



## ***Maccera Manurung* Multicultural Education and Its Implications for Students in Elementary Schools**

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**Abstrack :** The focus of the problem in this research is how 1) the description of Multicultural Education *Maccera Manurung* 2) how the implications of cultural values *Maccera Manurung* on elementary school students. The purpose of this study was to determine 1) the description of Multicultural Education *Maccera Manurung* 2) the implications of cultural values *Maccera Manurung* on elementary school students. The data collection techniques include in-depth interviews, participant observation, and documentation. The data analysis in this research is descriptive, qualitative data analysis. The subjects of this research are traditional leaders, students who have implemented the *Maccera Manurung* culture and elementary school teachers in the Kaluppini Customary Area. The results of this study show an overview of the *Maccera Manurung* culture in the Kaluppini community and the main values in the *Maccera Manurung* procession that have implications for elementary school students. These values are described in the procession of *Maccera Manurung* culture, among others: *ma'balla* (respect for others, empathy, respect for God, cooperation) *massajo* (responsibility, trust, courage, honesty, discipline, love for the country, order) *kasiturutan* (togetherness, order, discipline, tolerance, courtesy). The implications of *Maccera Manurung* multicultural education for elementary school students in this study were identified in the form of empathy, student character and positive social relationships with others in elementary school students.

**Keywords:** Multicultural Education, *Maccera Manurung*, elementary school

**Abstrak:** Fokus masalah dalam penelitian ini adalah bagaimana 1) gambaran Pendidikan Multikultural *Maccera Manurung* 2) bagaimana implikasi nilai-nilai budaya *Maccera Manurung* pada siswa sekolah dasar. Tujuan penelitian ini untuk mengetahui 1) gambaran Pendidikan Multikultural *Maccera Manurung* 2) implikasi nilai-nilai budaya *Maccera Manurung* pada siswa sekolah dasar. Teknik pengumpulan datanya meliputi wawancara mendalam, observasi partisipan, dan dokumentasi. Adapun analisis datanya dalam penelitian ini adalah analisis data deskriptif, kualitatif. Subjek penelitian ini yaitu tokoh adat, siswa yang telah melaksanakan budaya *Maccera Manurung* dan Guru Sekolah dasar di Wilayah Adat Kaluppini. Hasil penelitian ini menunjukkan gambaran umum budaya *Maccera Manurung* pada masyarakat kaluppini dan nilai-nilai utama pada prosesi *Maccera Manurung* yang berimplikasi pada siswa sekolah dasar. nilai-nilai tersebut diuraikan ke dalam prosesi budaya *Maccera Manurung* antara lain: *ma'balla* (menghargai orang lain, empati, penghormatan kepada tuhan, kerja sama), *massajo* (tanggung jawab, amanah, keberanian, kejujuran, kedisiplinan, cinta tanah air, ketertiban), *kasiturutan* (kebersamaan, keteraturan, kedisiplinan, toleransi, sopan santun). Implikasi Pendidikan multicultural *Maccera Manurung* pada siswa sekolah dasar dalam

penelitian ini teridentifikasi dalam bentuk Sikap Empaty, karakter siswa dan Hubungan social yang positif dengan sesame pada siswa sekolah dasar.

**Kata Kunci:** Pendidikan Multikultural, *Maccera Manurung*, Sekolah Dasar

## INTRODUCTION

Indonesia is a large country with a diversity of 1340 ethnic groups spread throughout the Republic of Indonesia (BPS, 2010). Indonesia as a country carried by many ethnic groups is the most beautiful gift to all Indonesian people because since the declaration of independence on August 17, 1945 until now Indonesia has remained strong in maintaining unity and integrity (Sartini, 2004). Ethnic diversity is not a barrier to realizing unity and integrity between one another, although it cannot be denied that in the course of the Indonesian nation inter-ethnic conflicts often occur (Eddy, 2009). Indonesia is one of the largest multicultural countries in the world with ethnic and cultural diversity (Suryana, 2015).

Culture as a noble value in social life becomes the basic reference for individuals in carrying out social life because potentially humans are fully equipped with epistemological tools, namely the senses, reason and heart that can be used to understand and at the same time address the nature of their existence (Yunus, 2013). Multicultural education is very important to reduce and resolve conflicts that arise in various regions. Multicultural education makes it easier for students to appreciate and understand the implications of cultural diversity. According to the researcher, the ideal phase is in elementary school. Because students are currently developing basic skills. According to Parson and Jamal, the fundamental personality structures formed in childhood are fairly constant throughout life. On the one hand, elementary schools develop the responsibility to shape students into a young generation who have a high knowledge of the nation's cultural diversity. How to build a generation of learners who are willing and able to critically analyze the differences that exist in Indonesia's pluralistic society.

Several studies have been conducted related to multicultural education in elementary schools. First, Latifah et al. (2021) in a literature study suggested the results of the multicultural education implementation program in elementary schools in the 3T (Frontier, Outermost, Disadvantaged) area showed that social justice can be familiarized by developing the practice of not acting or thinking in a discriminatory manner, as well as understanding and appreciating other people's points of view. Second, Riyanti & Novitasari, (2021) in literature study research, namely through multicultural education in elementary schools, local wisdom can continue to be instilled holistically.

Enrekang is one of the districts in South Sulawesi that has a rich cultural diversity. The Enrekang area is referred to as *massenrempulu* earth. The *massenrempulu* region covers Enrekang Regency as a whole. *massenrempulu* has three sub-ethnicities in it namely Duri, Enrekang, and Maiwa.

*Maccera Manurung* custom as one of *massenrempulu*'s cultural identities is still maintained in *massenrempulu*. The term *Maccera Manurung* means "Maccera" comes from the Bugis language, namely "cera" which means dripping blood and "To Manurung" which means a person who comes from a supreme place, adapting to the local community by bringing good messages and teachings. *Maccera Manurung* is basically carried out in several places in Enrekang Regency, namely *Maccera Manurung* in Kaluppini, *Maccera Manurung* in Ranga, *Maccera Manurung* in Tondon, *Maccera Manurung* in Matakali, *Maccera Manurung* in Pasang, and *Maccera Manurung* in Limbuang (Rahma, Yansa, & Hamsir, 2018). Of the many *Maccera Manurung* customs that have become a concern and are very full of values, namely *Maccera Manurung* in kaluppini which has been recorded as an Indonesian Intangible Cultural Heritage

(WBTB) by the Ministry of Education and Culture of the Republic of Indonesia in 2017, even the traditional *Maccera Manurung* ritual is more crowded than the Muslim holidays which are held annually because the traditional *Maccera Manurung* ritual is able to become a forum for gathering relatives and families of kaluppini descendants in overseas lands to stay in touch with families in Kaluppini (Hafid, 1991).

The *Maccera Manurung* tradition is a traditional ritual as gratitude for blessings and respect for To Manurung and is held once for 8 years. It is carried out for 4 consecutive days in Kaluppini village, guided by the customary leader of Kaluppini Village. The rituals are: mappabanguntanah, macce'domayang, ma'peong, ma'sodigandang, Liang Wai, sipallolongana or Tudang ada and Matalunna. (Putri, 2019)

*Maccera Manurung* as a local culture has a value system contained in each ritual process. The implementation of cultural values in the world of education, especially in counseling guidance, is very important because values become one of the basic moral considerations for students in the process of choosing and making decisions (Prayitno, 2012). Meanwhile, wherever the concepts and practices of guidance and counseling come from, the foundation of Indonesian national culture should be used as a filter, guide and direction for the adaptation of concepts that come from outside to complement the basic concepts that already exist and develop in Indonesia (Koentjaraningrat, 2009) (Nuraeni & Alfian, 2012).

Cultural values are one of the references in making Guidance and Counseling services. This value is part of the normative principle carried by the guidance and counseling program where local culture and customs are adapted to counseling services (Asmi, 2018). This also refers to the *Maccera Manurung* culture as a culture that grows and develops in Enrekang Regency.

*Maccera Manurung* as a tradition adopted by the Enrekang community in Kaluppini, implements values in daily activities. These traditional values become

social rules that are enforced in the community (Sitonda, 2012). The behavior and attitudes of the Kaluppini community are inseparable from the values that have been instilled early in the community environment. Each member of the community acts based on the practice of values that are passed down in the form of community social life. This value is part of life and also a symbol that community members uphold the traditions taught by their ancestors. The teachings are reflected in the behavior of the community in their daily lives (Riska, 2015).

The *Maccera Manurung* process as a local culture of massenrempulu earth has values, namely the value of gratitude, empathy, appreciation and respect for others, cooperation, unity, togetherness, hard work, obedience to customary rules and God's orders, and fairness to others (Abidin, 1991).

The results of the need assessment show that the Kaluppi community is very high in the value of togetherness because at family events or public events the togetherness is very strong, for example when moving a house from one place to another is done with mutual cooperation and also when eating together will not start before everyone gets their share which is shared fairly and evenly and also the unique teak leaves used as a substitute for plates which symbolizes maintaining the balance of nature. At that time, researchers also observed that custom and religion run very harmoniously in the order of the kalauppini community with the arrangement of the customary structure consisting of 6 customary leaders plus 1 pasok tanda and the structure of the sara or religious leaders consisting of 6 sara (religious) leaders, each of whom has their own role without conflicting customs and religions.

The results of the study that the philosophical meaning of the *Maccera Manurung* custom is that it contains expressions and values of gratitude to the creator for all the abundance of reki that has been given so far, a sense of togetherness, an understanding of identity and origin, the value of unity and unity (Asmi, 2018).

Based on the description above, it is important for research to examine the implications of multicultural education with the background of *Maccera Manurung* values on elementary school students.

## METHODS

The type of research used in this study is descriptive qualitative research which aims to obtain an in-depth understanding and interpretation of multicultural education against the background of *Maccera Manurung* values and their implications for elementary school students. To obtain the data needed in this research, data collection tools are used which include in-depth interview techniques, observation, and documentation. The collected data were then analyzed in activities including data reduction, data display and drawing conclusions and verification, data analysis procedures. The data validity technique used in this research is triangulation. To test the validity of the data that has been obtained, researchers triangulate methods and triangulate sources so that the data obtained has a high level of confidence based on the focus and objectives of the study.

## RESULTS AND DISCUSSION

Multicultural education can be said (Banks, 2014) to be an idea, an educational reform movement, a process whose main goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse races, ethnic groups, languages, and cultures will have equal opportunities for academic achievement in school.

It is necessary to conceptualize the school as a social system to implement multicultural education successfully. Every major variable in the school, such as its culture, its power relationships, its curriculum and materials, and its attitudes and teachers' beliefs must be changed in a way that will allow for students from different groups. In order to change the school, educators must

have knowledge of the influence of certain groups on student behavior.

## Overview of *Maccera Manurung*

The *Maccera Manurung* tradition is a traditional ritual as gratitude for blessings and respect for To Manurung and is held once for 8 years. It is carried out for 4 consecutive days in Kaluppini Village, guided by the customary leaders of Kaluppini Village. *Maccera Manurung* as a local culture has a value system contained in each ritual process. The implementation of cultural values in the world of education, especially in counseling guidance, is very important because values become one of the basic moral considerations for students in the process of choosing and making decisions.

*Maccera Manurung* as a tradition adopted by the Enrekang community in Kaluppini, implements values in daily activities. The value of the tradition becomes social rules that are enforced in the community. The behavior and attitudes of the Kaluppini community cannot be separated from the values that have been instilled from an early age in the community environment. Each member of the community acts based on the practice of values that are passed down in the form of community social life. The traditional values become social rules that are enforced in the community. The behavior and attitudes of the Kaluppini community cannot be separated from the values that have been instilled from an early age in a community environment. Each member of the community acts based on the practice of values that are passed down in the form of community social life.

Based on the results of research using a qualitative approach on the cultural values of *Maccera Manurung* contained in fourteen ritual processions but in this study only three processions were taken whose value analysis results were related to counseling guidance, namely *massajo*, *ma'balla* and *kasiturutan*.

The results of research on *Maccera Manurung* culture can be seen from the essence of *Maccera Manurung* which is

outlined in the activities of to Botting, mangaendek Bola, pasoso, pasunna' and maccakkabere. Overall, the values of ma'balla, massajo and kasiturutan enshrined in *Maccera Manurung* include empathy, cooperation, respect for God, sharing, sincerity, respect for parents, mutual understanding, courtesy, mutual respect, tolerance, spirit of togetherness, cooperation, openness, courage, honesty, trustworthiness or trustworthiness, responsibility, discipline, love for the country, and hard work. The value of *Maccera Manurung* has become an integral part of the life of the Enrekang community in Kaluppini. The value is a part of life and also a symbol that community members uphold the traditions taught by their ancestors. The teaching is reflected in the behavior of the community in their daily lives. This is in accordance with the results of research on the maccerang manurung tradition in Kaluppini. Based on the research results we can see in the following table:

Table 4.2. Procession and Cultural Values of *Maccera Manurung*

<i>Maccera Manurung</i>	<i>Maccera Manurung</i>
Cultural Procession	Values
1 <i>Maballa</i>	Empathy and gratitude
2 <i>Massajo</i>	Responsibility and honesty
3 <i>Kasiturutan</i>	Togetherness and openness

### Implications of *Maccera Manurung* value-based multicultural education in elementary schools

Multicultural education that relies on *Maccera Manurung* which has positive values to develop the personality of elementary school students by prioritizing the values contained in maccerang manurung, namely

The cultural value of *Maccera Manurung* in the first stage, namely ma'balla, which means eating together, is the most routine traditional ritual held up to two or three times a week because every traditional ritual will definitely have ma'balla in it, both

rombu tuka and rombu solo. The kaluppini community closely holds the principle of respect for self and others in accordance with papasang to jolo which states Iya toi kita pada ta lako di rupa tau la rupa macanning paki, la lila Malabo paki, sola ateka ta mapasilaenan which means that we fellow humans have a sweet face, a friendly tongue, and a heart that does not discriminate. Based on the results of the value analysis, there are values of empathy, mutual respect, sharing, respect for God, respect for parents, mutual understanding, courtesy, and sincerity and gratitude are closely related to the objectives of social personal guidance. The Mabbala stage in *Maccera Manurung* has implications for increasing the empathy of elementary school students, which is relevant to research conducted by Destiyana (2016) at SDN Caturtunggal 3 Depok, which states that symptoms of low empathy are seen in the behavior of students in the classroom who show egocentric attitudes. There are even students who do not want to lend their items to other students and suggest borrowing to students other than themselves, there are no students who calm or comfort their friends when they cry because they are teased by other students, and there are students who express express expressions of displeasure when other students get class champions. This is also supported by research conducted by Hadi Pranata (in Arniansyah, Nadhilla, Permatasari, Milani & Putri, 2018) which states that in Indonesia there has been a decline in the ability to empathize since early childhood. In addition, Indonesian children still have low empathy when compared to children of the same age range in Japan. Based on this, the value of empathy in maballa in *Maccera Manurung* can contribute to the formation of a positive personality in elementary school students.

The cultural value of *Maccera Manurung* in the second stage, namely Massajo, means the oath of office taken by the customary leader in every *Maccera Manurung* procession by chanting rhymes, holding a machete, and carrying chickens according to the position of the customary

leader is carried out like poetry with different sajo according to the position of the customary leader. Based on the results of the analysis of the value of massajo, it contains the value of responsibility, courage, honesty, trustworthiness or trustworthiness, there is order, discipline. The values contained in massajo which are full of values will greatly help students build learning responsibility and discipline in elementary schools both in low and high grades.

The cultural value of *Maccera Manurung* in the third stage, namely kasiturutan, is a ritual that is performed once a week every Friday before performing Friday prayers together in bale langgara or kaluppini traditional house. The stage of the kasiturutaan ritual which means togetherness in the kaluppini language as a customary forum to discuss all matters in the region of the kaluppini indigenous community both customary, religious, personal, and social issues. The kasiturutan customary forum as an integral part of kaluppini community activities is the foundation of togetherness and unity in the community so that the slightest problem will definitely be resolved as well as possible through the kasiturutan customary forum. This proves that the cultural value in kasiturutan, which contains the spirit of togetherness, unity, openness, mutual care, and not dropping each other, is manifested in the lives of the kaluppini people who strongly hold the principle of togetherness in everything by referring to the papasang who say ta'la sisappa solo, ta'la sitingngara tuka, ta'la sipangannaan (not dropping each other, not overestimating, and not covering each other). Kasiturutan with different discussion methods in carrying out kasiturutan is one of the things that further strengthens the togetherness of the kaluppini community so that knowledge, for example about customary rules, can be known, understood and carried out properly, not only understood but we are obliged to convey this in accordance with the papasang that they believe states la nasussarei to tongan, na cadokkoi to tappa, na soeanni to lampu (crossing the truth, occupying faith, and waving honesty). The value contained in

the kasiturutan in *Maccera Manurung* has implications for elementary school students helping to build good relationships between students and also students and teachers so that the value contained in the kasiturutan contributes positively to elementary school students.

The value of *Maccera Manurung* contained in the three stages of Ma'balla, Massajo, and kasiturutan has positive implications for the learning process and the character of students in elementary schools which must be instilled early on to students who are relevant to the author's findings that the results of multicultural education in elementary schools can support student character values such as working with anyone without discriminating against social, cultural, and religious backgrounds being able to respect. In addition, the results obtained increase the value of national character that can train students to write multicultural-based poetry and efforts in order to produce students who have tolerance values in life in Indonesian society which has various ethnicities, cultures, religions, and customs. So that it can make students aware of the importance of socializing life and can train students to work together without discriminating against background, race, religion, social and culture. This is in line with relevant research that has been conducted (Marfuah & Mulyoto, 2021).

## CONCLUSION

Research conclusions: (1) The values of *Maccera Manurung* include attitudes of responsibility, empathy, togetherness, religiosity, cooperation, mutual understanding, courtesy, mutual respect, tolerance, spirit of togetherness, courage, honesty, trustworthiness, responsibility, discipline, national spirit, love for the country, and hard work. (2) The implications of multicultural education of *Maccera Manurung* values through the values contained in the Ma'balla, Massajo, and kasiturutan processes have positive implications for students' empathetic attitudes, student character and help good

social relationships between students and teachers and students.

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