

Revitalization of The Mapogau Hanua Traditional Service as a Refillation of Character Education Values in Geographic Learning

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Abstract. The aims of this study are: 1) to identify the values contained in the Mappogau Hanua traditional ceremony, 2) To determine the position of the Mapogau Hanua traditional ceremony as a reflection of character building in geography learning. This type of research is qualitative with a case study approach. The collection technique was carried out by observation, interviews, documentation, and literature review regarding the Mapogau Hanua traditional ceremony. Data analysis through data reduction, data presentation and conclusion drawing. The results showed: 1) the values contained in the Mappogau Hanua traditional ceremony, namely the value of obedience, the value of local knowledge, the value of solidarity, the value of religion/belief, the value of nature conservation, and aesthetic value, and 2) the values of the traditional Mapogau ceremony. Hanua is important to be instilled in students at the level of formal education, especially in high school which aims to shape character. To realize the implementation of character education in schools, all components must be involved, namely: curriculum content, learning and assessment processes, handling or management of subjects, school management, classroom management, implementation of co-curricular activities or activities, extracurricular activities, empowerment infrastructure, financing, and work ethic for all school residents and the surrounding environment, both the school environment and the home environment.

Keywords: Dynamics, Children's Education, Phenomenology

INDONESIAN JOURNAL OF EDUCATIONAL STUDIES (IJES)

E-ISSN: 2621-6736

P-ISSN: 2621-6744

Submitted	: 14th August 2021
Revised	: 16th October 2021
Accepted	: 2nd November 2021



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INTRODUCTION

Traditional ceremonies are one of the community traditions that contain sacred values. (Keesing & Gunawan, 1989) explains that traditional ceremonies are beliefs in the creator, supernatural beings / natural forces and are used as a guide in determining their attitudes and behavior. Furthermore, Koentjaraningrat (2011) traditional ceremonies are a series of actions arranged by customs or laws that apply in society which function as moral references, actions, guidelines for life and are used to maintain the existence of a community. The existence of rituals in Indonesia can not be separated from the belief system of animism and dynamism which is the most important part and cannot be abandoned, because it is a symbol of a community and heritage of the ancestors.

The diversity of local cultures contains life policies and ways of life in accommodating wisdom and life wisdom (Hasriyanti, 2021). The community in Karampuang Hamlet, Tompobulu Village, Bulupoddo District, Sinjai Regency, South Sulawesi Province every year carries out the Mappogau Hanua traditional ceremony (village party). This ritual is carried out as a form of gratitude to God Almighty, for the success of agricultural/plantation harvests and as an effort to get them closer to the soul of their ancestors who provide fertile land, and guide them in their lives (Muhannis, 2009).

The Mappogau Hanua traditional ceremony is a ceremony to commemorate their very sacred ancestors. The offerings in the Mappogau Hanua ritual are an effort to get closer to their ancestral schemes who have provided fertile soil, and guided their lives (Muhannis, 2009). And until now the Sinjai people in general and the Karampuang indigenous people in particular still understand and preserve the Mappogau Hanua traditional ceremony as a unique, specific ceremony, and contains ancestral cultural values. Furthermore, (Muhannis, 2009) the main reason that is in the minds of the Karampuang people if they do not carry out the Mappogau Hanua traditional ceremony according to the ancestral message then the threat of a worse life will occur, for example water shortages, lack of food, and the emergence of diseases for which there is no cure.

The formation of character in students begins to be neglected. The fragility of character results in the decline of the nation's civilization. In fact, people's lives that have character will strengthen the existence of the nation and state. (Muslich, 2011) explains that the current of globalization is a threat to the existence of local culture. The development and application of local wisdom values in character education is very important and strategic in order to educate the nation's children. According to (Kusuma, 2012), local wisdom is the spearhead in shaping the character of students to become positive individuals in everyday life.

(Saleh, 2012) suggested studies of local wisdom to be used as learning materials in schools to form a contextual learning atmosphere. Local wisdom-based learning brings students closer to the learning environment and society as an effective learning resource. Education and culture have a very important role in growing and developing the noble values of the nation, which have an impact on character building (Syarif, Sumarmi, et al., 2016). The main reason is also due to globalization which is a challenge for education (Syarif, Fatchan, et al., 2016).

One step to having a method is to have to choose a material that is suitable and adapted to the student's character (Syarif et al., 2020). One of the efforts made to minimize the moral crisis of adolescence is to revitalize local wisdom in learning in schools such as the local wisdom of the Karampuang indigenous people. Based on observations on January 5, 2021 that the Mappogau Hanua tradition is important to be taught at the high school level, for several reasons, namely: 1) Curriculum changes that seem too fast and keep changing accompanied by no evenly distributed socialization make educators seem to lose their way, because the readiness of teachers is still very low so that they still do not understand what and how to implement the curriculum, 2) Government Regulation of Sinjai Regency, South Sulawesi, Indonesia regarding the importance of raising local potential through learning in schools, 3) Sinjai Regency has enough local wisdom that it is necessary there is an introduction to local culture to filter out foreign cultural influences, and 4) based on the 2013 Curriculum for Geography subjects in high school, there is material on local wisdom which is the basis for introducing the Mappogau Hanua tradition as a form of wisdom. local Karampuang indigenous people to students. The aims of this study are: 1) identify the values contained in the Mappogau Hanua traditional ceremony?, 2) What is the position of the Mapogau Hanua traditional ceremony as a reflection of character building in geography learning?

RESEARCH METHOD

This type of research is qualitative using a case study to describe the values of local wisdom of the Mappogau Hanua traditional ceremony of the Karampuang indigenous people which are packaged in text form and integrated into geography learning for class XI. The collection technique was carried out by observation, interviews, documentation, and literature review regarding the Mapogau Hanua traditional ceremony. Data analysis through data reduction, data presentation and conclusion drawing.

RESULT AND DISCUSSION

Informant Taxonomy can be seen in table 1 below:

Table 1. Taxonomy of Informants

Informant	Key Informants	Supporting Informants
	Arung (Tomatoa)	1) Gella 2) Sanro 3) Teacher 4) Bulupoddo sub-district head 5) Geography Subject Teacher 6) Chairperson of the Geography Subject Teacher Conference of Sinjai Regency

The questions asked to the informants can be seen in table 2 below:

Table 2. Questions asked to informants

No	Structural Questions	Informan
1	The role of local wisdom in the development of the geography curriculum in SMA	Geography Subject Teacher and Chairperson of the Geography Subject Teacher Conference of Sinjai Regency
2	Mapogau Hanua ceremonial values	Arung (Tomatoa), Gella, Sanro, Teacher and Bulupoddo sub-district head

The information matrix obtained from the informants can be seen in table 3 below:

Table 3. Matrix of Information obtained from Informants

No	Informant	Information provided	Domain yang ditemukan
1	Puang Tolla	<ol style="list-style-type: none"> 1. The Value of Solidarity or Unity. In the mapogau hanua ceremony, it is known to be a very lively ceremony, this ceremony not only requires a large amount of money but also a lot of energy so that when setting the date for the ceremony both the ladies and gentlemen take turns in the traditional house to help in any way either in the kitchen business which is usually done by the mothers and the firewood business which is usually done by the gentlemen. 2. Religious Value. As a sacred area, this area is considered obligatory to be protected, thus activities in the customary area cannot be separated from religious values. All forms of objects used in ceremonies cannot be separated from philosophical values. 	The meanings and values contained in the Mappogau Hanua traditional ceremony.

		<p>3. Nature Conservation Value. In carrying out the tradition, the people of Karampuang are very close and friendly with the natural surroundings. The mapogau hanua ceremony cannot be carried out if the entire customary area is clean of dirt. And all the materials used in the ceremony that come from the forest, before using them must be asked to the forest ruler.</p> <p>4. Art Value. In carrying out this tradition, artistic values are very prominent so that they also function as entertainment. There are several archaeological objects that are still used in this traditional feast, namely dolmens, menhirs, stone fences, old wells, bracelets and punden bows.</p>	
2	Bulupoddo sub-district head	<p>1. The Value of Solidarity Social value can be seen from the mingling of all levels of society on the mountain peak at the time of the event. Social values are also reflected when preparing ceremonial equipment.</p> <p>2. Religious Value At the time of the ceremony on the mountain. The supporting community also believes in how sacred it is during the ceremony, and until now it is considered that the spirit of manurungge ri karampulue still resides. In Mount Karampuang as</p>	The meanings and values contained in the Mappogau Hanua traditional ceremony

		<p>something that is sacred.</p> <p>3. Nature Conservation Value In welcoming the implementation of the mapogau hanua ceremony, the whole community began mabbaja-baja (cleaning the environment). it is an obligation to clean the surrounding environment. Starting from the top of the mountain to the traditional house area. The same applies to homes and public places.</p> <p>4. Art Value Art in the dimension of the karampuang people is understood to have value, so that the ceremony is carried out in a sacred atmosphere. And it takes a thorough preparation, for example ringing the drum, sanro before the implementation until the ritual is over. Hitting the gong is not done by just anyone.</p>	
3	Arung (Tomatoa)	<p>1. Compliance Value The value of obedience is one of the most prominent values in the Mappogau Hanua ritual. The value of obedience is seen in the people of Karampuang and its surroundings by flocking to attend the Mappogau Hanua ritual, especially mothers, teenagers, and children. His participation in this ceremony can indirectly inherit various social norms</p>	The meanings and values contained in the Mappogau Hanua traditional ceremony

		<p>that still survive today. People who come to witness will know about various positive traits, social norms, and noble cultural values that have grown for a long time and developed in the community in Karampuang.</p> <p>2. Value of Local Knowledge The value of Local Knowledge related to the implementation of the Mappogau Hanua ritual is knowledge of: 1) determining the time that is considered good and considered bad to start work, 2) knowledge of making lighting tools even though they are still traditional, local people call <i>pesse pelleng</i> (lamp lamp).</p>	
4	Puang Gella	<p>1. The Value of Solidarity. Social values can be seen from the mingling of all levels of society on the top of the mountain during the Mappogau Hanua ceremony. It is as if they have made it the most effective venue for fostering a sense of solidarity, getting to know each other personally or other individuals in order to build human values that are humane, mutual respect and respect.</p> <p>2. Religious Value Rituals are generally understood as religious</p>	The meanings and values contained in the Mappogau Hanua traditional ceremony

		<p>expressions in the form of behavior that are used as a medium to communicate with the unseen. In the order of implementation or practice of these rituals, various appearances based on their respective beliefs are also a characteristic of the culture of the community.</p> <p>3. Nature Conservation Value</p> <p>When we observe the life of the Karampuang people who live in the customary area. Even without formal knowledge, they understand how to interact with the natural environment around them. The natural environment is treated not as something that should be exploited, but as a companion in their daily lives. Therefore, it is not surprising that the forest around the customary area is still preserved.</p> <p>4. Aesthetic Value</p> <p>The tradition of the Karampuang indigenous people in welcoming the implementation of the Mappogau Hanua ritual is busy cleaning the yard and the environment around the ceremony place, namely the peak of Mount</p>	
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		Karampuang, so that it looks clean and beautiful to the eye and does not interfere with the ceremony.	
5	Subject Teacher of Geography	<ol style="list-style-type: none"> 1. One application of integrating the values of local wisdom of the Karampuang indigenous people in learning geography in class XI KD 3.6 is to analyze forms of local wisdom in the use of natural resources in the fields of agriculture, mining, industry and tourism. 2. Local wisdom has pedagogical value because it aims to regulate behavior that is beneficial to the common interest of the community 	Revitalizing the Mappogau Hanua ritual in geography learning
6	Chairperson of the Geography Subject Teacher Conference of Sinjai Regency	<ol style="list-style-type: none"> 1. The revitalization of the Mappogau Hanua ritual in geography learning provides a positive color for the character development of students and is used as a filter in filtering the swift changes due to globalization. 2. Development of geography learning materials by making local wisdom the basis for knowledge exploration. 	Revitalizing the Mappogau Hanua ritual in geography learning

1. The values contained in the Mappogau Hanua traditional ceremony

Based on the results of the study, it shows that the values contained in the Mappogau Hanua traditional ceremony are the value of obedience, the value of local knowledge, the value of solidarity, the value of religion/belief, the value of nature conservation, and the aesthetic value. Society basically cannot be separated from traditional and cultural values that have been passed down from one generation to

the next (Wariin, 2014). Further revealed by (Suwardani, 2015) revealed that globalization has led to a struggle between local cultural values and global (modern) cultural values that are increasingly high in intensity.

While it is understood that modern values do not always bring good for the development of local cultural values. (Sudrajat, 2014) Human development as social and moral beings implies an order of human civilization to live side by side with other people in developing an atmosphere of social life that is conducive, fair, and open. (Oktavianti & Ratnasari, 2018) revealed that local wisdom should be preserved and passed down from generation to generation.

In this case, the role of education is felt to be important to introduce early on to students the local wisdom of the region. Education is a very important need to develop the potential of children (Syarif, 2021). The teacher is the main facilitator in education. According to (Hasriyanti, 2019) that geography learning that took place seemed less fun and caused boredom for students. Furthermore (Budianto, 2018) suggests that it has and learning will not have an impression on the students themselves. Through the local wisdom approach, it is hoped that learning will be more contextual and meaningful for students. Through this kind of model, students can learn more closely with the surrounding cultural environment. It is hoped that students can take the meaning and values of education as well as the character of the phenomena that have been studied (Widodo, 2020).

2. The position of the Mapogau Hanua traditional ceremony as a reflection of character building in geography learning

Based on the findings, it can be concluded that the values of the Mapogau Hanua traditional ceremony are important to be instilled in students at the level of formal education, especially in high school which aims to shape character. According to the Ministry of National Education (2013), the values of character education based on the culture of the Indonesian nation consist of 18 items. Explore and preserve various elements of local wisdom, traditions and local institutions, including norms and customs that are useful and can function effectively in character education, while conducting studies and enrichment with new wisdom (Rufaidah, 2016). Further revealed by (Hilman & Hendriawan, 2018) that a professional education process can shape the character of students. Character can be owned if we have integrity. The revitalization of local wisdom values in schools has various important functions, including: as a guide for communicating attitudes and behavior, a reference for interacting with others, a reference for judging an action as good or bad, as a filter on negative values, as a basis for understanding and controlling school life, signs contain recommendations for prohibitions and sanctions (Aw, 2018).

One of the applications of integrating the values of local wisdom owned by the Karampuang community in learning geography is by instilling the life philosophy of the Karampuang indigenous people, especially in class XI. Based on the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 37 of 2018 Mendikbud (2018) which is a change to the previous regulations for Core Competencies (KI) and Basic Competencies (KD) Curriculum 2013 for geography subjects. In general, the objectives of the 2013 curriculum include four competencies, namely (1) spiritual attitude competencies contained in KI 1, (2) social attitudes

contained in KI 2, (3) knowledge contained in KI 3, and (4) skills contained in KI 3. in KI 4. The four competencies in practice can be achieved through intracurricular, cocurricular, and extracurricular activities.

The description and explanation of the core competencies and basic competencies can be seen in table 4.

Core Competencies	Basic competencies	Local wisdom values
3. Understand and apply factual, conceptual, procedural knowledge in science, technology, art, culture, and humanities with insight into humanity, nationality, state, and civilization related to phenomena and events, as well as apply procedural knowledge in specific fields of study according to talents and abilities. interest in solving problems.	3.6 Analyzing forms of local wisdom in the utilization of natural resources in agriculture, mining, industry, and tourism.	1) the value of obedience, 2) the value of local knowledge, 3) the value of solidarity, 4) the value of religion/belief, 5) the value of nature conservation, and 6) the value of aesthetics.

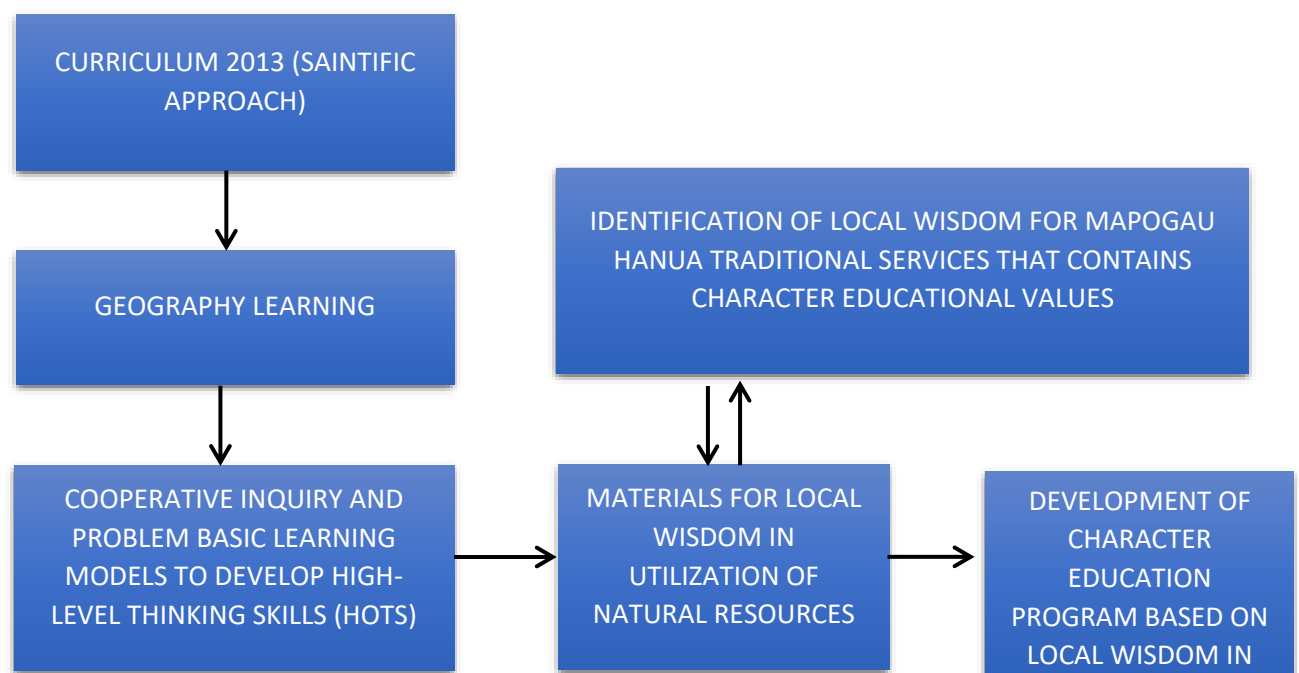


Figure 1. Patterns of Integrating Mapogau Hanua values in Character Education Development of Students in High School

The development of character education programs in the geography learning process in high school (SMA), namely:

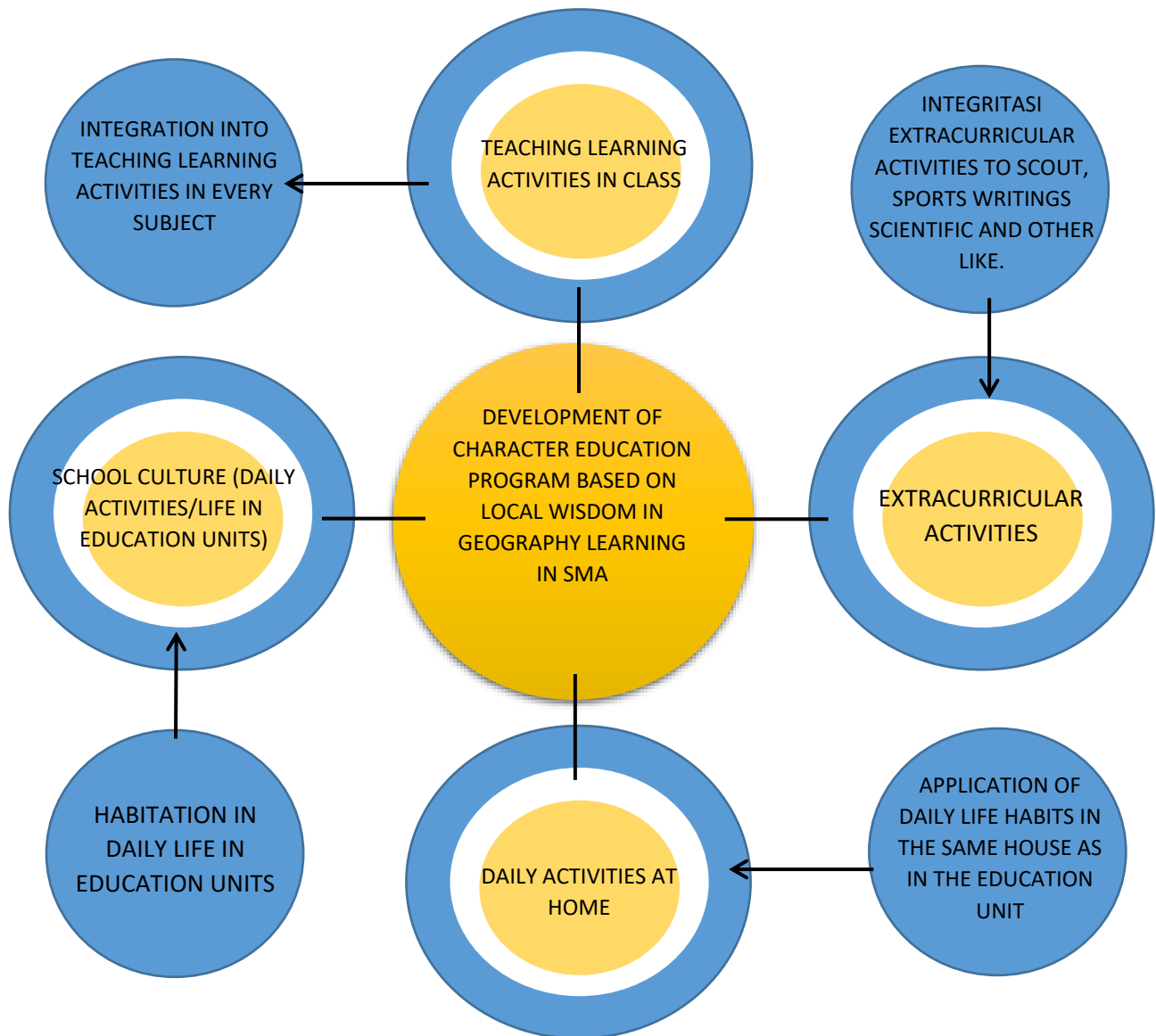


Figure 2. Development of Local Wisdom-Based Character Education Programs in Geography Learning in SMA

The integration of national character values into learning activities is carried out for all subjects available in the school curriculum, which are expected to be in the preliminary, core, and closing stages. Thus, at each stage of learning will be filled or included moral messages or values of national character that are relevant to the subject matter being discussed. Furthermore, in order to obtain accuracy, accuracy, and compatibility between the values of the national character that will be developed

and the subject matter, teachers can use the help of tables (rows and columns) about the following learning scenarios.

CONCLUSION

The values contained in the Mappogau Hanua traditional ceremony are the value of obedience, the value of local knowledge, the value of solidarity, the value of religion/belief, the value of nature conservation, and the aesthetic value. The revitalization of local wisdom values in schools serves as a guide for communicating attitudes and behavior, a reference for interacting with others, a reference for judging an action as good or bad, as a filter on negative values, as a basis for understanding and controlling school life, signs signs contain recommendations for prohibitions and sanctions.

To realize the implementation of character education in schools, all components must be involved, namely: curriculum content, learning and assessment processes, handling or management of subjects, school management, classroom management, implementation of co-curricular activities or activities, extracurricular activities, empowerment infrastructure, financing, and work ethic for all school residents and the surrounding environment, both the school environment and the home environment. Strengthening character education based on local wisdom is very important to introduce students to and understand the history and culture of their country. With this understanding, there is a transformation of historical and cultural values (local wisdom) towards the formation of the character of students. In the end, students with character are students who always uphold a culture of positive thinking.

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