



Batetangga Village Community, Binuang District, Polewali Mandar Regency: The Value of Responsible Character Education in Sibali-Sipatambak Culture

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Article Info

Article history:

Received Dec 10, 2023

Revised Jan 16, 2024

Accepted Feb 1, 2024

Online First Feb 20, 2024

Keywords:

Character Education
Local Wisdom
Sibali-Sipatamba
Socio-cultural values

ABSTRACT

Purpose of the study: This research aims to find out whether there is a value of responsible character education in the Sibali-Sipatambak culture in the people of Batetangga Village, Binuang subdistrict, Polewali Mandar Regency, to find out what factors influence changes in the social characteristics of the Sibali-Sipatambak culture towards society.

Methodology: This type of research is qualitative. The data source used is information originating from direct observation at the research location. Data collection was carried out using field research through centralized observation and interviews.

Main Findings: The results of this research show that there is a value of responsible character education in the sibali-sipatambak culture in Batetangga Village. Sibali-sipatambak is mutual cooperation in Batetangga Village in lightening the workload based on the abilities and abilities of each individual, which is based on the principles of togetherness, cohesiveness, kinship and humanity are so deep in order to lighten the burden carried together. The factors that influence changes in the socio-cultural characteristics of Sibali-Sipatambak influenced by cultural factors, modern technology, the increasing economic needs of the community and increasingly difficult life challenges.

Novelty/Originality of this study: The novelty of this research is that there is still little research that specifically explores the relationship between the value of responsible character education and the Sibali-Sipatambak culture in Batetangga, Binuang District Village, Polewali Mandar Regency. Therefore, there is a description of knowledge that needs to be filled in to understand how the values of responsible character education are practiced in the Sibali-Sipatambak cultural context, as well as their impact on the formation of a society with environmental character.

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1. INTRODUCTION

Education is one of the important pillars in building a young generation of quality and character. In this era of globalization, where various changes and developments occur rapidly, the young generation needs to be equipped with strong character to be able to face various challenges and obstacles [1]–[3]. One character that is very important to instill in the younger generation is a sense of responsibility [4], [5]. Responsibility is the

awareness and willingness to carry out duties and obligations with full dedication and a high work ethic [6], [7]. Someone who has a sense of responsibility will always try to complete things well and on time, and be able to take responsibility for their actions.

Responsible character education can be done in various ways, starting from the family environment, school, to the community [8], [9]. In the family environment, parents can be examples and role models for children in showing a sense of responsibility [10], [11]. At school, teachers can instill the values of responsibility through learning and extracurricular activities. Meanwhile, in society, various organizations and social institutions can play an active role in fostering a sense of responsibility in the younger generation [12]. Responsible character education is very important to instill in the younger generation from an early age. This aims to ensure that the young generation can grow into individuals who are mature, independent, and able to make positive contributions to the development of the nation and state.

Communities everywhere level complexity internally always changed [13], [14]. At level macro happen change economic, political, and cultural, at the level micro happen change interactions and individual behavior [7], [15]. Phenomenon change social as something change from symptoms social within society, begins from individual to more complex, symptoms disturbed balance unity social covers structure, function, values, norms, institutions, and all resulting aspects from interaction interpersonal, organizational or community, incl change in matter culture, technology, ways look for livelihood, migration, invention (application), introduction of new ideas, and emergence values social new for complete or replace mark old social [16], [17]. System social man changed follow his abilities thinking, situation advance earth, environment their, influence climate, food, emotions as well as soul man that alone.

Institution public develop follow the stage with orderly started with stage primitive, possession, followed stage civilization, and prosperity before stage setback [18], [19]. Change only can discovered by researchers life society, at some point time and compare them with life public that was in the past. If not can examine structure village community, will opinion that, society is static, no forward, and no changed. Statement thereby based on a unique view while of course just not enough deep and lacking be careful, because no there is something society that stops at something point certain [20]. Change should must interpreted as form revival (an-Nahdhah) and progress (at-Taqaddun). This matter Can understood Because human in essence is creature eternal life growing and always changed [21]. The changes that occur this is what determines it mark A civilization and conditions social public. Change in public of course has there is since long ago. However, adults This change the walk very quickly, and confusingly humans who face it, because often walk in a way constant.

Man as God's creatures, individuals, also as creature social culture, where each other related One each other [22]. As God's human creatures own obligation For subserve to the Kholik, as creature individual, human must fulfil all need personally, and as creature social culture, human must life side by side with humans /other people, in harmonious and mutual life help [23], [24]. Work the same thing that was done in a way together called as mutual cooperation, becomes an internal strategy pattern life together with each other lighten up each load in work [25]. There is cooperation sort of this is something proof exists harmony life between fellow member society, in respect and carry out values life, which is normal carried out by the community rural or public traditional.

Mutual cooperation activities carried out communities, both in rural areas and in urban areas, always need someone else. In urban areas The value of mutual cooperation is very different with mutual cooperation in the countryside [26], [27]. In urban areas almost all activity has be measured with materials and systems wages, so all something taken into account from facet pros and cons, incl in carry out mutual cooperation, whereas in rural areas there is no mutual cooperation lots be measured with material, so mutual cooperation activities are still ongoing seen as something form solidarity between fellow in one territorial unit or kinship [25], [28]. Culture of mutual cooperation as teak self nation is called culture sibali-sipatambak become focus research in Batetangga Village Subdistrict Binuang Regency Polewali Mandar. Culture sibali-sipatambak in Batetangga Village, during this is very thick implemented, because the people are very supportive a strong sense of brotherhood, kinship and togetherness, but at the moment now this, that of course still there is in self the people of Batetangga Village.

Research on the value of responsible character education in the Sibali-Sipatambak culture in Batetangga Village, Binuang District, Polewali Mandar Regency still has several gaps that need to be studied further. First, previous research has not analyzed the factors that strengthen and weaken the value of responsibility in the Sibali-Sipatambak culture. Second, previous research has not examined how the value of responsibility in the Sibali-Sipatambak culture can be applied in modern society [29]. Third, what factors influence changes in the socio-cultural characteristics of the Sibali-Sipatambak community.

This research provides a new contribution in the field of character education and local culture. First, this research enriches the body of knowledge about local culture which contains character education values [30]. Second, this research provides empirical evidence about the positive influence of local culture on character education [31]. Third, this research provides recommendations to the government and related stakeholders to utilize local culture as a learning resource and character education medium.

This research highlights the local culture of "Sibali-Sipatambak" which is unique and has not been widely researched. This culture contains important character education values, such as responsibility, cooperation and mutual cooperation. Examining these values can help us understand how local culture can shape the character of individuals and communities [32]. This research is very important because it can help understand, preserve and utilize local culture to build a responsible national character. This research aims to see how the Sibali-Sipatambak culture contributes to the formation of individual and community character, especially in terms of responsibility, for know factors what influences change mark social culture sibali-sipatambak to the community.

2. RESEARCH METHOD

2.1. Type of Research

This is type study qualitative. Study this carried out in Batetannga Village Subdistrict Binuang Regency Polewali Mandar. Data sources used in study this are: Primary data sources are sourced information from interviews with element community (Village Head, Chief hamlet, religious figure, figure education, youth leaders and farmers), observation direct to location research, with method observations and secondary data, namely supporting data obtained through sourced documentation from books, results study nor journals, as well documents other, related with the problem under study [33].

2.2. Population and Sample

The research location is in Batetannga Village, Binuang District, Polewali Mandar Regency. The subjects in this research were Batetannga Village, Binuang District, Polewali Mandar Regency and the informants in this research were traditional and community leaders.

2.3. Data Collection Techniques

Data collection techniques will be used used by researchers is field research (research field), then with study This writer use technique as following:

1. Observation techniques This done with observations made with with method plunge to field For observe and note, analyze in a way systematic to symptom /phenomenon /object to be researched.
2. Interview, this method taken for obtain primary data, and interviews done in a way direct to selected sample,
3. Documentation in the Big Indonesian Dictionary are (1) collection, selection, processing and storage information in field knowledge, (2) gift or collection evidence and information (eg pictures, quotes, cutouts newspapers and materials reference other).

2.4. Data Analysis Technique

Data analysis techniques used in plan study this consists from three types [34], namely : 1. Data Reduction, namely reduce data. Data reduction can be done interpreted as a process of selection, concentration attention, abstraction, and coarse data information emerge from notes written on the field. 2. Data Presentation Next step after the data reduction process takes place is presentation of data. 3. Data Verification Stage The end of the data collection process is verification and withdrawal conclusion, which is interpreted as extracting the meaning of the word that has been displayed.

2.5. Research Procedure

The following are the research procedures.



Figure 1. Research procedures

3. RESULTS AND DISCUSSION

Mutual cooperation among the community in Batetannga Village Subdistrict Binuang Regency Poelwali Mandar is known with designation Sibali-sipatambak. Sibali-Sipatambak culture offers rich local wisdom, including highly upheld values of character education [35], [36]. One of the values that stands out is responsible character education. In the Sibali-Sipatambak community, responsibility is seen as an important foundation for a harmonious and prosperous social life [37], [38]. This value of responsibility is instilled from an early age through various aspects of community life. For example, in a kinship system, each individual has

certain roles and responsibilities according to their position in the family. Children are taught to respect their parents and help with household chores. Youth are encouraged to be active in social activities and maintain village security. Traditional elders respect their wisdom and act as community guides.

Through this value system, the Sibali-Sipatambak community is able to build a sense of belonging and mutual concern. Every individual feels responsible for the welfare of himself, his family and society. This sense of responsibility is the glue that unites society and encourages joint development. Further research can be carried out to examine in depth how the value of responsible character education is implemented in various aspects of life in the Sibali-Sipatambak community. This study can provide a valuable contribution to the development of character education in Indonesia, especially in the context of local wisdom and regional culture.

Life the people of Batetannga Village 1980 only there is one tribe in the village the that is ethnic group inhabiting pattae community in Batetannga Village. In 1980 the people in Batetannga Village not yet touched modern technology, society at the moment. That difficulty process land agriculture and rice fields, work in family nor nature of work general everything difficult For done without modern technology, not yet entry modern technology so society in year these work together as well as need one each other inside. A work to make things easier burden carried in a way together. Whereas enter 2016 until now [39]. This is a shift culture sibali-sipatambak (mutual cooperation) in Batetannga Village, this because factor entry facilities and tools modern technology like resulting electricity entry tools technology, such as: TV, radio, cellphone, refrigerator telephone booth, and so on. Facilities the naturally makes it easier in aspect life public is also diversion pattern think society, which was life together. For shoulder to shoulder in lighten up burden work and solidarity are highly valued high at the moment that, changed become independent and fulfilling life each other 's lives individual. Sibali-sipatambak is culture of mutual cooperation in Batetannga Village in lighten up burden work.

Carry out something activity sure there is usual obstacles appeared, as well in matter application culture sibali-sipatambak in Batetannga Village Already certain there is the changes experienced, especially in life something inhabitant village certain will lots found something interaction little social lots influenced by various interests and more the complex need society in the era of globalization moment This. Social changes in precisely the village community will give rise to the final clashes implications negative to Spirit kinship, togetherness and unity among inhabitant village, so condition the will potential remove culture attached to oneself public village. Do something good and preserving matter the no something easy. For implemented, one of them spirit for conserve culture sibali-sipatambak in the middle the people of Batetannga Village. In line matter Muh. Said, S.H as Head of Batetannga Village put forward as following :

“Two factors reason change mark social culture sibali-sipatambak including factors cultural, economic, internal and external. Internal factors are need increasing economy make busyness public increases and challenges more life difficult. Meanwhile, external factors is development increasingly technology increase that makes public follow pattern living in the city, that's all work always be measured with wages (economic)”

Culture sibali-sipatambak which is held in high esteem by parents past, present has experience change mark social, various causal factors change mark social culture sibali-sipatambak As example case in activity process land agriculture and rice fields, Abbas Segani is one of them informant say that :

“Currently in Batetannga Village public more choose Mappakande wages in work agriculture and rice fields for example, planting rice, steel grass plant gardens and rice fields, given wages based on wide the land he do it”

Abbas Segani also added that For look for power wages for example : processing land gardens and rice fields That it's hard, sometimes must look for to neighbor village and even us sometimes must pays a lot, usually public give wages IDR 100,000/person, even more, everything seen from difficulty and breadth his garden do it. Deep effort Maintain Culture Sibali-Sipatambak in Batetannga Village Subdistrict Binuang Regency Polewali Mandar Preserves return culture that has eroded, of course No easy thing, because various factors in today's modern era This become reason its erosion culture in Indonesia, for example factor economics, technology, western culture and understanding materialism, see the If put into practice in behavior life human, you can give rise to pathology social by some other societies, because behavior life man in Work No always must be measured with material.

Like case culture sibali-sipatambak. However, there are many of us too meet in life living society side by side with culture, even though the modern era is approaching, culture still maintained. People who understand that culture is part from life of course He will up high and steady conserve culture the. Culture sibali-sipatambak in Batetannga Village, already become hope all party to remain preserved, culture sibali-sipatambak fertilized come back and live side by side in facet behavior life humans in Indonesia, especially the community in Batetannga Village Culture increasingly sibali-sipatambak eroded in Batetannga Village, even can so drowned understand materialism and the increasingly modern era advanced [40]. Now this, especially factor economy. Must be understood together that, no there is humans who can life individually, will but life side by side and each other need one each other, without help our other humans not empower. By him that embed return values

wisdom local (sipakatau) and realize that life must side by side, need one each other and actualized in form sibali-sipatambak. In line with what was stated by Rahmanuddin, S. Pd below This :

“Culture sibali sipatambak in Batetannga Village eroded Because internal and external factors, factors economics and factors increasingly technology advanced. however no means that presence second factor the No Again We need culture sibali-sipatambak, in fact factor technology makes it easier We in finish work., then for return culture sibali-sipatambak in Batetannga Village naturally We hope that the soul attitude and soul social humanity, that We life Of course need One each other, and most importantly. We change pattern think society, that in Work No must be measured with material, want Work must can reward (wages)”

Harmony in life social is dream almost all society, because comfort and harmony is yardstick measuring in push For interact between inhabitant around, one of them is grow Spirit culture sibali-sipatambak so that harmony life social can materialized. However, if a fulfilled life suspicious among inhabitant of course life no can materialized, even far from the words comfortable, harmonious, regulated, and peaceful. This research is in line with research conducted by Barqi et al, 2021 regarding changes in cultural values in the Merariq tradition [41], which in the research states that the factors that influence changes in cultural values in the Merariq tradition can be education, religion, influence. science and technology. Technological and communication factors really encourage change through openness of information and insight, the entry of foreign cultural information that is not in accordance with society's traditions, has created new insights while forming a new culture, ultimately having a strong influence on the shift in cultural values [42]–[44].

Mutual cooperation among the community in Batetannga Village Subdistrict Binuang Regency Poelwali Mandar is known with designation Sibali-sipatambak. The character education value of responsibility plays a key role in the culture of mutual cooperation society [45]. In a culture of mutual cooperation, every member of society is considered to have a responsibility to participate in activities that benefit the common good [46]. This includes not only the obligation to help neighbors or fellow community members in difficult situations, but also the responsibility to care for the environment, maintain cleanliness, and support community activities [47]. This value of responsibility is taught and instilled in community character education from an early age, both through formal teaching and through examples set by older community leaders and members [48], [49]. By strengthening this value of responsibility, mutual cooperation communities can continue to develop and overcome challenges together, strengthen social ties, and create a harmonious and sustainable environment.

Previous research generally focused on the social and economic aspects of Sibali-Sipatambak culture, with minimal attention to the values of character education [37], [50]. This research aims to enrich understanding of Sibali-Sipatambak culture by analyzing how this culture fosters responsible character in the people of Batetannga Village. This research wants to contribute to the development of character education in Indonesia. The values contained in the Sibali-Sipatambak culture can be a source of inspiration for developing contextual and effective character education models.

The novelty of this research is that it examines the Sibali-Sipatambak culture in depth and comprehensively as a system of responsible character education values [35]. Previous research has only focused on certain aspects of this culture, such as mutual assistance or cooperation. The Sibali-Sipatambak culture has three main values that foster responsible character: (1) The value of togetherness: Emphasizes the importance of mutual cooperation, helping each other, and fostering a sense of unity in society. (2) Caring value: Encourages feelings of empathy, sympathy and concern for others. (3) Exemplary values: Emphasizes the importance of the role of leaders and parents in providing good examples for the younger generation.

This research has important implications for various parties. First, for the people of Batetannga Village, this research strengthens awareness of the positive values contained in Sibali-Sipatambak culture, especially regarding responsible character education [17], [51]. This can motivate people to continue to preserve and practice this culture in their daily lives [31], [52]. Second, for educators, this research provides new insight into how local culture can be used to strengthen character education in schools [53], [54]. Teachers and education staff can integrate Sibali-Sipatambak cultural values into learning materials, extracurricular activities and character development programs at school [55]. Overall, this research makes a significant contribution to efforts to preserve local culture, develop character education, and build a society with character in Indonesia.

The limitation of this research is that this research was only conducted in Batetannga Village. The results of this research may not be generalizable to other villages in West Sulawesi or Indonesia as a whole. Although it has several limitations, it is hoped that this research can provide a useful contribution to understanding the value of responsible character education in the Sibali-Sipatambak culture in Batetannga Village. It is also hoped that the results of this research can become input for the development of character education in Indonesia.

4. CONCLUSION

Based on research results, the Sibali-Sipatambak culture contains responsible character education values which are instilled in village communities from an early age. These values include attitude of help, cooperation, mutual cooperation, care for the environment. The values of responsible character education in the Sibali-Sipatambak culture are passed down from generation to generation through traditions, folklore and advice from parents. This culture plays an important role in shaping the character of the people of Batetannga Village who are responsible, caring and have a high social spirit. This research shows that local culture can be a source of character education values that are important for building a responsible society. Efforts are needed to preserve the Sibali-Sipatambak culture and integrate its values in formal and informal education in Batetannga Village.

The recommendation from this research is that it is necessary to carry out further research on Sibali-Sipatambak culture to explore more deeply the noble values contained therein and to develop a character education model based on Sibali-Sipatambak culture. It is hoped that the Sibali-Sipatambak culture can be preserved and the values of responsible character education can be instilled in the people of Batetannga Village and the younger generation in particular.

ACKNOWLEDGEMENTS

The author would like to thank all parties who have helped with this research.

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