominant in educating children from an early age, with tenderness and affection building positive habits, being able to be a good example, and feeding halal & toyib. The religious atmosphere at home at school will make it easier to form Emotional Intelligence (EQ) and Spiritual Intelligence (SQ) for children. Then, the research (Nuraeni & Lubis, 2011) with the results Character education should be carried out comprehensively, covering all aspects of education, starting from the preparation of children from birth to efforts to strengthen the physical and spiritual abilities of children, delivered with advice, with good examples and with a process of habituation to good things so that it has implications for the child's personality in adulthood.

The difference between this research and several previous studies is that the research discussion focuses on the role of parents in instilling the values of local wisdom or siri' culture, while in this study, it is instilling the value of siri' culture in shaping children's character. Therefore, the purpose of this study is to describe and analyze the cultivation of siri' cultural values in shaping children's character in Lompo Riaja Village, Tanete Riaja District, Barru Regency and to describe and analyze the factors that support the cultivation of siri' cultural values in shaping children's character in Lompo Riaja Village, Tanete Riaja District, Barru Regency.

METHOD

This type of research was qualitative research, where qualitative research is descriptive research. According to Syamsunardi (2022), the qualitative method is scientific research that aims to understand a phenomenon in natural social contact by precipitating a process of in-depth interaction between the researcher and the phenomenon under study. Researchers chose this type of qualitative research because they wanted to know the Cultivation of Siri 'Cultural Values in the Formation of Children's Character in Lompo Riaja Village, Tanete Riaja District, Barru Regency.

Research data in the form of data on the Cultivation of Siri' Cultural Values in the Formation of Children's Character in Lompo Riaja Village, Tanete Riaja District, Barru Regency. Data collection techniques carried out by interviews were the most frequently used form of data collection in qualitative research (Rachmawati, 2007). Observation is a method of collecting information or data by observing and recording systematically the phenomena that are the target of observation. Observation is a method of collecting information or data by systematically observing and recording the phenomena that are being observed. (Mania, 2008). In this observation, the author conducted it from February to April 2023. Meanwhile, documentation is understood as a process and product (Sudarsono, 2017), while documentation is understood as a process and product (Sudarsono, 2017) for documents, namely the results of interviews, observation results, and photographs during interviews.

Data analysis was an effort to systematically search and organize records of observations, interviews, and others to improve the researcher's understanding of the case under study and present it as findings for others. Meanwhile, to improve this understanding, the analysis needed to be continued by trying to find meaning (Rijali, 2018). Then, analyze the data with data reduction, data presentation, and conclusion drawing. Data analysis: researchers conducted a critical analysis of data related to the Cultivation of Siri 'Cultural Values in the Formation of Children's Character in Lompo Riaja Village, Tanete Riaja District, Barru Regency.

FINDINGS AND DISCUSSION

Findings

The data in this study were collected through interviews, observations, and documentation with several relevant informants who provided information related to the problem being studied, namely "Cultivating Siri' Cultural Values in the Formation of Children's Character in Lompo Riaja

Village, Tanete Riaja District, Barru Regency." The informants in this study were five parents and five children who live in Lompo Riaja Village, Tanete Riaja District, Barru Regency. The reason researchers collect interview data, observation, and documentation from several informants is so that the research results obtained and written are objective.

Table 1. Cultivation of Siri' Cultural Values in Children's Character Building in Lompo Riaja Village, Tanete Riaja Sub-district, Barru Regency

No.	Cultivation of Siri' Cultural Values	Supporting and Inhibiting Factors for Cultivating Siri' Cultural Values
1.	The cultivation of the cultural value of siri' is by teaching children that people who have a sense of shame toward others will not dare to make mistakes or mistakes in front of others.	The child's negative social environment is an obstacle to changing the child's character, considering that we, as parents, cannot always control the child's environment outside the home.
2.	Cultivating the value of siri' culture, namely siri' culture, is very important to protect oneself because by having a shy nature, a person avoids terrible deeds.	The inhibiting factor in shaping children's character is the environment, where if children have friends with flawed characters, children can be easily influenced and adopt this behavior into their behavior unconsciously.
3.	Cultivating the cultural value of siri' is teaching children to uphold the value of politeness in fostering an attitude of shame.	A less positive environment and technological developments that are increasingly unavoidable are significant causes for children's character to change drastically, even though parents always strive to be able to maintain their children's character so that they can continue to be directed.
4.	Planting the value of siri' culture, namely siri' culture, must be grown from an early age. By applying siri' culture, children will think first if they want to make mistakes and violations.	A less positive environment and technological developments that are increasingly unavoidable are major causes of children's character to change drastically, even though parents always strive to be able to maintain their children's character so that they can continue to be directed.
5.	Cultivating the cultural value of siri' is teaching children to behave well, be honest, have good manners, and respect others.	Children, when they grow up, have the understanding and character that children have can be in line with the siri' culture adopted by their environment.

Based on the table above, it is explained that the cultural value of siri' applied by parents in Lompo Riaja Village, Tanete Riaja Sub-district, Barru Regency. Siri' is one of the Bugis community cultures that is upheld and maintained for a long time because it has become a culture that must be maintained. The character of children based on the cultural value of siri' is inseparable from the role of parents who provide understanding and knowledge to children, starting from small children to adults, so that when they grow up, the character of the child has been built and in line with the cultural values adopted not only by parents but by the surrounding environment.

However, there are still obstacles faced by parents in Lompo Riaja Village, Tanete Riaja Subdistrict, and Barru Regency in shaping children's character, so the cultivation of siri' cultural values has not been able to be applied optimally. Likewise, children's nature based on siri' cultural values is inseparable from the various obstacles faced by parents, where environmental factors and technological developments are some of the main problems that can make children's character change following their surroundings.

Discussion

The rapid flow of globalization in the current era raises a concern about the nation's culture, especially related to local cultural values that are beginning to be eroded by foreign cultures. One way that can be done to maintain the existence of local culture is by providing culture-based character education. According to Koesoema and Anggraeny (2020), in character education based on culture, culture is seen as something that is inherited or learned, then passed on and transformed into something new. The mind is a key component in character development because everything in the mind is shaped by life experiences. This eventually develops into a belief system that can influence a person's ability to act consciously. According to Al-Ghazali, character education is needed in life to shape the character of students. In relation to moral education, it can be seen that character education has the same orientation as moral education, namely character building. The difference that moral education seems Eastern and Islamic while character education seems Western and secular is not a reason to be contradicted (Tohidi, 2017). Meanwhile, according to Thomas Lickona, character education aims to form a nation that is resilient, competitive, noble, tolerant, cooperative, patriotic, dynamically developing, science and technology-oriented, all of which are inspired by faith and piety to God Almighty based on Pancasila (Idris, 2018).

In responding to this, of course, parents and we, as the younger generation, are required to be more familiar with our regional culture. Siri' culture is a trait that prohibits us from seeing humans with all their shortcomings, like remembering people's goodness and forgetting their badness. Humans have an instinct to be praised, so praising each other can clear the atmosphere and strengthen the relationship. Symptoms of a moral crisis are the impact of globalization reinforced by the sophistication of information and communication technology. This technological sophistication opens vast opportunities for the seeping of foreign cultures that may not be relevant to local culture. This condition, if not correctly anticipated, can harm changes in the mindset and behavior of uncontrolled generations.

Lompo Riaja Village, Tanete Riaja Sub-district, Barru Regency, is one of the areas where people apply local cultural values in their daily lives, known as siri' culture. Aesthetic elements are essential to the Bugis family character in the sense of the importance of beauty in the context of kinship and behavior. This attention goes beyond the family environment to encompass daily life.

Based on the results of the study shows that the formation of children's character in Lompo Riaja Village, Tanete Riaja Subdistrict, Barru Regency is based on the cultural value of siri' because siri' culture has a cultural pattern, one of which is a culture of shame. Where siri' shapes a person's mood, especially if someone violates social norms and values. The atmosphere formed because siri' does not care about the souls and property of others, resulting in a sacrifice. A sacrifice will not bring up a feeling of guilt but will be felt as pride because it involves self-esteem. If this is reflected in behavior, whatever profession a person has, it will be carried out as well as possible and will carry out obligations rather than demanding many rights. Because siri' culture requires that people carry out their duties and potential because they have social responsibility. In addition, upholding self-esteem in work will make individuals more active and trustworthy and apply the values of siri' culture.

In line with the results of research conducted by Erviana (2015) entitled "Patterns of Inheritance of Local Cultural Values in the Formation of Children's Character in Madello Village, Balusu District, Barru Regency," which concluded that the Bugis community has considerable attention to the guidance and responsibility of parents in shaping the personality of a child in their family environment. Bugis people teach and instill local cultural values to their children since childhood related to honesty with the application of polite and courteous attitudes.

The cultivation of siri' cultural values in the formation of children's character in Lompo Riaja Village, Tanete District, Barru Regency is inseparable from various supporting factors. According to Koesoema (2010), supporting factors are things that facilitate a person's behavior in acting consciously or unconsciously.

Based on the results of the research that has been presented, it shows that the supporting factors for the formation of children's character based on the cultural value of siri' cannot be separated from the role of parents who provide understanding and knowledge to children, starting from small children to adults so that when they grow up the character of the child has been built and in line with the cultural values adopted not only by parents but by the surrounding environment. The presence of parents can control children's behavior so that children do not act

according to their desires.

Character building and personality growth in children are strongly influenced by parents' involvement in their education. In addition, good communication will foster mutual understanding about family issues, especially those related to adolescents, which will affect how children act and behave according to the values that parents instill in them. According to Sani and Kadri (2016), to help their children develop a strong moral character, parents must create relationships of the highest quality. The process of passing on values from one generation to the next is known as value transmission. The process of value socialization leads to behaviors that are similar in one culture and different in another.

Parents are the main supporting factor in shaping children's character based on the cultural values of siri', where parents are responsible for helping children learn about regional cultural values in the context of character development. Character is not brought from birth or possessed by a child as a talent; instead, it results from consistent and continuous parental education. Character building is the process of shaping behaviors that are derived from parenting. Children need to receive these instructions repeatedly. One is about being polite in everyday situations, such as apologizing when making mistakes, asking for help when in need, and saying thank you when getting help from others.

Despite the role of parents in shaping children's character, there are still obstacles faced by parents in Lompo Riaja Village, Tanete Riaja District, and Barru Regency in shaping children's character, so the cultivation of siri' cultural values has yet to apply. Based on the results of the research previously presented, it shows that the character of children based on siri' cultural values in Lompo Riaja Village, Tanete Riaja Subdistrict, Barru Regency, is inseparable from the various obstacles faced by parents, including.

a. Environment

According to Zakaria and Arumsari (2018) According to Zakaria and Arumsari (2018), the environment is very influential on the formation of adolescent character. If adolescents are in a good environment, they will be able to have a good influence on the formation of adolescent character, and vice versa. If adolescents are in a bad environment, it can have a bad influence on the formation of adolescent character.

The results of the research previously presented show that a poor community environment or school environment for children in Lompo Riaja Village, Tanete Riaja Sub-district, Barru Regency, will have a significant influence on negative changes in children's character development. This is because other people around them will very easily influence teenagers.

b. Technology

According to Hendayani (2019), technology has a huge impact on the development of adolescent character, not only on positive impacts but also on negative impacts. The positive impact is that teenagers can easily get the information they want and facilitate the communication process with others. But, the negative impact is that teenagers can abuse the use of technology, such as playing games continuously or watching pornographic videos. This will make it difficult for children to interact and socialize with their surroundings in real life and allow them to lie or steal time just to play games.

Based on the results of the research that has been presented, it shows that technology allows adolescents in Lompo Riaja Village, Tanete Riaja Subdistrict, Barru Regency, to tend to behave negatively when children are unable to control themselves, which will have an impact on the development of children's character towards negative directions such as lying or being dishonest to parents or other people around them.

It can be concluded that the character of children based on siri' cultural values in Lompo Riaja Village, Tanete Riaja Subdistrict, Barru Regency is inseparable from the various obstacles faced by parents, where environmental factors and technological developments are one of the main problems that can make children's character change following their surroundings.

CONCLUSION

The purpose of this study is to describe and analyze the cultivation of siri' cultural values in the formation of children's character and the factors that support the cultivation of siri' cultural values in the formation of children's character in Lompo Riaja Village, Tanete Riaja District, Barru Regency. The character building of adolescents in Lompo Riaja Village, Tanete Riaja Sub-district, Barru Regency is based on the cultural value of siri' because it has a cultural pattern, one of which is the culture of shame. Where siri' shapes a person's mood, especially if someone violates social norms and values. Supporting factors for the formation of adolescent character based on siri' cultural values are inseparable from the role of parents who provide understanding and knowledge to children,

starting from small children to adults, so that when they grow up, the character of the child has been built and in line with the cultural values adopted not only by parents but by the surrounding environment. In comparison, the inhibiting factors for forming adolescent character based on siri' cultural values are the environment and technological developments.

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