

The Reinforcement Of Local Wisdom Values Among Millennial Families In Makassar City

Syamsidah¹, Jusniar², Ratnawati T.³, Amir Muhiddin⁴

^{1,3,2}(Universitas Negeri Makassar, Indonesia)

⁴(Universitas Muhammadiyah Makassar, Indonesia)

Abstract:

Background: The local wisdom values, especially in the millennial families, started to fade away and were replaced by materialism, hedonism, individualism, and so on. The local wisdom values like sipakainga, sipakalebbi, and sipakatau are almost no longer implemented to guide and control lives. The condition potentially leads to a problem as the local wisdom is a nation's identity, and when it is lost, the nation will also lose its power. This qualitative study aims to describe the local wisdom implemented by the millennial families and factors fading away the roles of the local wisdom and how they are replaced by materialism and hedonism values.

Materials and Methods: The study was conducted in Makassar City, investigating millennial families, which is 60% of the city's population of 1,571,814. Because it is a qualitative study, the number of informants was relatively small: only five families. A few informants allow the researcher to get deeper data and information. Data were collected through interviews, observation, and documentation.

Results: The findings show that (1) the millennial families' understanding of local wisdom values is no more comprehensive, especially regarding sipakatau, sipakalebbi, and sipakainga. However, they still believe that local wisdom has to be preserved and developed to be the shield of penetration of external values like materialism and hedonism. (2) Factors weakening the role of the local wisdom are the ease of accessing information, high intensity of social interaction, high dependency, and confidence.

Conclusion: Millennial families do not understand local wisdom values, especially about sipakatau, sipakalebbi, and sipakainga. However, they believed that local wisdom has to be preserved and developed as the shield against the penetration of the foreign values like materialism and hedonism.

Keywords: Local Wisdom, Millennial Families, Reinforcement

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I. Introduction

Millennial families were born between 1980 and 2000. The family members, like the father, mother, and children, were born in the middle of the communication and information revolution. The revolution produced various technologies, allowing them to communicate and interact with people worldwide for economic, political, cultural, or other purposes. The phenomenon is called globalization, as there is no more border between countries, and various rules no longer regulate citizens, so the mobilization either by physics or through media is more intensive. The high intensity of communication and social interaction brings positive impacts, like training skills, changing attitudes and behavior to be more positive, and widening knowledge. However, it brings some negative impacts like materialism, hedonism, negative socialization, etc. Those negative impacts potentially wipe out the local wisdom that was used to be used as the guidance and controller of like like sipakainga, sipakalebbi, and sipakatau.

The millennial generation is well known for having their old values wiped out. Their advanced knowledge and skills make them independent and less sensitive to their families and environment. The statement is supported by Syamsidah et al. (2021) that the social interaction of millennial families in Makassar has dramatically changed. For example, in the communication aspect, direct communication has shifted to indirect communication. The source of information, which the parents formerly dominated, has been replaced by social media. Millennial families intensively use media when delivering messages to other family members, peers, and communities. Consequently, social contact, like skin-to-skin and face-to-face communication, has been replaced by communication through Internet media.

The problems above are hypothesized to be influenced by external values overtaking local wisdom values. They have to be solved through research. Otherwise, it can stimulate other problems, especially the loss of national identity, and become strange to their habitat. Based on the background, the present study tried to

describe the understanding of millennial families on local wisdom and to identify factors fading away the roles of local wisdom and replacing it with materialism and hedonism.

South Sulawesi has various local wisdom from tribes like Makassar, Bugis, Mandar, and Tana Toraja (Nonci, 2016). Some old messages inherited by the ancestors include: "*Resopa Temmangingi Malomo Nalettei Pammase Dewata*." Only by hard work could we be blessed by Allah SWT. "*Taro ado taro gau*" Words and acts must be in line. "*Pada laleng teppada upe*" a similar process, probably leads to a different destiny. "Toddopuli temalara." Once the sail is spread, it never recedes to the edge. "*Nakko de' siri'mu engka mussa pessemu*." If you do not have shame, at least you have social solidarity. "*Akka'i padammu rupa tau natanréréko*" Respect your fellow human beings so that you too will be respected. "*Pada Idie Pada Elo, Sipatuo Sipatokkong*" Together we want goodness, to revive and help each other (Nonci, 2016; Faidi Ahmad, 2019; Kaimuddin Mabbaco, 2012)

The local wisdom must be maintained and developed by introducing them to the youngest generations in the millennial families. It is important considering that they are resistant to the negative influence of social media and other cellular devices and application that continuously connects them to colleagues and families (Alois, Wisnuhardana, 2018); (Kilber, J. et al., 2014); (Siti Zubaidah, 2016); (Pruett, M. K., & Barker, R., 2006). The millennial generation or Y generation are very families with the technology. Experts and researchers generally refer to the generation's birth from the 1980s-1994. A psychologist, Aurora Y. J Lumbantoruan, Psi., explains that millennials are born in a more structured life era. The family welfare and the advancement of information and technology bring more comfort, ease, and quickness to their lives. Also, they cannot escape from the life demands of the digital era (Alois Wisnuhardana, 2018; Guleman, D, 2016).

Furthermore, it is explained that the millennial generation has a more open communication pattern than their predecessors. They are fanatic social media users, and the development of technology strongly influences their lives. They are more open to politics and economics, look more reactive to environmental changes, and are more concerned about wealth. The millennial generation looks more individualistic, ignoring political issues, apathetic to the surrounding environment, focusing on materialistic values, and having less interest in helping others (Santrock, John W, 2007); (Kilber J. et al., 2014); (Ansory, Nasruddin, 2017).

II. Material and Methods

The study was carried out in Makassar involving millennial families, which was approximately 60% of the total inhabitants of the city, which was 1,432,200 (BPS, 2023). It is a qualitative study, so the number of informants was small at 5. It aims to get deeper data or information through interviews, observation, and documentation (Miles. MB, 1984; Creswell, J. W., Hanson, W. E., Clark Plano, V. L., & Morales, A. (2007).

III. Result

The Description of Millennial's Families Understanding on Local Wisdom

Five millennial families were interviewed about local wisdom like *sipakatau*, *sipakalebbi*, and *sipakainga*. None of them understood the meaning of the local wisdom. However, when we translated the term, they looked rather understand that *sipakatau* means to humanize humans. All of them agreed that humanization is important and has to be implemented. *Sipakatau* refers to the universal principle of humanization that everyone has to appreciate others. Related to the term *sipakalebbi*, all respondents did not understand it. However, when we helped them translate it to appreciate others, they all agreed that it is important to implement these values in all aspects of life. Mutual respect among humans is also a universal principle. Humans a noble creature; thus, they have to be respected.

Furthermore, the five families agreed that the local wisdom of *sipakainge*, which means to remind each other, must be implemented daily. One of the families stated that nowadays, *sipakainge* has to be maintained because many people cannot control themselves when dealing with wealth and position, including women. The ownership of wealth, especially money, is usually fought for. Also, for getting a position, some people usually hurt others. Therefore, *sipakainge* value is necessary to remind us from doing those negative things.

Influencing Factors

Factors weakening those traditional values and replaced by foreign values like materialism and hedonism and the roles of the families to maintain the values of *sipakainga*, *sipakatau*, and *sipakalebbi* are presented below:

The information is getting easier to access

The ease of access to information is the major reason foreign values like materialism and hedonism easily impact them. Those are two ideas that can guide or control life. Therefore, when someone is trapped in materialism or hedonism, it will directly or indirectly influence the local wisdom that the parents of families adhere to. The five millennial families represent communities close to information and communication technology in the 4.0 and 5.0 eras, like Facebook, Whatsapp, and YouTube. They agree they can easily connect to other people, groups, or organizations. Besides communicating, they also influence or get influenced by those ideas. Then, to reinforce the

role of the families in preserving the local wisdom values, those respondents suggested that they have to educate their family members so that they can surf social media wisely. Wise here means they should be able to select positive and filter negative contents, which can harm the values of *sipakatau*, *sipakalebby*, and *sipakainga*.

Social interaction is getting more intensive

The five millennial families concluded that the high intensity of communication and social interaction has wiped the local values in the family and started to be replaced by foreign values. One of the informants stated that as they more intensively interact on social media, sometimes they forget their identity as Eastern. We can see many societies freely post vulgar content containing pornography. Many contents also invite the watchers to have exclusive lives and be hedonists.

The more intensive social interaction may bring positive impacts like introducing a wider horizon to the people, widening their knowledge, and sharpening their skills. However, one of the informants stated that not all knowledge is positive. It is sometimes negative as it may affect behavior like consumerism, living luxuriously, and having fun. Therefore, family reinforcement is necessary for self-introspection to decide if the interaction is beneficial or harmful.

Independence and Self Confidence

The five millennial families invited as the research informants agreed that one of the characteristics of the millennial generation is that they are strongly independent and have higher self-confidence. They do not rely on their parents, families, or friends. One of the informants said it is supported by the availability of facilities, including transportation and information media. When they go somewhere and need to ask for directions, they can simply use an application on their phone, so they do not need to contact their parents or families.

Independence and self-confidence also influence the values that they want to adhere to. Another informant added that the values they obtain from social media significantly influence their mindset, attitude, and behavior. Generally, a popular value will be more interesting so that materialism and hedonism can quickly attach to human behavior and simultaneously replace the local wisdom values.

IV. Discussion

Reinforcing the role of families is important to maintain and develop local wisdom values. Based on the findings presented above, we conclude that millennial families do not understand local wisdom values like *sipakatau*, *sipakalebby*, and *sipakainga*. Their low understanding of the local language, which is no longer used daily, probably is why they are not concerned about those terms. After we translated the terms, like *sipakatau* means to humanize others, they agreed that humanizing each person around us is important.

Furthermore, they also agreed that the local wisdom "*sipakalebby*" has to be applied in all aspects of life. Respecting and appreciating each human is also a universal principle. Human is a noble character, which must be maintained by respecting it. The local wisdom of *sipakainga* was perceived by those millennial families as to remind others, and they agree that the value has to be understood and implemented in their daily lives (Nonci, 2016; Padmanugraha, A.S, 2020). Implementing local wisdom values in the family is important to protect the young generation from negative values like materialism and hedonism. The values can be attached to the humans' identity and guide and control their lives. Thus, when they are lost, the community identity will also be lost and be replaced by foreign values that may not be proper to their culture (Moh Salimi, 2018; Ritzer, G. 2015; Akbar, Reni, and Hawadi. 2019; Syamsidah et al., 2020).

According to Kaimuddin Mabbaco (2012), local wisdom is the methods or practices a community group develops from their deep understanding of the local environment, formed internally and used as a life guide and practiced from one to the next generations. The local wisdom is born, grown, and developed in the communities. Therefore, it is considered a local cultural value that can manage life wisely. It is in line with Faidi Ahmad (2019) that the local culture has the potential to be a local genius because it has been proven to retain until the present. Therefore, we agree with Sibarani that local wisdom is the original knowledge of a community built from the noble values of cultural traditions to regulate the order of people's lives.

Based on the discussion above, local wisdom is born, grown, and developed in society, and its values are agreed upon as truth and used as a guide and controller of community life. They also act as an antidote to negative external values and adaptively accept the positive ones

V. Conclusion

Millennial families do not understand local wisdom values, especially about *sipakatau*, *sipakalebby*, and *sipakainga*. However, they believed that local wisdom has to be preserved and developed as the shield against the penetration of the foreign values like materialism and hedonism. Factors fading the local wisdom values include 1) the ease of accessing information, 2) the higher intensity of the social interaction, and 3) the increase of dependency and self-confidence.

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