

Moral Values "*Paseng/Pappaseng*" In The Formation Of National Character Based On Local Wisdom

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Abstract: If we observed the current humanitarian conditions whether through the television or print media including somewhat apprehensive. Everywhere there are problems, mutual humiliation, mutual slanders those results in worsening relationships between people. The condition is very important to re-see and dig the ancestral heritage as a foothold in maintaining harmony in living a better and safer life. One of the *Bugis*' ancestral heritages is called *paseng/pappaseng* as a mandate which must be obeyed by ethnic *Bugis* in living a good life. More importantly, because *paseng/pappaseng* loaded with positive moral values so it is suitable to serve as guidance in the formation of national character based on local wisdom. The method used in collecting primary data in this research is literature method. The primary data were obtained from a collection of Matthes (1872) entitled *Boegeenesche Chrestomatie*. The book contains a variety of topics and one of them is a *paseng/pappaseng*. *Paseng/pappaseng* in the form of a monologue and subsequent dialogue the author sort based on the moral value it contains. The results of this research showed that the moral values contained in the *pappaseng* are: *alempureng* (honesty), *amaccang* (intellectual), *agettengeng* (firmness), *awaraning* (bravery), *asugireng* (wealth).

Keywords: Moral value, *paseng/pappaseng*, nation character, local wisdom

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I. INTRODUCTION

In every decade, people in their lives and lives each has their own style thinking, the philosophy of life, including the establishment of relationships among people. Although the mindset, the philosophy of life, and the rules of relationships among others try to be passed down from hereditary to both oral and written generations, but certainly not capable in totality. The development of the times and the requirement of human beings is different in every decade, so the inheritance of the ancestors is not entirely absorbed by the next generation. However, the important re-actualization is the values of local wisdom that is needed in the present life.

As it is known that humans in behaving and interacting both to others and to the environment is bound by the patterns that became known as cultural. Cultures contained in areas later given the labels of regional culture, which of course follow the development of the times and human needs himself. Along with the development of the times, local cultural conditions are quite apprehensive. As stated by Ajip Rosidi (2010) that there has been a tremendous erosion in the life of regional cultures throughout Indonesia, and there is no clear, planned and continuous government action to save the local culture and arts, unless the patchwork effort is done half heartedly. The erosion proceeds slowly so that it is not realized by most people when it goes on with certainty constantly. So it is not surprising, often found the human condition is not comfortable.

These conditions can be observed well through television or print media, even in the daily life of human beings, it seems that the human condition today is always buffeted by problems, tempests, or confusion. In fact, humans today are already in a life called modern. Modern life should be made a milestone in achieving a safe life, peace, mutual respect, remind each other and not conversely.

Therefore, it is important to re-explore the values of local culture that eroded by modernization. It is more important because the digging of local cultural values is done in order to arrange the formation of character and the establishment of national identity.

Bugis community is one of the ethnic groups in South Sulawesi, who use *Bugis* as a means of communication between them. Ethnic *Bugis* is known as ethnic who love to wander not only in Indonesia but to some countries. As with other ethnic *Bugis* society has an identity, especially about human existence. The identities and self-identity can be in the form of behavior, character, way of dress, food, language, philosophy of life which later became the recognizable character when mingling with other ethnic.

II. METHODOLOGY

The method used in primary data collection is literature method and not field research. The author obtained primary data from a *lontaraq* (book) written by Dutch Matthes, in 1872 entitled *Boegeenesche Chrestomatie*. The *lontaraq* contains a wide variety of topics and themes, one of which is the issue of a *paseng/pappaseng*. Because the dominant *Paseng* is the *paseng/pappaseng* in the form of dialogue and monologue, the writer takes both as primary data. The data is sorted to be analyzed the moral value it contains.

Pusan/Papaseng (Instruction)

Paseng/pappaseng is one of the cultural heritages of *Bugis* society which (Iskandar, 2016) is called as a form of expression of *Bugis* thoughts and feelings arise from various events of life of society, both big and small events, as well as events of joy and sorrow. Basically, the *pappaseng* contains instructions and advice from ancient *Bugis* ancestors for their grandchildren to live a good life (Mattalitti, 1986). Further Punagi (1983) states that the *paseng/pappaseng* is a parent's testament to his grandchildren who must always be remembered as a trust that needs to be obeyed and implemented.

A method or media that can be used in expressing the *paseng/pappaseng* are: a) *elong*, a traditional literary work in the form of singing; b) *werekkada* is called by phrase or proverb; and c) conversations, both in the form of monologues and dialogues (Iskandar, 2016).

Moral Values Contained in the Paseng/Pappaseng

Based on the data obtained, the moral values that can be found in the *Paseng* is *alempureng* (honesty), *amaccang* (intellectual), *agetengeng* (firmness), *awaraning* (bravery), *asugireng* (wealth), *siri* (shy), and of course there are many other values.

a. Alempureng (Honesty)

Alempureng is translated as a very important honesty in *Bugis* society which comes from the basic word *lempu* "...equals straight". Based on the context it is known that the *lempu* may also mean "sincere, righteousness, goodness, or justice" (Rahim, 2011). *Alempureng* for *Kajaolaliddong* is very important to be owned by a leader, because the glory of a country will depend heavily on the honesty of its leader. Even the fertility of a country's land is strongly influenced by the honesty of its leader. This can be found in the *Kajaolaliddong* dialog with *Arumpone* as follows:

"....*Dua tanrnna namaraja tanae Arumpone, seuwani malempui namacca Arung Mangkaue, maduwanna tessisala-salae ri lalempanuwa*".

It means:

".... There are two signs of the triumph of an *Arumpone* country, the first King/honest and clever leader; second there is no domestic dispute".

Basically, that honesty by the past *Bugis* intellectual is divided into three major groups, namely; honesty of the leadership to subordinates, as well as should, and the most important and toughest is self-righteousness. A leader is said to be honest to his subordinates when the goodness of his subordinates rewarded also with goodness, which means that the leadership should give appreciation to subordinates that apply good. The form of honesty of subordinates to the leadership is to carry out all responsibilities responsibly. By presupposing and comparing ourselves is a form of self-righteousness.

"*naiya riyasenngge lempu tellunrupai; lempuna arunngge ri atanna, naiya lempuna Puwanngge ri atanna tennawaleqi ja gauq madecenna atanna, deceng mutosa nawalekenngi, tennasuroi atanna ri tennaulle. Lempuna atae ri Puwannga. Naiya lempuna atae ri Puwannga, naggangkulleanngi napajajyanngi passurowanna Puwannga iya pura risuroangenngi. Malaenngi akkalarudduseng alena. Bettuwanna malaenngi rapang alena. Naiya riyasenngge malaenngi akkalarudduseng alena, macennippi nyawamu molai napolai toi tauwe, risesena gauq madecenngge*"

It means:

"the so-called honest there are three kinds; honesty superior to his subordinates, honesty superiors to subordinates that is not retaliate with evil all the goodness of his subordinates except by replying to the good too, will not burden subordinates beyond his ability; whereas the subordinate's honesty to his superiors is to carry out all obligations he has commanded; who reflects on himself, meaning always assumes himself, which is called reflecting on himself is if already sincere do it yourself then ordered to others, in terms of goodness".

Honesty will affect human beings as social creature, because honesty is able to keep people away from bad deeds, keep people away from greed, and arrogance. Honesty can lead humans to be humble, wise and so forth.

"*eppai gauqna lempue; seuwani riasalie naddampeng; maduwanna riparennuwange tennamaceko bettuwannga risanrisie teppabelleyang; matellunna temmangowaenngi tanniya olona; maeppana tennaseng deceng rekko deceng rialena, iyami naseng deceng rekko nassamarini pudecenngi*"

It means:

"There are four honest deeds; first forgive the guilty person; the second if something entrusted will not be betrayed, meaning it will not disappoint when made as a believer (place to lean on); will not take what is not his right; the fourth has not regarded as a good if the good only on himself, then considered good if it is good for all"

The value of honesty causes humans to be forgiving, not grudging, trustworthy and trustworthiness, and honesty makes people think of others, unselfish and selfish.

b. Amaccang

Amaccang comes from the basic word *acca*, which it is in everyday conversations can be meaningful smart or clever. In the context of cultural values Rahim (2010) is more likely to interpret the *acca* with scholars, and *amaccang* as an intellectual. *Amaccang* and *alempureng* are two things that are always juxtaposed and cannot be separated. Because *amaccang* without *alempureng* is like a ship without a captain and *alempureng* without *amaccang* like a ship tyrant (Machmud, 1976), both of which are in the culture of *Bugis* society. Even according to one *Bugis* intellectual named *Kajaolaliddong* that the deal comes from honesty:

Arumpone: aga appongenna accae Kajao?

Kajao : Lempue.

It means:

Arumpone: what is the source of the Kajao intellectual?

Kajao: Honesty

Intellectual for *Bugis* society is very important, even has been intentioned to never be separated from the intellectual values:

"....*ajaq nasalaiko acca sibawa lempu. Naia riyasenngge acca: deqgaga masussa napogauq, deqto ada masussa nabali, ada madeceng malemmae, matepei ripadanna tau....*"

It means:

".... Never have you been left behind by intellectuals and honesty. The so-called intellectual is nothing hard to do, nor is there a speech that is difficult to answer and gentle, believing in fellow human beings...."

Besides that, the intellect is one source of goodness; because basically good comes from three factors: the character of the intellectual is always positive-minded to his neighbor, always trying to do good, either to the state or to the society much and most importantly the intelligent people inherently embrace honesty with him.

"*tellui appongenna decenngge, seuwani lempue iyanaritu temmelorengenni maja padanna tau, temmacinnaenngi waramaparanna padanna ripancaji, maduwanna accae, iyanaritu nawa-nawa madecennge ripadanna tau, lamperitoi sungeq, pedecengitoi tana tau tebbeq; matellunna metauwe ri dewatae, iyanaritu teppodai belle-belle, tennassurie ada maja ri timunna*"

This *Paseng* has a meaning:

"There are three sources of goodness, the first of honesty, that is not wanting one's neighbor in vice, not wanting the possessions of his fellow creatures; the two intellectuals, always thinking positively to each other, can extend life, can also improve/maintain the land/people's country; the third fear of the Gods, meaning not to pronounce lies, and from his mouth never come out bad words".

c. Agettengeng (Constancy)

Agettengeng is interpreted as a firmness, besides it can also mean fixed-principle, or faithful to, or strong or resilient in the establishment, closely holding something (Rahim, 2011). In everyday life *agetengeng* can be positively interpreted can also be negative. Positively if *agetengeng* is interpreted as a loyal, but sometimes *agetengeng* is interpreted as something hard or stubborn heart because never want to change the stance that has been believed.

According to *To Maccae ri Luwu* (intelligent people in Luwu) the behaviors that are closely related to *agetengeng* are: never breaking a promise, never betraying a pledge, never canceling a decision, nor change a deal, and if talking or doing a job will not stop before completing it. In *Buginese* language can be seen as follows:

"*eppaqi gauqna gettenngge iyanaritu; tessalaie janci, tessorosie uluada, tellukkae anu pura, teppinra assituruseng, mabbicarai naparapi, mabbinrui tepupi napajai*"

It means:

"There are four deeds of perseverance: not breaking a promise, not betraying a pledge, not breaking a decision, not altering a deal, if he speaks always right, and if he does something, it is done well just stopping"

According to Machmud (1976) one who firmly appreciates three things:

- a. Self-Esteem, this is reflected in appreciating the promise and respect for her vow;
- b. His beliefs are incarnated through the character of not wanting to change what has been decided and agreed upon;
- c. His responsibility, which prompted him to complete every work he did

d. *Awaraning* (Courage)

Another value that can be found in *Paseng* is *Awaraning*, in Indonesian means courage. The courage that is meant is courage in all aspects, dare to be responsible and dare to accept reality. Someone can be brave if in him found the attitude steadfast, calm, authoritative, able to control emotions and responsible.

"aggurui gauqna towaranie enrennge ampena. Apaq iya gauqna towaranie seppuloi uwangenna naseuwamuwa jana, jajini asera decenna. Nasabaq iyanaro nariaseng jana seddie malomoi naola amateng. Naekiya mau tau pellorennge matemuto. Apaq dessa temmatena sininna makkenyawae. Naiya decenna aserae: tettakini napolei kareba maja kareba medeceng; deq najampangiwi kareba naengkalingae naekiya napasilaonngi sennang ati pikkiri madeceng. Temmetauni ripariolo. Temmetauni ripariolo; tetteyai mita bali; rialai passappo ri wanuwae; matinului pajaji passurong; rialai paddebbang tomawatang; masiri toi riyasiri toi ri padanna tau"

It means:

"Learn bold behavior with its movements. For a brave behavior has ten kinds, only one evil so that nine goodness, what is called one bad because it is easy to face death. But the coward also faces death, for all the souls shall die. While his nine virtues are: never feeling surprised if he receives bad news or good news; and do not ignore the news, which he hears, but accompanies it with good tranquilities of heart and mind; not afraid of being at the forefront; not afraid of the back; not refusing to confront the enemy; shielded by village/country; diligent in performing obligations; serve as a defender in the face of an arbitrary person; also appreciate and be appreciated by others".

e. *Asugireng* (Wealth)

Asugireng value is defined as wealth. The wealth in question is wealth in all aspects of life and not just wealth in possessing excessive possessions. The wealth of the treasure becomes the rank of the umpteenth, and the wealth of the treasures is destined for the benefit of the people. The important wealth for *Bugis* society is rich in words so as to give advice, views, and solutions for each other. Besides that, it is rich in thought, in this case never stop thinking about things that bring goodness for themselves and others. *Bugis* society is also rich in work, creative, trying in every space and opportunity.

"eppai tanranna to sugie, sugi ada-adai; sugi nawa-nawai, sugi akkaresoi, sugi balancai"

It means:

"Four signs owned by the rich; rich in words; rich minds; rich trying; and rich treasure".

III. COUNCLUSION

This research is not trying to invite us to return hundreds of years ago when the speaker/author is still alive. However, this research attempts to raise an ancestral heritage that has begun to be neglected. Although present hundreds of years ago, but his thoughts can still balance the modern life today. The moral messages that the writer has expounded must be found in other ethnicities in different forms and forms. This indicates that the Indonesian nation is rich with local wisdom, just how the strategy of the owner to apply in everyday life. Honesty, Intellect, Persistence, Courage, and Wealth are not only existing and are known in the *Bugis* Society but also known by the people of Java, Sunda, Bali, Batak, Buton, Madura, Ambon, Irian and even whole communities in Indonesia with different frames.

If all Indonesians in their entirety, apply the moral values inherited from their ancestors, then the appalling human condition will be conducive. By him it is very important moral values are used as a guide or a foothold in the formation of national character.

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