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DISCOURSE ANALYSIS OF KAJAOLALIDDONG PAPPASENG IN THE FORMATION OF STUDENT CHARACTERS IN A MODEL SCHOOL IN THE DISTRICT OF BONE

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Abstract

Since 2016, the South Sulawesi Education Assurance Agency has tried to organize and improve the quality of education throughout the province through establishment of a model school in each of its districts / cities. The educational program applied in the model schools is to strengthen the local characters of Bugis-Makassar, Toraja and Luwu or Massenrengpulu through harmonization of thought and behavior of students with support of the government, schools, families and communities as stakeholders of the National Mental Revolution Movement (NMRM). In fact, this educational program is intended to improve the students' morality through harmonization of heart, feeling, thought and body through sufficient understanding of the local values implied in Kajaolalido Pappaseng (the testament of Kajaolalido, the legendary Bugis scholar). The study employed discourse analysis methods to strengthen the students' local values in the model schools in Bone, one of the largest districts in the province. Some

simulations of character implementation models were tested. Of the four simulation models applied (habituation, learning time, values strengthening and extracurricular), only two were employed to strengthen the character education through the use of discourse analysis methods; habituation and extra-curricular activities. The findings reveal that the model school students are very enthusiastic about recognizing and exploring the values of local wisdom through the discourse analysis methods, and more importantly, the use of those methods leads both the teachers and students to discover at least five character values; honesty, work ethic, mutual cooperation, determination and courage.

Keywords

Kajaolaliddong Pappaseng, Local Characters, Model School, Discourse Analysis

1. Introduction

Education is one of the media which not only functions to develop abilities, but also functions to shape the character and civilization of a civilized nation. Thus, the nature of character education cannot be separated from the nature of the function of education (Okumu, 2012), (Dishon & Goodman, 2017). Therefore, as a function inherent in the existence of national education to shape the character and civilization of the nation, character education is a manifestation of that role. For this reason, character education is the duty of all parties involved in the education business (Oktavia & Safrihady, 2016), (Marhayani, 2016), (Mark, 2006).

Character education is something that is currently emphasized in Indonesian education. Various questions arise about character education. Among them is why character education is needed, whether "character" can be educated, what character needs to be educated, how to educate aspects of character effectively, how to measure the success of a character education, and who should do character education.

To organize the phenomenon of social pathology that occurs, then local wisdom is as an offer (Mithen, Sampebua, Sunardi, & Dirawan, 2015), (Ade & Affandi, 2016), (Abbas, 2016). Local wisdom is a term that sticks to the surface by adopting the principles, advice, order, norms and behavior of our ancestors in the past which is still very urgent to be applied in managing various phenomena that arise. Local wisdom is part of cultural construction (Kartika, 2016), (Marshall, Caldwell, & Foster, 2011), (Handayani, Soesilowati, & Priyanto, 2018).

In the community in South Sulawesi, especially the Bugis community, there is a form of local wisdom known as Pappaseng. This Pappaseng contains 'Messages; advice; wills, political system, and society '. The advice was not only addressed to the king, but also to the people through a dialogue

between Arung (the king or customary leader) and Kajao 'who has knowledge, religion and socialism' (Dalton, 2015), (Syamsudduha, Kamaruddin, Hanafi, & Tang, 2014), (Abbas, 2013).

Pappaseng as one form of statement that contains ethical and moral values, both as a social system, and as a cultural system in the Bugis community group. Pappaseng, an expression of ideas from human culture in South Sulawesi, is an oral literary tradition commonly called pappaseng (Bugis) or pappasang (Makassar) which means message, will, message or advice (Iskandar, 2016), (Mithen et al., 2015) . The way of communicating the oral tradition is usually called maggaligo, but in later developments, Pappaseng was compiled in a manuscript called Lontarak, so that everyone could read it, even conduct various studies and research on it. In pappaseng there are big ideas, noble thoughts, valuable soul experiences, and noble considerations about good and bad qualities. Pappaseng Kajaolaliddong has great potential to be used as a basis for children's character education (Muhammad Bahar & Teng, 2018), (Mustafa, 2016).

One of the regions in South Sulawesi, namely Bone Regency, precisely in Barebbo District, which is well known for its villages, is Kajoalaliddong. He is Kajao Laliddong, a great thinker and statesman from the land of Bugis. Kajao Laliddong is a title, which means: smart or clever people from the village of Laliddong. His real name is La Mellong. Some say La Mellong was born in 1507 AD, but sources must say he was active between the 16th and 17th centuries. He is thought to be a contemporary of Italian political philosopher Nicolo Machiavelli. However, we should note that when Machiavelli ignored ethics or morals in political battles, Kajao Laliddong actually advocated that the authorities be more honest and wiser. Honesty and wisdom are key to leadership emphasized by Kajao Laliddong. He bears a close resemblance to the great Greek philosopher Plato, who always emphasized goodness and wisdom in his philosophical intifils. In fact, it is almost certain, Kajao Laliddong never met Plato. This is interesting, at least to prove that civilization in the east was very advanced long before the arrival of colonialism.

La Mellong's thinking is similar to Karaeng Pattingalloang's thought. These messages include *"Nia' lima tanra matena pa'rasangan malompoa iyamintu: Makase'rena punna taenamo naero nipakainge' karaeng manggauka; Makaruanna, punna taenamo tumannngasseng ri lalang pa'rasanganga; Matellunna ; punna majai' gau' lombo ri lalang pa'rasanganga; Makaappa'na, punna angngalle ngasemmi soso' pabbicarayya; Makalimanna, punna taenamo nakamaseangngi atanna karaeng manggauka"* "Which means there are five signs of the death of a large country, namely: first, if the king in power does not want to be reminded again; Second, if there are no more smart people in

the country; Third: if there are already too many big problems at home; Fourth, if all law enforcers have accepted bribes; Fifth, if the ruling king no longer loves his people.”

In the book "Kajao La Liddong Great Thinkers from the Land of Bugis" by; Asmat Riady, Lamallongeng (2006: 24) explained. The role of Kajao Laliddong as astute scholar and statesman was very prominent during the reign of King Bone VI La Uliyo Botee and King Bone VII La Tenri Rawe Bongkange. During the reign of the two Kings, Kajao Laliddong gave birth to an archetype in the implementation of government and social systems. The basic pattern, called Panngaderreng (customs), then becomes a reference for kings and their staff in every activity. The main contents of the panngaderreng outlined by Kajao Laliddong are:

1. *Lempue fateaw Lempue nasibawai tau* (honesty accompanied by piety)
2. *Ada tonging nasibawa tike* (the truth of the word accompanied by vigilance)
3. *Siri nasibawai getting* (shame or pride accompanied by determination)
4. *Awaraningeng nasibawai nyamekkininnawa* (courage accompanied by affection).
5. *Appesona ri Dewata seuwae* (surrender to the almighty god)

Of the five components, Kajao Laliddong focused on three components namely: honesty, intelligence and courage. In various notes from Lontarak and other oral sources, Kajao Laliddong had never lied during his life, was firm and honest in all his actions, was very modest and generous, dared to face the enemy and agile in submitting an argument when diplomating. According to the author, the values taught by Kajao Laliddong in Asmat Riady are as the moral character of Akhlakul Karimah.

2. Research Methods

Employing the descriptive qualitative method, the research was to elucidate the Kajaolalido's testament, which can be used as a model in the character education for the students. It was undertaken at the Model School of Bone, South Sulawesi. The data were obtained through observation and interview, and the testament manuscript was analyzed through Dijk's (1993) Critical Discourse Analysis (CDA) model. Overall, the data obtained were analyzed qualitatively through transliteration, translation, interpretation and triangulation to ensure the validity of the data against the variables studied.

3. Discussion

Kajaolaliddong's thoughts about custom, justice, jurisprudence, and governance are quite complete. The culture of the Kajaolaliddong people adopted or become cultural heritage in the region are as follows:

3.1 Honest and Wise Leaders

Kajaolaliddong tried to instill the values or qualities that must be owned by the king and the people, namely: Lempu '(honesty), Acca (intelligence), Asitinajang (propriety), Getteng (determination), Reso (effort, hard work), Siri ' (pride).

Honesty and wisdom are key to leadership emphasized by Kajao Laliddong. The main points of Lamellong's thought suggested to King Bone were four things:

- Don't let the people get divorced
- Do not close your eyes day and night;
- Analyzing cause and effect of an action before it is carried out; and
- The king must be able to kneel and answer questions.

Because of his extraordinary thought patterns and abilities, Lamellong was given an award from the kingdom called "Kajao Lalliddong". Kajao means smart people from the village of Lalliddong. He was born during the reign of the 4th King Bone We Benrigau (1496-1516).

The wisdom of the king of Bone in governing the Kingdom can be emulated by students who are interpreted in the form of leadership for example in group work and acting fairly and honestly in everyday relationships.

3.1.1 Talking about Democracy

Kajaolaliddong's ideas were very close to democracy. In his ideas, Kajao clearly opposed the king's uncontrolled and unrestricted power. A king, in the eyes of Kajaolaliddong, must not close his eyes day and night to think about the goodness of his country.

If the king is usually depicted as having absolute power, and therefore his words or orders cannot be refuted, Kajaolaliddong has advised the Bugis kings to always review everything before acting, to speak and answer questions, and to choose envoys who can always be trusted.

In Kajao's dialogue with the king of Bone (said King of Bone: What is the sign if the country starts to rise to its glory? Kajao's answer: "Duwa tanranna namaraja tanae, which is seuwani namalempu namacca Arung MapaiE, madduwanna tassisala-salae." first the ruling king has honesty and intelligence, secondly in the country there is no dispute.

In addition, the teachings of Lamellong Kajaolaliddong regarding the implementation of government and society called "Inanna WarangparangngE" namely sources of wealth, prosperity, and justice, among others

- The concern of the King for his people must be greater than the concern for himself;
- The king must have intelligence that is able to accept and serve the people;

- The king must be honest in all his actions.

The three main factors emphasized by Kajao in the implementation of government, were the characteristics of democratization that limited the power of the King, so that the King could not act arbitrarily in carrying out established norms. Concerning the limitation of power, in a lontara it is stated that Arung Mapai is obliged to respect the rights of many people. The King's attention must be fully directed to the interests of the people according to the mandate that has been entrusted to him.

3.1.2 Honesty and Intelligence as a Moral Basis

Kajaolaliddong's view, if the source of intelligence was honesty, then the witnesses were deeds, and what was done was pangngadereng norms by not listening to bad words and good words. That is, carrying out acts as a manifestation of intelligence that comes from honesty, is not affected by persuasion, flattery and praise, and is not affected by blasphemy and verbal abuse. The relation of *acca*, *lempuk*, *obbi* and *gauk*, in the concept of Kajaolaliddong thought, is intelligence originating from honesty, honesty is witnessed by exclamation, propaganda, and intelligence originating from honesty is witnessed by deeds. Skill and honesty must be expressed with da'wah and deeds; what was preached and done was pangngadereng, a translation of basic values. It seems clear that Kajaolaliddong's thought is based on morality that is implemented in the form of concrete actions (Teng, 2019: 307). In detail Kajaolaliddo shows examples of actions which are manifestations of honesty that must be called for:

... iyana riobbireng, Arumpone, makkedae, ajak muala taneng-taneng, taniya tanengtangmu, ajak muala warang(m)parang, taniy warang(m)parangmu, nataniyato manakmu, ajakto mupassuk tedong, nataniya tedongmu, enrennge annyarang, taniya annyarangmu, ajakto muala aju ripasanrek, nataniya iko pasanrek-i, ajakto muala aju riwetta-wali, nataniya iko (m)petta-waliwi (Enre, 1986/1987:9).

What is called for is an act that is an embodiment of honesty, which is familiar with the context of daily life, that is, do not take plants, which are not your plants, do not take property, which is not your property, not your damage, not also your buffalo, not also buffalo, which is not your buffalo, as well as horses that are not your horse, you must not take wood that is propped up, that you do not lean against, and do not also take wood that is placed next to each other, that you do not lay it.

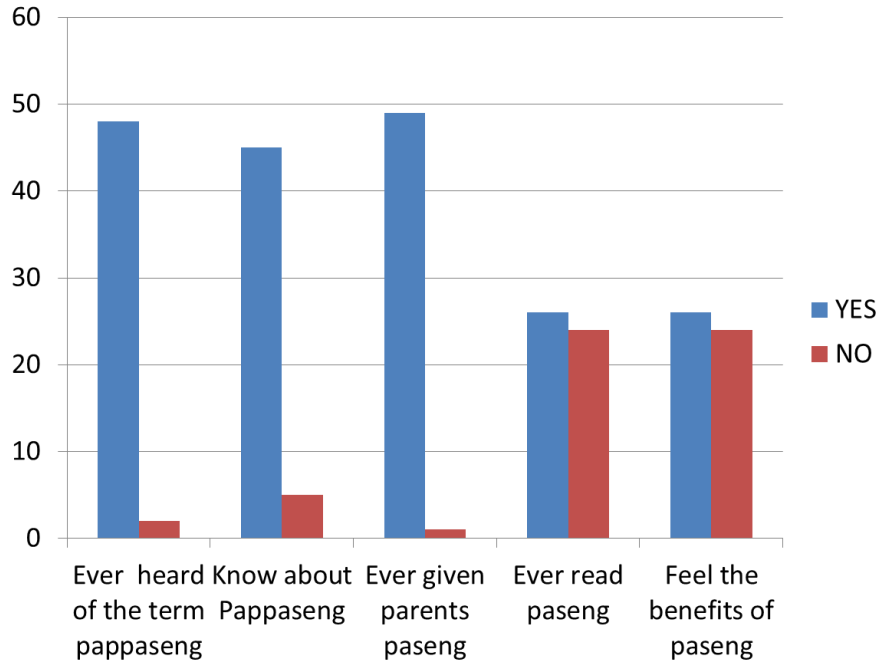


Figure 1: Character Education through Pappaseng Kajao Laliddong

Students' perceptions based on the results of data collection from model schools in Bone District prove that almost all students who were born and raised in the Bone District region have heard the term Pappaseng. The term Pappaseng is a message that is entrusted by his parents or elder family such as Uncle, Aunt, Grandmother, Grandfather or other close relatives. There were far more students who had heard the term Pappaseng than those who had never heard it.

Out of 50 informants, there are 48 children who have heard the term Pappaseng in their families, meaning that 96% have heard of the term Pappaseng, but out of 50 questionnaires there are 2 children who have never heard of the term Pappaseng meaning that there are 4% of the total questionnaire for children never heard of the term Pappaseng. From the number, it is clear that more children have heard the term Pappaseng, which is greater than those who have never heard the term Pappaseng.

The informants also know the term Pappaseng. The term Pappaseng is sourced from the closest relatives in the family environment. In contrast to the third question, on average students who were born and raised in the Bone Regency area were given or presented by Pappaseng from their parents. This has become a strong foundation as a basis and self-fence of a child given by his parents.

In the category of having been implanted or given by Pappaseng from their parents, there were 98% who had received Pappaseng, and only 1 student did not know the term Pappaseng because it was

never given or implanted by their parents meaning that there were 2% of the number of child informants who were never given Pappaseng.

The next finding was that more than one-half of students born and raised in the Bone region had read Pappaseng. Messages in books, on the road, on boards, on banners, and in other public places. More children have read Pappaseng, 26 people than those who have never read Pappaseng, 24 of them.

Informants who understand Pappaseng from their parents, according to him, have benefits both for themselves and for the next generation than those who have never been introduced to Pappaseng.

3.2 Simulation Model: Habituation and Extra-Curricular Activities

There are four simulation models applied, namely: habituation; study time; strengthening of values; and extracurricular. However, to apply the method of discourse analysis in strengthening character education, it was applied only to 2 simulation models, namely on habituation and extra-curricular activities.

Some attempts to make habituation for students in model schools to get to know Pappaseng are through the habit of seeing pappaseng in their areas of activity, including in class instructions and signage; reading park; several office buildings; pappaseng quotes posted in classrooms; and in reading books, especially in regional languages.

Writing Pappaseng on public place identification boards is an effort in introducing and preserving Pappaseng which is a force in the cultivation of morality and character of the community especially the next generation in the Bugis Society. This must continue to be done and improved so that people continue to know and know the local wisdom that ever existed. Pappaseng is located in a public place with the letter Lontara 'presented to the general public in Bone Regency. Lontara's writing found in the reading park in the center of Bone reads what is read *Sumangè 'Teallara'* which means Unlimited enthusiasm. The meaning of the writing contained in the reading garden is the unrelenting spirit of doing something.

On the school's signboard there is written with the letter Lontara 'namely *Resopa temmangingi namalomo naletei pammase dewata* interpreted" Only with hard work and perseverance it will be easy to get blessing by God ". Bugis people are known to never give up and persevere in trying. This saying is "*Resopa Temangingngi*" *Namalomo Naletei Pammase Dewata* "which is always held by the majority of the Bugis people as a trigger for enthusiasm in success. Also used as motivation for those who leave the Bugis land to go overseas. Not infrequently this saying is used as a motto in organizations in which many Bugis gather.

Attitudes expected to be embedded in students are Macca (smart), Malempu (honest), Magetteng (consistent), Warani (brave), Mapato (diligent), Temmapasilengeng (fair), Deceng Kapang (respecting

others). From the pictures in the community and schools prove that Pappaseng shows its existence in Bugis Bone, which appears in Textbooks in schools. Especially in the Bugis Local Language Lesson Textbook at the Secondary School Level, the envelope poured the theme "Ade 'Pappaseng". It is very clear to see the existence of Pappaseng for the Bugis community as outlined in the textbooks, starting from the cover to the substance of the subjects presenting Pappaseng.

As for strengthening the ability to read Pappaseng manuscripts in Lontarak letters, an extracurricular program was created in the form of Bugis language literacy classes.

4. Conclusion

Pappaseng's existence can be seen by pouring it into local content textbooks taught in elementary schools and junior high schools. The existence of Pappaseng for the Bugis community as outlined in the textbooks, starting from the cover to the substance of the subjects presenting Pappaseng.

Attitudes expected to be ingrained in students, especially model schools in Bone district are Macca (smart), Malempu (honest), Magetteng (consistent), Warani (brave), Mapato (diligent), Temmapasilengeng (fair), Deceng Kapang (respecting people other).

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