



Application of *Tabé'* Local Culture in Civics Learning for Class V Students at Elementary School 211 Attang Benteng, Liliriaja District, Soppeng Regency

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Abstrak

Penelitian ini bertujuan untuk mengetahui penerapan budaya lokal *tabé'* pada siswa kelas V di SD Negeri 211 Attangbenteng Kecamatan Liliriaja Kabupaten Soppeng. Jenis penelitian yang digunakan dalam penelitian ini yaitu penelitian kualitatif dengan pendekatan deskriptif. Informan pada penelitian ini yaitu kepala sekolah, wali kelas V, siswa kelas V dan orangtua siswa kelas V. Teknik pengumpulan data yang digunakan dalam penelitian ini berupa observasi, wawancara dan dokumentasi. Teknik analisis data yang digunakan peneliti adalah dengan melakukan wawancara mendalam, menggunakan data dan informasi yang diperoleh langsung dari informan. Hasil penelitian yang didapatkan yaitu Penerapan budaya *tabé'* di SD Negeri 211 Attang Benteng sudah bersinergi antara kepala sekolah, guru dan orangtua dalam rangka untuk membudayakan *tabé'* pada siswa di sekolah maupun di rumah.

Kata Kunci : Budaya Lokal *Tabé'*, Pembelajaran PKn

Abstract

This research aimed to determine the application of *tabé'* local culture in clas V students at SD Negeri 211 Attang Benteng, Liliriaja District, Soppeng Regency. The type of research used in the research was qualitative research with a descriptive approach. The informants in this research were the principal, class V homeroom teachers, clas V students and parents of class V students. The data collection techniques used in the research were observation, interview and documentation. The data analysis technique used by researchers was conducting in-depth interview, using data information obtained directly from informants. The research results obtained that the implementation of *tabé'* culture at SD negeri 211 Attang Bneteng produced synergy between the principals, teachers and parents in order to cultivate *tabé'* among students at school and at home.

Keywords: *Tabé'* local culture, civics learning.

INTRODUCTION

Indonesia is a country that has a million cultures where each region has its own unique culture so that Indonesia can be categorized as a cultural paradise, every tourist who visits has their own impression of Indonesian culture, this is due to the friendliness and culture of the people. The culture of every region in Indonesia has an attraction for tourists, both within and outside the region and even abroad. Culture is manifested in the form of a way of life as a concrete reflection of abstract cultural values. Culture or culture comes from the Sanskrit language, namely *buddhayah*, which is the plural form of *buddhi*, (mind or reason) which is interpreted as things related to the human mind or reason. In English, culture is called culture which comes from the Latin word *colere*, namely cultivating or working, which can also be interpreted as cultivating the land or farming. Culture can be defined as activities that include knowledge, belief, art, morals, customary law, and habits inherent in society as a form of local wisdom.

One of the local cultural wisdoms in South Sulawesi is the *tabe'* (excuse me) culture. *Tabe'* culture is one of the cultures of manners in the Bugis, Makassar, Mandar and Toraja tribes (South Sulawesi), where *tabe'* culture shows polite actions that are not only spoken but also applied in action. *Tabe'* culture is an embodiment of the behavior and character of South Sulawesi which should be preserved, so that the local wisdom culture is maintained. This is in line with the opinion of Jenkins and Watson (2004) as quoted by Bauto (2013) emphasized how important the role of local wisdom as a strategy to face the challenges of “cultural imperialism” and “culture” of its homogeneity.

Tabe' culture itself has its own values contained in it, such as the values of *sipakataui*, *sipakainge'* and *sipakalebbi*. The word *sipakataui* contains the meaning of humanizing humans in every condition without discriminating or breaking down based on class, wealth or caste in society. Then *sipakainge'* is an embodiment of the nature of reminding each other among humans to create harmony and balance in social

life. And finally, *sipakalebbi* is a picture of human nature which always respects each other.

The *tabe'* tradition is classified as a fairly flexible tradition, meaning that its implementation is flexible because it relates to ethics and manners. Therefore, the apparent decline in the *tabe'* tradition is a result of the influence of modernization affecting the culture.

This influence has resulted in a decrease in people's awareness of preserving their own traditions. Gradually, the *mappatabe'* tradition is facing the risk of extinction which can be easily observed from the speech patterns displayed by the children. Therefore, character formation is a matter of how *tabe'* culture is implemented in the family, school and community. Student character is the focus of society's attention, especially when foreign cultures increasingly dominate in the digital era. This is in line with the opinion of Bauto (2013) who states that there are many factors that cause local culture is forgotten now, one of them due to the influx of foreign culture.

Article (1) of Law No. 20 of 2003 concerning the National Education System states that among the goals of national education is to develop the potential of students to have personality, intelligence, noble morals, and skills needed by themselves, society, nation and state. This means that education not only forms intelligent Indonesian people, but also personality and character. And in Law No. 20 of 2003 Article (3) Concerning the Functions and Goals of National Education, it is explained that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the life of the nation intelligent, aimed at developing the potential of students to become human beings. who have faith and devotion to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and are democratic and responsible citizens.

A lot of unfiltered information and spectacle is consumed by students so that *tabe'* culture experiences a degradation in value. Le (2013) explains that unfortunately, the mass media, including the internet, have often conveyed overwhelming information and

messages that are negative and harmful to the personal development of young people, because the mass media have long been dominated primarily by commercial interests instead of educational intentions. In general, the internalization of character in Islamic education strongly encourages role models for everyone, including effectively through character education based on school culture (Rahman, 2020). Apart from that, it usually involves stories, habituation, giving rewards and punishments, as well as integrating character values in various classroom lessons.

Educating elementary school age children with good manners will make them accustomed to being polite and making other people feel embarrassed. Because the moral development of children when they enter elementary school age is in line with the ability to express ideas objectively and seriously, so they need to pay attention to their development. Even though character formation does not happen instantly and permanently, it always requires stages. Therefore, teaching manners is not an easy matter, but there are environmental factors that do not even support it (Marisa, 2019: in Indra, 2021).

The existence of *tabe'* as a local culture needs to be maintained through character education. *Tabe'*-based character education is interpreted as something that is learned and passed down to generations or turned into something new. The formation of students' character cannot be separated from the element of the mind because the mind is a container for programs formed from life experiences. The results of thinking patterns can have an influence on a person's behavior. Behavior is a description of a student's character. The realization of students with character can be achieved through character building which is based on local wisdom values. Character building is one of national education purposes.

The implementation of Pancasila and Citizenship Education (PKn) learning is very important in increasing civic awareness, because if it is based on its objectives, Civics or in other

terms better known as civic education has the function and role of citizenship education. Winataputra & Budimansyah (2012; Kariadi, 2017: 31, Yunisca et al. 2020), "Civic Education (Civic Education) is a learning subject that carries a mission to shape the nation's personality, namely as a conscious effort in nation and character building.

This is the background for researchers to research and raise research titles regarding "Application of *tabe'* Local Culture in Civics Learning for Class V Students at Elementary School 211 Attang Benteng, Liliraja District, Soppeng Regency.

METHOD

The type of research used in this research is qualitative research with a descriptive approach. Qualitative descriptive research is one type of research that is included in the qualitative research type. Descriptive research is a research strategy in which the researcher investigates events and phenomena in the lives of individuals and asks a person or group of individuals to tell stories about their lives. This information is then retold by the researcher in a descriptive chronology. The characteristic of descriptive itself is that the data obtained is in the form of words, images, and not numbers like quantitative research. Data collection techniques used by researchers are documentation, interviews and observation.

The data analysis technique used by researchers was to conduct in-depth interviews as a first step to gain an in-depth understanding of student habits at school, especially the application of *tabe'* culture in the school environment. Apart from that, the data analysis technique used is a descriptive analysis technique through qualitative research, namely using data and information obtained directly from respondents and then analyzing it using an existing theoretical basis and based on field facts which are explained systematically.

RESULTS

The researcher conducted an interview with the class V homeroom teacher, namely Mrs. YS, S.Pd, asking about modeling the application of *tabe'* culture to class V students. "We have tried to continue implementing sipakatau, sipakainge and sipakalebbi. For the application of sipakatau, sipakainge and sipakalebbi, I personally give an example directly, for example when passing in front of fellow teachers, I bow my body while saying *tabe'*. Apart from that, helping each other with fellow teachers or helping students at school, does not interrupt the conversation. Provide reminders, warnings or warnings if someone makes a mistake."

The results of the interview with the class V teacher showed that the implementation of *tabe'* culture in the school was carried out well. In the role model section, the teacher gives an example of how to apply *tabe'* values, namely the *sipakatau* value or he gives a direct example of how to apply *tabe'* culture. What is meant directly is, exemplifying the position of the body bent and hands pointing downwards when passing in front of another teacher while saying the word *tabe'*. In *sipakainge'* he gave an example by giving reminders, warnings or warnings to other fellow teachers and to students. In *sipakalebbi*, he gave an example such as helping fellow teachers and students, not interrupting other people's conversations.

The researcher again interviewed the class V homeroom teacher regarding the habituation carried out by class V students and the answer was :

"This form of habituation from sipakatau is like every time you pass by you should ask to be excused, ask for *tabe'*. The second thing is sipakainge' to help each other when they are having difficulties, to reprimand each other if a friend makes a mistake, to remind each other of good things and then to respect each other by not interrupting the teacher or friend's conversation."

She gave an example of the habituation part, from *sipakatau*, *sipakainge* and

sipakalebbi, such as every time you pass by you should ask to be excused, ask for *tabe'*. The two of them help each other's friends who are having difficulties, remind each other of good things and then respect each other.

The researcher again asked the class V homeroom teacher, Mrs. YS, S.Pd regarding the form of integrating the application of *tabe'* culture in the Civics learning process and the answer was:

"The form of integration that I carry out is the values of *sipakatau*, *sipakainge'* and *sipakalebbi*. I connect them with the values of Pancasila. "For example, in the learning process, I show a learning video with examples of the application of Pancasila in everyday life and students are asked to observe and explain what attitudes they can emulate from the video."

Furthermore, the researcher again asked about what part of the learning activities the teacher integrated the application of *tabe'* culture into Civics learning and the answer was :

"The form of integration that I do is connecting the values of sipakatau, sipakainge' and sipakalebbi with the values of Pancasila. For example, in the learning process I show a learning video with examples of the application of Pancasila in everyday life and students are asked to observe and explain what attitudes they can emulate from the video."

In the learning part, the teacher integrates how to apply the values of *sipakatau*, *sipakainge'* and *sipakalebbi* in the RPP, namely through the values of Pancasila. This integration is carried out in core activities and closing activities. For example, in this activity the teacher shows a learning video with examples of the application of Pancasila in everyday life. After the students watched the video, they were asked to explain what attitudes they could emulate from the video. After observing the video, the teacher asks a confirming question in the form of: "Is the

picture or video shown earlier an example of the application of Pancasila? What attitudes can be emulated from the video that you show? How do you behave with faith and piety towards God Almighty through implementation of Pancasila values?"

The next activity is that the teacher creates a study group and then they observe attitudes and behavior that can be emulated by the teacher and all elements of the school. Then in the closing activity, the teacher again reinforces to the students about behavior that is in accordance with Pancasila values which can be emulated. The teacher provides direction and guidance to each group with full attention, love and mutual respect as a form of example given by the teacher. After that, students are asked to tell the results of observations regarding attitudes and behavior that can be emulated by teachers and their group friends.

In the closing activity, the teacher appreciated all the stories told by each student. The teacher provides clarification on all the stories told by the students. Then students and teachers provide reflection in the form of confirmation that behavior that is in accordance with Pancasila values can be emulated.

DISCUSSION

The application of *tabe'* culture and its values, namely the values of *sipakatau*, *sipakainge'* and *sipakalebby* are reflected in the values of Pancasila. *Sipakatau* values are reflected in Pancasila values such as mutual respect and courtesy. Furthermore, the value of *sipakainge'* is reflected in the values of Pancasila, such as reminding each other and advising each other. Furthermore, the value of *sipakalebby* is reflected in Pancasila values such as mutual respect and mutual assistance. The implementation of *tabe'* culture at SD Negeri 211 Attang Benteng has overall been implemented well, especially in class V. The application of *tabe'* cultural values, namely *sipakatau*, *sipakainge'* and *sipakalebby* values, has also been implemented well, starting from modeling good behavior to habituation. what

students do. The real manifestation of the application of *tabe'* cultural values is like the *sipakatau* value, namely that the school principal and teachers set an example and students get used to it when passing in front of older people or other people, bowing their bodies while saying *tabe'*, saying polite words to each other. older people, the same age and younger people.

Furthermore, the real manifestation of the application of the *sipakainge'* value is that the principal and teachers set an example and the students make it a habit to remind each other of good things, give advice if someone makes a mistake, and the last is the real manifestation of the application of the *sipakalebby* value, namely the principal and teachers give an example and the students Get into the habit of helping teachers and students, not interrupting other people's conversations, saying thank you and sorry. In this case, students become the subject and object of character education. Students are consciously and systematically introduced and accustomed to situations that require students to behave well. This is in accordance with Lickona's theory that character education is an effort to deliberately form a person to understand ethical values.

The integration of *tabe'* culture and its values in Civics learning is carried out by teachers in the initial, core and final activities. Teachers integrate *tabe'* cultural values with Pancasila values which discuss how to behave or behave properly. *Sipakatau* values which are reflected in Pancasila values are integrated in initial learning activities by praying together according to their respective religions and beliefs. This is a form of mutual respect for each other if there are religious differences in the class. Apart from that, students are also given an example and made it a habit to raise their hands first if they want to ask a question or ask for permission to leave the classroom. Furthermore, the value of *sipakainge'* which is reflected in the Pancasila value is integrated in the core activities when students tell the results of their observations in front of the class, the

teacher reminds them that differences in opinions or results of observations between students are normal. And finally, the *sipakalebbe* value which is reflected in the Pancasila value is integrated in the final activity, the teacher appreciates all the stories told by each student.

This is in accordance with Lickona's theory which is of the opinion that character education needs to be taught in the best way so that students have a good personality in their lives, a way to improve achievement, there are students who have not been able to form good character in other places, preparing students to live amidst diversity, starting from the widespread social problems in society, preparing good behavior when working, character education including the application of cultural values so that good civilization can be maintained.

The application of *tabe'* culture within the family has been implemented well. It's just that, there are parents who don't provide examples and habits every day of the application of *tabe'* culture and its values, namely the values of *sipakatau*, *sipakainge'* and *sipakalebbe*. In line with research conducted by Bumbungan & Baharuddin (2019) that fosters the character of students as a generation. The nation is one of the important things to pay full attention to for observers of character education from the government, society, teachers and parents.

The conclusion of the discussion is that the implementation of *tabe'* culture at SD Negeri 211 Attang Benteng has been in synergy between the principal, teachers and parents in order to cultivate *tabe'* culture among students at school, especially in Civics learning and at home. This is demonstrated by providing examples and habits such as saying *tabe'* when passing in front of older people while bowing, raising your hand when you want permission to leave the classroom, reminding or reprimanding friends who make mistakes, thanking you when you are helped, and apologizing when you are helped. make a mistake.

The factors inhibiting the implementation of *tabe'* culture are not too big. Students only need to be reminded several times about this *tabe'* culture. But not to the point where you have to be reprimanded or even scolded. Apart from that, the inhibiting factor in implementing *tabe'* culture explained by parents of students is that parents do not fully model and familiarize students at home with how to apply *tabe'* culture.

CLOSING

The implementation of *tabe'* culture at SD Negeri 211 Attang Benteng has been in synergy between the principal, teachers and parents in order to cultivate *tabe'* in students at school and at home. This is demonstrated by providing examples and habits such as saying *tabe'* when passing in front of older people while bowing, raising your hand when you want permission to leave the classroom, reminding or reprimanding friends who make mistakes, thanking when they are helped, and apologizing when we make a mistake. The application of *tabe'* culture which has values such as *sipakatau*, *sipakainge'* and *sipakalebbe* is implemented well integrated in schools, especially in Civics learning. The integration of the values of *sipakatau*, *sipakainge'* and *sipakalebbe* in the RPP is through the Pancasila values which are explained in the core activities and closing activities of learning in class.

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