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 Boegeneesche 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.

Pasen/Papase (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 ailempureng (honesty), amaccang (intellectual), agettengeng (firmness), awaraning (bravery), asugireng (wealth), sirri (shy), and of course there are many other values.

a. Ailempureng (Honesty)

Ailempureng 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). Ailempureng 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-sala 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.


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.

“eppi gaugqan lempu; seuwani riasale naddampeng; maduwanna riparenruuanganese tennamaceko bettuwna risanrisie teppabelleyang; matellunna tennangowenngi tannya olo; maeppana tennaseng deceng rekko deceng rialena, iyami naseng deceng rekko nassamarini pudecennge”

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 : Lempu.

It means:
Arumpone: what is the source of the Kajao intellectual?
Kajao: Honesty

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

“....ajaq nasalaiko acca sibawa lempu. Naia riyassenge acca: deqqa mausussa napogauq, deqto ada masussa nabali, ada madeceng malemmae, matepepi 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 decenne, sewani lempue iyanaritu temmlorenenggi maja padanna tau, temmacinnaenngi waramaparanna padanna ripancaji, madawanna accae, iyanaritu nawa-nawa madecennge ripadanna tau, lamperitoi suqeg, pedecengitoi tana tau tebbeq; matellunna metauwre ri dewatae, iyanaritu teppoudai belle-belle, tennassurie ada maja ri timunna”

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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.

“aggarui gauqna towaranie enrennge ampenna. Apaq iya gauqna towaranie seppoloi uwangenna naseuwamuwu jana, jajini asera decenna. Nasabaq iyanaro nariaseng jana seddie malomoi naola amateng. Naekiya mau tau pellorenenge matemuto. Apaq dessa temmatena sininna makkenyawa. Naiya decenna aserae: tettakini napoleo kareba maja kareba medeceng; deq najampaniwi kareba naengkalingae naekiya napasilaonngi sennang ati pikkiri madeceng. Temmetauni ripariolo. Temmetauni ripariolo; tetteyai mita bali; rialai passappo ri wamuwae; matinului pajaji passurong; rialai paddebhung 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 treasures 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. CONCLUSION

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 is still esteem of Bugis, Makassar, Mandar, Toraja. Makassar: Reflection. Library.

REFERENCES