



***Siri'* Culture-Based Psychoeducation Services in an Effort alleviation of Adolescent Problems Due to the Negative Impact of Globalization**

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Receive: 12/01/2023

Accepted: 22/02/2023

Published: 01/01/2023

Abstract

Education is an entity that is very close to human culture and civilization. In the era of disruption, progress in science and technology has been seen and can be enjoyed by mankind. Culture as a national character, clearly cannot fade and its existence must be strengthened. Indonesia has a wealth of culture including local wisdom values contained in each region, these values contain positive meanings to be maintained and implemented today. This research is based on the idea that socio-cultural changes that are so fast make teenagers. So, one of the efforts to maintain the values of local wisdom that exist in Indonesia, needs to be revitalized again, one of which is through siri' culture-based psychoeducation services in an effort to alleviate youth problems due to the negative impacts of globalization. This study uses a descriptive qualitative approach. The results of the research show that the guidance and counseling program is based on siri' cultural values such as values Guilt-culture, (b) Shame-culture, (c) Fear-and-culture effective for alleviating youth problems due to the negative impact of globalization.

Keywords: *Psychoeducation, Siri' culture, The impact of the globalization era.*

Introduction

In the era of disruption or also called the era of the industrial revolution 4.0, it has an impact on the flow of change in every aspect of life that occurs so fast, the changes do not occur gradually like climbing stairs, but as fast as a volcano erupts (Savitri, 2019). The occurrence of change is the impact of technological developments and the flow of information that cannot be avoided. Technology is currently a primary human need, because it positively provides convenience for humans in an effort to make ends meet (Ameliola & Nugraha, 2013). However, the use of technology also has negative effects, for example automatically forming the character of individualism. In connection with the era of disruption, the world is entering a new industrial era marked by the era of digitization in

various sectors of life. Experts call this the era of the industrial revolution 4.0 (Ghufron, 2018).

Changes in the dynamics of the rate of movement which were originally centralized that humans are vital elements in the growth and development of the pulse of the economy have shifted slowly but surely to be replaced by mechanical automation and technological digitalization in moving the wheels of the economy. At a certain level the need for information and technology becomes a natural thing, but on a more fundamental side, dependence on information and technology becomes something that has a negative impact; namely in character, mental, and personality (Sudjiman & Sudjiman, 2018). Dependence on technology and information makes humans unstable, inconsistent, and tends to be individualistic.

According to (Lestari, 2018) in various aspects of life, the negative impact of the flow of change even has implications for all aspects of life, including economic, socio-cultural, religious, legal, political, to education. Big and fundamental changes are often called disruption or globalization. According to Santoso (2010), Globalization is a process of integrating systems or areas of national life into the global system. The occurrence of change cannot be avoided or avoided, so the consequence is that you have to go with the flow of change so you don't get left behind due to changing times. The changes that are expected of course still maintain the original character or original culture which is a form of Indonesian national identity.

Humanist Radhar Panca Dahana wrote in an article (Kompas, 28 November 2013) entitled "Digital Generation". In this article, Radhar said that there is a new generation living in our society today. This generation is termed by Radhar as the "digital generation". This generation is those born after 1995 who are referred to as generation Z. A new generation, which is not only changed by the acceleration of thinking, but changes almost every dimension of life. Not only a way of life, a way of thinking, cosmology, but a way of looking at time or one's own past and future. This generation is none other than the impact of globalization. When modernization slipped into the body of the Indonesian nation, the trap that led to the abandonment of the originality and productivity of the original culture was unavoidable.

The problems that occur due to the flow of technology and information mentioned above require real efforts to solve them, one of which is by returning to the values of local wisdom in each region through the educational process. Local Islamic values are actually an urgent matter as a part of forming the nation's cultural wealth and the filtering of external cultural influences on youth from various kinds of threats, challenges, obstacles and disturbances both coming from within and from outside. Local wisdom or often called local wisdom can be understood as a human effort by using his mind to maintain values, culture, events that are obtained from the results of experience in a particular group.

Local wisdom is a person's ability to use his mind in acting or behaving as a result of an assessment of something, object, or event that occurs, as a term wisdom is often interpreted as wisdom/wisdom (Khusniati, 2014). Another opinion states that local wisdom is a view of life and knowledge as well as various life strategies in

the form of activities carried out by local communities in responding to various problems in meeting their needs (Sudirman, 2021). From this opinion, it can be concluded that local wisdom is values that have been confirmed to be true because they have been based on experience that comes from a particular community, because it is not necessarily experienced by other communities.

Indonesia has local wisdom in each region which is still being maintained in the midst of the onslaught of change. Local wisdom values are increasingly eroded by modern lifestyles as a result of the demands of the times. An example of a society that is still strong with local wisdom values is the Bugis ethnic community in Makassar, South Sulawesi Province (Darmawati, 2021).

The Bugis ethnic community still maintains values related to teachings on prohibition of indulging in lust, not doing evil, hurting others, role models, teachings about upholding one's words, the law of karma, honesty, religion, devotion to parents, preserving the environment, and work ethics. One example (philosophy) of life of the Bugis people that is still held is the philosophy of *siri'na pacce*, in addition to several other life principles. The philosophy of *siri' na pacce*, which has long been held by the community, is a way of life that needs to be maintained and needs to be harmonized with religious teachings to resolve social pathologies that occur in the midst of society (Sikki et al., 1998).

The *siri'* philosophy is used by Makassar Bugis people to defend honor against those who want to insult or lower their self-esteem, their families or relatives, while the *pacce* philosophy is used to help fellow members of society who are in trouble or suffering. If someone goes abroad to improve his life, he will feel ashamed (*siri'*) if he has to go home without results (failure); if someone violates religious rules (adultery), then that person has violated *siri'* (doing something shameful), and there are many other examples (Abbas, 2013a). In Islamic teachings, *siri'* is highly respected because if we maintain self-esteem with clear reasons and feel ashamed when we are about to do something wrong then this is very justified (Sura et al., 2022). If someone no longer has the feeling of shame to do anything, then all actions that violate religious rules, customs, laws and other norms will be carried out without any burden, it will result in that person behaving beyond animals (not have shame/*siri'*) because they don't have an element of social

concern and only want to win alone (don't feel sad/*pacce*).

Returning to the values of local wisdom can be used as an alternative to maintaining the national identity of the Indonesian nation. Local wisdom values have a deep meaning, because they are obtained based on the results of experience. Even people who still maintain local wisdom values are often more consistent in protecting and protecting nature and have high social awareness (Afdilah et al., 2021; Khusniati, 2014; Sudirman et al., 2021). The impact of the flow of globalization that befalls the current generation of teenagers can also be seen from the character and personality of teenagers. The things that are most easily observed are the style of dress, appearance (style) of behavior, communication, tolerance, character and morals, and adolescent spirituality. Nowadays it is very easy for us to see teenagers dressed impolitely (even in educational settings), the clothes worn are in the style of idol artists; open, sexy, and tends to highlight the nakedness. Hairstyles and accessories that are not in accordance with Eastern customs have become a trend for teenagers, from hairstyles to ways of speaking. Shame and respect both for oneself and for others have been greatly eroded. So it is necessary to make efforts to maintain and maintain the values of local wisdom, psychoeducational services based on *siri'* culture in an effort to alleviate youth problems due to the negative impact of globalization.

Method

This type of research uses descriptive qualitative research methods. According to Sugiyono (2012), descriptive method is a method in examining the status of a group of people, an object, a condition, a system of thought, or a class of events in the present. The purpose of this descriptive research is to make a systematic, factual and accurate description, picture or painting of the facts, characteristics and relationships between the phenomena investigated (Creswell, 2014). Meanwhile according to Sugiyono (2014), Qualitative research method is a research method based on the philosophy of postpositivism, used to research on natural object conditions, (as opposed to experiments) where the researcher is the key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive/qualitative ,

and the results of qualitative research emphasize the meaning of generalizations.

This research will be conducted in 2022, by taking the closest informants from the area of the Bugis researcher, so that more or less the researchers have sufficient information. The place of this research is located in one part of the city in South Sulawesi. The source of the data taken is data when the researcher uses a tool in the form of an observation guide for adolescents who are in the environment around the researcher, whose data is in the form of exposure or narrative using questionnaire sources and daily observations.

The purpose of this study is that researchers are interested in knowing more about the impact of psychoeducational services filled with cultural values *siri'* as an effort to contain adolescent problems due to the negative impact of globalization. The data collection technique used is an active participatory observation technique, which is interpreted as direct daily observation.

The data analysis in this study is by analyzing the data that has been taken both from the source of the questionnaire on the five informants (Elihami, 2019). From these data later, observers can draw conclusions in this study conducted by comparing a result obtained from the results of the questionnaire and observation. From this activity, conclusions can be drawn about the role of *siri'* culture-based psychoeducation services in efforts to alleviate youth problems due to the negative impact of globalization.

Results and Discussion

The idea offered in this scientific work is *Siri'* Culture-Based Psychoeducation Services in Efforts to Alleviate Adolescent Problems Due to the Negative Impacts of Globalization. When the character and thoughts are contaminated with values that are not in accordance with the noble values of the Indonesian nation, deviate from Indonesian culture, it is certain that the threat of the destruction of the nation's generation is in sight. In general, the most visible of the negative impacts of globalization on youth are: (1) the fading of nationalist values, (2) lifestyle changes that are inconsistent with the noble values of the Indonesian nation, (3) intolerance and tolerance

from generations nation, (4) individualism, (5) perspective and ideology that promotes secularism, (6) and others. However, It is realized that preventing or stemming a generation or nation from globalization is impossible. Isolate youth from the influence of globalization is a necessity. Therefore, efforts to prevent and overcome the negative effects of globalization for adolescents are through character strengthening in adolescents, and one of them is by strengthening the character of adolescents with local wisdom values.

Khusniati (2014) said that local wisdom or often called local wisdom can be understood as a human effort by using his mind (cognition) to act and behave towards something, object, or event that occurs in a certain space. This definition is arranged etymologically, where wisdom is understood as a person's ability to use his mind in acting or behaving as a result of evaluating an object or event that occurs. As a term, wisdom is often interpreted as 'wisdom/wisdom'. Local specifically refers to a limited interaction space with a limited value system as well.

Local wisdom is a form of dialectic between humans and life knowledge. Knowledge taken from the life where humans are is then reflected to help humans make sense of life. As a community guideline, local wisdom then provides clear guidelines for areas that can be reached by human behavior. Enre (1992) said that cultural values are abstract layers and broad in scope. This level is the ideas that conceptualize the most valuable things in people's lives. A cultural value system consists of conceptions that live in the minds of most citizens about the things they should consider valuable in life. Therefore, a system of cultural values usually serves as the ultimate guide for human behavior.

Culture is the whole of human activity, including knowledge, beliefs, morals, laws, customs, ethnicity and other habits acquired through learning, including thoughts and behavior. In general, there are three types of cultural patterns found in various societies, namely (a) a culture of guilt (guilt-culture), (b) a culture of shame (shame-culture), (c) a culture of fear of the end (fearand-culture).). The culture of shame

(shame-culture) is very prominent for the Bugis in Makassar, and can be identified with siri'.

In BF Matthes' dictionary, siri' is defined by seven Dutch words, namely *beschaamd*, *schroomvallig*, *verlegen*, *schaamte*, *eergevoel*, *schande* and *wangunst*. By following the word order above, it is translated as follows: very ashamed, with shame, shame as an adjective or adjective, feeling ashamed of feeling sorry for oneself, feeling of self-worth, stain or disgrace and envy. As well as when we search for meaning regarding the values of honesty, intelligence and others. The meaning of siri' is also to be found through the meaning put forward by *lontara'*. Of course, the meanings put forward by BF Matthes are also based on these authoritative sources.

According to Safitri & Suharno (2020) said that "sometimes *siri' na pacce* was given the name shame and in the development of the Indonesian language it was given the name pride. Sikki et al., (1998), interprets siri' as self-respect and honor, but siri' also demands discipline, loyalty and honesty. The term siri' is always paired with the word *pace*, so it is often combined to become *siri' na pace*. In *lafdzhiyah* siri' means shame, *pacce* means pain / pain to see the suffering of others. *Pacce* can be defined as emotional and spiritual intelligence to share the pain or distress of other individuals in the community (solidarity and empathy). *Siri'* means shame and *pacce* can also be interpreted as compassion, not having the heart, pity. so that when combined, Bugis-Makassar life will be filled with feelings of shame for making mistakes and deviating from the moral teachings of Islam and having a high sense of empathy, the two cannot be separated. *Siri' na pacce* is a living law or law that lives in society.

Mattulada (1998), explained that the meaning of the principle of *siri' na pacce'* is a psychological awareness in individuals to always maintain a sense of shame and self-esteem, both in behaving and when showing a behavior. The Bugis-Makassar people believe that keeping a commitment means also representing their self-esteem. This is stated in the sentence of advice from the ancestors which reads '*taro ada taro gau'*, which means that the harmony between the mind,

heart, words and deeds or in other words the synchronization of psychological functions (cognitive, affective and conative) is a very important thing. very important for the Bugis-Makassar people in a decision-making process.

Of the many descriptions of the definition of siri' na pacce above, the writer concludes that siri' is a feeling of disgrace as a result of the substance of siri' being violated. Meanwhile, pacce is a just and civilized sense of humanity that condemns the spirit of being willing to sacrifice, work hard and never give up. Realization and Implications of the Siri' Cultural Concept Examining the context of the realization and implications of the siri' cultural concept and its subsystems, it has been found that the values of these cultural principles are contained in 6 basic principles, namely: (1) strengthening identity, (2) courage and self-image, (3) maintaining human dignity and existence, (4) politeness and ethics in social interactions, (5) solidarity and mutual cooperation, (6) principles of honesty, responsibility and accountability. The basic values found are a form of conceptual contribution in developing polite behavior (character building). As well as having an impact on the realization of basic value conceptions, namely the formation of values such as: (1) the value of determination, namely motivation and outlook on life; (2) the value of courage, namely the value of emotional temperament in maintaining self-esteem,

The implications of the above principles can take the form of: (1) Mali'u sigunakanng'e 'if wrong, remind each other, (2) sipakatau or sipakalebbi' 'mutual respect, or glorify each other', (3) sibaliperri' 'help each other', (4) sisaro mase 'love each other', (5) tudang sipulung 'sitting together' culture of urung-rembuk (Abbas, 2013b; Salim et al., 2018). National character development through local wisdom is needed. National character development can be pursued by transforming local wisdom values as a means to build national character (Salim et al., 2018; Santoso, 2010). The Master Design of National Character Development for 2010-2025 that the importance of transforming local wisdom values as a means of building national character is as follows: (1) Philosophically, building national

character is a basic need in the process of nationhood because only the nation has strong character and identity that will exist; (2) Ideologically, character building is an effort to embody Pancasila ideology in the life of the nation and state. Normatively, the development of the 6 national characters is a concrete manifestation of steps to achieve the goals of the state; (3) Historically, the development of national character is a core dynamic of the national process that has occurred continuously throughout history, both during the colonial era and during the independence era; (4) Socioculturally, the development of national character is a must for a multicultural nation.

Fajarini (2014), Local wisdom is human intelligence possessed by certain ethnic groups which is obtained through community experience. Local wisdom is the result of human culture that is proven capable of preserving a generation. Therefore, it is very important to equip and strengthen the character of youth with local wisdom values. Through strengthening the character of youth based on local wisdom values, adolescents will understand their identity, understand the ideology, philosophy, and guidelines that are the most fundamental within themselves in interacting with other people, interacting with technology, and interacting with the progress and developments of the era. This very fundamental provision makes youth ready to face all the changing times and technology, by not "exchanging" identity and personality.

In the aspect of education to make changes, since 1998, UNESCO has put forward two basic foundations: first, four pillars of education must be laid, namely learning to know, learning to do, learning to live together (learning to live). together), and learn to be yourself (learning to be); second, lifelong learning (live long learning).

Meanwhile, in Law Number 20 of 2003 concerning the National Education System Chapter I Article I Paragraph I it says, "education is a conscious and planned effort to create a learning atmosphere and learning process students actively develop their potential to have religious spiritual strength, self-control, personality,

intelligence, noble character, and the skills needed by himself, the community, the nation and the State. From the presentation of the educational base as mandated by UNESCO, it is explicitly very relevant to the ideals mandated in Law Number 20 of 2003. The learning process actively develops one's potential to have religious spiritual strength, self-control, personality, intelligence, noble character is part of of character-based education.

In the context of the 21st century, where the world is entering a global era, education that leads to character building is very urgent. The exchange of information unknowingly also brings cultural influences from people of nations from around the world. The adoption of values from other cultures cannot be avoided by the nation's generation. Seeing this phenomenon, the government through the 2013 Curriculum is an attempt to anticipate the digital generation and a conscious effort to respond to global life. Character building in adolescents in preventing the effects of globalization in Indonesia, one of which is realized through the 2013 Curriculum as Muhaimin's opinion Effendy (2019), said, the change in KTSP to the 2013 Curriculum was actually to respond and anticipate developments, the demands of the community's needs. Therefore, learning must be able to bring students to life. In this case, contextual learning can provide support for guidance and counseling services based on local wisdom values. According to Afriani (2018) states, contextual learning is a learning concept that assists educators in associating learning material with real-world situations of students and encourages students to make connections between their knowledge and the lives of family members and society. In the learning process, the educator's task is to manage the class as a team that works together to find something new for students. The knowledge and skills acquired are the result of students' independent work based on concepts associated with the environmental conditions in which they live. The role of students constructs the information obtained to be formulated into the knowledge and skills they have.

Conclusion

Siri' culture-based psychoeducation services in an effort to alleviate youth problems due to the negative impacts of globalization can be concluded that it is impossible to prevent youth from globalization, but the most important effort is to fortify youth from the negative impacts of globalization through strengthening character values based on local wisdom culture *siri'* (feeling ashamed to do wrong/deviant behavior), fortify youth from the negative impacts of globalization, provide awareness and understanding of local wisdom values, strengthen religious values and strengthen the character of adolescents through exemplary shown by the personality, attitude, and interpersonal relationships of parents. As well as the optimization of learning in the world of education. Strengthening character can be started from optimizing character education based on local wisdom. The results of the research show that the guidance and counseling program is based on *siri'* cultural values such as values a culture of guilt (guilt-culture), (b) a culture of shame (shame-culture), (c) a culture of fear of the end (fearand-culture) effective for alleviating youth problems due to the negative impact of globalization.

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