

THE VALUES OF CHARACTER EDUCATION IN THE *PAPPASANG MANDAR* TEXT AND ITS IMPLICATIONS FOR MANDAR SOCIETY

Burhanuddin

State Islamic College of Majene

Jl. Gunung Halimun, No 25 Polewali Mandar, Indonesia

Email: ajarbur9@gmail.com

Nur Afiah

DDI Islamic Institute of Polewali Mandar

Jl. Gatot Subroto, No 28 Polewali Mandar, Indonesia

Email: nurafiah@ddipolman.ac.id

Askarullah

University of West Sulawesi

Jl. Prof.Dr.Baharuddin Lopa, Majene, Indonesia

Email: askarullah@gmail.com

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Abstract

This research used a qualitative approach to explore character education values in the Pappasang Mandar text. This research method involved an in-depth analysis of various aspects of the characters reflected in the text. The results of data analysis show that Pappasang Mandar consistently contains several fundamental character values, including Respect, Responsibility, Justice, Citizenship, Religious, Honesty, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, National Spirit, Love of the Motherland, Friendly/Communicative, Love of Peace, Love of Reading, Care for the Environment and Care for the Social. In addition, this research highlights the significant role of Pappasang as a life guide in Mandar society, which is not only considered a text but an integral part of people's daily lives. This text establishes norms that lead to positive values, making it an essential instrument for shaping the behavior and thinking patterns of the Mandar community. This implication illustrates that Pappasang is not just a cultural heritage but also a tool that influences and enriches the lives of society. This research contributes to understanding character values in the Mandar cultural context. Its practical implications are relevant in educational curriculum development, emphasizing developing and strengthening students' character. These findings can be a valuable guide for educators and policymakers in designing a holistic curriculum, which does not only focus on academic aspects but also the formation of solid character.

Keywords: character education, pappasang text, mandar

INTRODUCTION

The Mandar people have a wide variety of local wisdom, which is unique to their local culture. Mandar is one of the largest ethnic groups spread across the province of West Sulawesi, with a population of around 1,355,554 people (BPS Sulbar:2018). Every human being has a unique way of looking at the world, and each person

has their own beliefs within themselves. This paradigm is reflected in behavioral activities responding to every situation in daily life.

In society, there is a unique thing about passing down views of truth and knowledge to future generations. This is a separate locality that enriches culture, the initial study of one of the transformation concepts of knowledge values in Mandar society through *Pappasang*. *Pappasang* is a story passed down

continuously by the Mandar people. This speech contains ethical teachings that have good values in life. *Pappasang* is also a medium for forming identity and is one of the foundations for maintaining the noble values of the Mandar tribe, *malaqbiq* (Ilyas, 2019).

Nowadays, the pragmatic mentality has resulted in the nation's noble values being eroded. Likewise, intolerant attitudes that threaten inter-religious harmony have been widely displayed in the government today. The politeness and mutual respect manifested in the nation's culture are now slowly fading along with the development of scientific and technological progress. *Pappasang* is a solution that contains local wisdom, which not only serves as a shield for cultural resilience but also for the nation and state. *Pappasang* is a moderation node related to agreement, law enforcement, unity, leadership, upholding trust, solidarity, transparency, accountability, and even a view of the future (Idham & Rahman, 2021).

The changing social facts of society today cannot be separated from the development of information systems, which penetrate the entire system of social life. This has had a significant influence on the mindset and changes in people's attitudes to become modern. The flow of change in the aspects of life offers positive and negative consequences on social life. The use of the Internet in everyday life is considered ordinary and necessary. However, its use undoubtedly has beneficial and detrimental effects (Najemi et al., 2021). One of the negative impacts is the spread of fake news, or hoaxes, through social media.

Many incidents show the degradation of moral and religious teachings due to the uncontrolled influence of science and technology. One example is the spread of fake news, which is intensively used to spread social unrest. The advancement of technology information also tends to steal personal information for fraudulent purposes. Currently, many cyber-crimes are emerging in Indonesia. Cyber-crimes are unlawful acts criminals commit using technology and computer network information systems (Ginara et al., 2022).

Indonesia is known for its tribal, ethnic, racial, religious, cultural, and natural wealth diversity. This is a matter of gratitude, but on the other hand, it could threaten the

nation's disintegration if local wisdom values that already exist in the souls of Indonesia are abandoned. Indonesia was built on a foundation of diversity and local wisdom, which was internalized in the spirit of the motto *Bhinneka Tunggal Ika*.

Student attitudes and behaviours in Indonesia are deteriorating. Schools cultivate morality, ethics, virtuous character, and resilient fortitude in the development of one's character. A study was conducted to investigate the application of character education in Indonesia and emphasised the importance of character education in the learning process. Elementary schools imparted teachings on religion, discipline, responsibility, leadership, tolerance, cooperation, love, cleanliness, neatness, courtesy, perseverance, bravery, self-confidence, economics, independence, honesty, acceptance, diversity, nationalism, justice, creativity, and the recognition of achievement. The report also outlined many character education initiatives for elementary schools, including exemplary models, habituation techniques, conditioning of the school milieu, integration across all courses, and integration through extracurricular activities (Aningsih et al., 2022).

The incorporation of indigenous knowledge can be pivotal in the development of ethical education for upcoming generations, serving as a catalyst for the acquisition of moral values. An analysis was conducted on the template to chart the Indonesian local wisdom literature found in open-access journal articles during the past five years. The scope of research on local wisdom in Indonesia comprises four primary domains: education, language instruction, culture, and the humanities. The rationales encompass Indonesia's cultural heritage and multitude of cultures, fostering the development of future generations, tackling global social issues, and harnessing the potential of indigenous languages. The consequences are in the fields of pedagogy, educational materials, and anthropology. There are only a few consequences in the fields of sociolinguistics, pragmatics, tourism, design, and social science. It is valuable to investigate the components of Indonesian local wisdom studies and their practical use in various domains (Indah & Rohmah, 2022).

Many researchers have explored the use of local wisdom in teaching. Various materials that can be incorporated with indigenous knowledge can engage students in the learning process. It is necessary to create teaching materials that are rooted in local understanding (Asrial et al., 2021). Beside that local wisdom-based teaching materials can be utilised as an alternate means of acquiring knowledge in the field of natural science (Suryanti et al., 2020). The locally constructed natural science curriculum, based on indigenous knowledge, is effective in enhancing students' scientific literacy, both in theory and in practice (Setiawan et al., 2017).

The word "local intelligence" is frequently used synonymously with "local wisdom." This concept or way of thinking stems from the local community, wherein the values of local knowledge are deemed on par with those of hereditary nobility and are adhered to by Society. The local wisdom of South Sulawesi is a reflection of its cultural group (Syarifuddin & Hasyim Firmansyah, 2022). The local knowledge, documented in Iontaraq known as *Pappaseng*, encompasses the esteemed principles of the ancestors (Abbas, 2016).

Research on Makassar local language learning is one of the initiatives taken to help students develop their personalities and become more aware of local customs (Jahrir, 2020). The results of this research offer resources for language learners in the form of educational values of national character, ethics, and morals of Makassar culture through *Pappasang*. Not only in the Mandar, *Pappasang* also exists in the Makassar and Bugis ethnicities (Iskandar, 2016), and is even spread across various ethnicities in Sulawesi.

Therefore, *Pappasang* is a local wisdom that is crucial to preserve and must continue to be upheld to filter out various influences that can damage people's mindset in the nation and state. According to Alimuddin (2011), *Pappasang* has been internalized in the character and personality of the Mandar people. This needs further study by looking at the social facts of society today because foreign culture is increasingly invading local culture through a comprehensive information network to spread ideological practices.

We can still hear *Pappasang*, passed down through speech, at certain events such as religious lectures at mosques, speeches by

religious and government leaders, and cultural orations by cultural figures. Still, it is very rare to find them in family circles.

Discussions about *Pappasang* that others have researched include research conducted by Irawan et al. (2019) titled Social Identity of Mandar Tribe Adolescents in *Pappasang*; Implications for Preparing Guidance Materials. This study found the social identity of teenagers in *Pappasang* Mandar, including empathy, solidarity, and democracy, which were then reconstructed into guidance and counseling material. Also, a study conducted by Argariawan Tamsil (2018) with the title Representation of *Pappasang* Values in Mandar (Phenomenological Hermeneutical Study) concluded that the existence of *Pappasang* in the Mandar community is a "vessel" for teaching a way of life.

Based on the results of previous studies, there are similarities in the objects studied in this research. Still, these research novelties are the orientation and process of the study approach. Irawan et al. studied adolescent identity, which focused on the implications of guidance and counseling material in schools, while Argariawan Tamsil focused conceptually on the *Pappasang* text. So, this becomes a differentiating factor in the focus of this research discussion, deepening the character education values in the *Pappasang* text and finding out the implications for society, especially for Mandar. These implications are measured through student survey techniques regarding implementing the *Pappasang* text in everyday life.

This idea became the reference for the researcher's interest in exploring the study through research activities entitled The Values of Character Education in The *Pappasang* Mandar Text and Its Implications for Mandar Society

Literature Review

Pappasang

Pappasang is one of Mandar's cultural treasures, which contains literary values in oral traditions. *Pappasang* comes from the basic word *Pasang*, which means message. This expression, after undergoing an affixation process (adding) the prefix *Pa(p)*, emphasizes the meaning of the word message, namely important/good messages in the positive things

conveyed or taught by individuals or someone who is considered a community figure or a role model in Mandar society through speech traditions.

Pappasang is a legacy of the parents of the next generation, which is expressed so that it is always remembered as a message that is worth emulating and carried out based on self-confidence and accompanied by a full sense of responsibility. In the Mandar community, *Pappasang* is a culture that has noble values and is passed down to the next generation to be used as a guide to life in society. In terms of the word's meaning, *Pappasang* is a message that must be obeyed and used by the supporting community in an ongoing and sustainable manner (Syaeba, 2013). It was further emphasized that "*Pappasang* is a product of the heritage of the Mandar tribe who is glorified because it can understand the mind and heart which instructs people to use their common sense."

Pappasang in Mandar has been a culture for a long time. The Mandar people have long used the *Pappasang* oral tradition to convey, teach, and introduce their way of life. Openly, *Pappasang* is a series of expressions of words that contain benefits and values to be used as a life grip in social life (Argariawan Tamsil, 2018). Such opinion reveals that *Pappasang* is a part of the Mandar tribe's culture, which is also its distinctive identity. Questions about the nature of the Mandar tribe can be found in *Pappasang*, which textually and contextually contains moral messages that live and develop based on the study of nature and humans (Irawan et al., 2018).

The results of research published by (Husnul, 2018) reveal that *Pappasang* in the Mandar ethnicity is manifested in expressions, proverbs, folk tales, songs, and originates from written *lontaraq*.

Referring to the description above, the *Pappasang* concept is teaching built in a text spoken and passed down continuously and then embraced by the community. The moral values possessed by *Pappasang* also become a person's navigation in the life of the nation and state.

Character Education

Character education for adults has become a particular focus in educational goals in various countries to produce quality people. This goal is not only in the interests of

individuals as citizens but all members of society. Character education can be interpreted as the deliberate use of all dimensions of school life to foster optimal character development.

The realization of character education can be implemented through various methods, one of which is by integrating into learning, particularly self-development programs and school culture. This integration is the internalization of local wisdom values, including the awareness of its essential values and internalizing it into student behavior through the learning process. Character education can be integrated into self-development programs, such as routine and spontaneous activities, role modeling, and conditioning (Berliani & Sudrajat, 2018).

Conceptual Framework

Pillars of Character Education

Character education is based on six ethical values that everyone can agree on – values that do not contain political, religious, or cultural bias. It includes: trustworthiness, respect, responsibility, fairness, caring, and citizenship.

Values in Character Education

According to the National Education System Law, eighteen characters are objectives in the education process, namely (Sisdiknas: 2010): religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, spirit of nationality, love of the motherland, rewarding achievement, friendly communicative, love of peace, love of reading, care for the environment, care for the social and responsibility.

The adoption of Pancasila values is crucial in regards to character education. The characters depicted in the story should align with the principles of Pancasila, including the ideals of religious devotion, patriotism, independence, environmental stewardship, and tolerance (Natalia et al., 2021). The cultivation of character education based on Pancasila, which prioritises religious beliefs, social responsibility, self-reliance, patriotism, democracy, tolerance, and discipline, is essential for nurturing intellectually and morally upright citizens. Schools and families employ Pancasila-based character education to cultivate intelligent and virtuous individuals (Ghojaji et al., 2022).

Implications of *Pappasang*

Pappasang, as a literary work that is spoken or known by the term Folklore Art, can contribute logical and social consequences to the people who adhere to it. According to Iskandar, 2016, *Pappasang* or *Pappaseng* in the Bugis language as sayings or utterances of ancestors has four functions:

1. As a means or medium of social control;

Pappasang is a social control tool for maintaining the direction of cultural change whose tendencies are difficult to control. *Pappasang* can be used to filter new values that are accepted by society but have been contaminated with old values that were previously held.

2. As a means of protecting social norms;

Pappasang has a strategic function as a basis for attitudes for the community to have a shared commitment to maintaining the ethics and norms that apply in society. Thus, it refers to expressing *Pappasang* values, which are full of aesthetic and ethical values in various aspects of life, society, and the state.

3. As an educational facility;

Pappasang is a tool for distributing knowledge, which is believed to be good values that grow together in the life of a civilized society. The implementation of formal and non-formal education can be used as a forum for transforming the nobility of *Pappasang* values.

4. As a guide in social life.

Pappasang is used as a guide in social life and as a controlling tool for a person's behavior and actions in society. Some points are recommended and prohibited in *Pappasang*, which are also used as a common reference for the community because they have been mutually agreed upon.

Theoretical Approach to Text Analysis of *Pappasang*

In deepening the study of the *Pappasang* text to reveal the meaning, various theories will be used according to the form and characteristics inherent in the object to be studied. Although data analysis is carried out after the data has been collected, from the perspective of literary studies as a cultural product, the *Pappasang* text can generally be studied through an interpretive analysis model.

Hermeneutical Analysis

Etymologically, hermeneutics comes from the Greek word *hermeneun*, which means to interpret, while the interpreter is called *hermeneus*. According to Schleirmacher (Ratna, 2010), hermeneutics focuses on two main aspects: 1) Linguistic aspects by paying attention to the relationship between elements in the linguistic structure, and 2) Psychological aspects by exploring hidden meanings in a text. Meanwhile, according to (Grondin, 2007), hermeneutics aims to explore the meaning of spoken and written language by connecting it to the intent, original meaning, and context.

Semiotic Analysis

Semiotic theory is a method for understanding signs with their references. *Pappasang*'s text in a linguistic frame cannot be separated from signs as symbolic interactions in the dynamics of society and culture. Therefore, semiotic theory is quite relevant as an analytical tool for uncovering the meaning of language.

The semiotic analysis model introduced by Roland Barthes in semiology divides meaning in the significance system into two levels of understanding, namely the first level of denotative meaning and the second level of connotative meaning (Lustyantie, 2012). Denotation is interpreted as a literal understanding that tends to be closed and natural. Connotation is a second level of understanding that tends to be open to being associated with other meanings than the meaning of the text. The process of reading a text tries to provide meaning through reasoning to obtain the potential meaning of language that will be placed in a particular context.

Function Analysis

This analysis model is a general approach to understanding cultural phenomena. The position of the *Pappasang* text as a cultural phenomenon certainly has a function for the community that adheres to it. Two functions for understanding cultural phenomena are real function (manifest) and hidden function (latent) (Merton, 1990).

The real function is an understanding of the implications caused by visible symptoms; for example, the *Maulidan* ritual functions to commemorate the birth of the Prophet Muhammad SAW and hidden

functions as an activity to spread the Islamic religion or strengthen ties between Muslim people.

Conceptually, this analytical framework is relevant to be used to explore the behavioral implications that arise related to the relationship between the existence of the *Pappasang* text in Mandar society.

RESEARCH METHOD

This research is qualitative and relies on the phenomenological paradigm. Researchers, as the most important part or key instrument of this research, will be objective, thorough, and disciplined in carrying out the research processes.

The researcher's objective is to adhere to the principle of honesty in processing research data without confusing individual interests except the interests of scientific development. Accuracy is also a researcher's principle to produce quality research that brings benefits scientifically and socially. Discipline is an essential key to carrying out the research process in an orderly manner according to the research time target.

The procedures that will be carried out in this research are as follows:

1. Collecting *Pappasang* Mandar texts in the West Sulawesi region, especially those spread across Majene Regency and Polewali Mandar Regency, through interviews and other sources that support this research activity.
2. Identify and analyze the character education values of the *Pappasang* texts collected in the field.
3. Describe the analysis results of the value of character education in *Pappasang*.

This type of research data is qualitative in the form of spoken text or text documented through writing. Two data sources were used in this research: primary data and secondary data.

Primary data in this research was obtained through focused interviews with key informants and other informants who can support the richness of the research results. Secondary data is obtained from various documentation relevant to this research; this data can be in journals, books, newspapers, or other articles related to the theme and focus of the research.

DISCUSSION

Based on the data collection results, several *Pappasang* texts were found from informants and manuscript documentation. The following *Pappasang* texts collected are presented in the following table 1.

Table 1. *Pappasang* Mandar

Data Code (Character)	Pappasang Text
Respect (1)	<i>To Mandar: Mua didzundumi uai randanna to Mandar, to Mandarmi tau, andiammi tau mala sikira-kira adae</i>
Respect (2)	<i>Pellindo-lindo maririo na nacanringo'o pa'banua</i>
Respect (3)	<i>Tau kamenang macoa iyamo tau iya ma'guna di paranna rupa tau</i>
Responsibility (1)	<i>Madzondonna dzuambongi anna sitao sara da le'ba tia i'da muayumai, diang sara ayumai da muita itai. Dao pa'ua i'da toa' masara.</i>
Responsibility (2)	<i>Mua purami dipalandang, pamali dili'ai limbang nyawa tallalla' pura pau</i>
Responsibility (3)	<i>Da Mudzundui membali ti'udzummu</i>
Fairness (1)	<i>Mua' Purami dipallandang Bassi, Pemali dili'ai. Mua Purami di Powamba pemali dipeppondo'i disesena attongan, petawung tarra'ba mororo tandiwassi.</i>
Fairness (2)	<i>Paneteo di Petawung Tarra'ba, Maroro titting tandiwassi', paiyai o iya, patanai o tania.</i>
Fairness (3)	<i>Pemali anu sandappa namenjari sallame.</i>
Citizenship (1)	<i>Pole dialawei mappepisangan alawe, Pole diloai mappepetiroang perru'dusang.</i>
Citizenship (2)	<i>Mua' melo'o masannang inggannana pa'banua, diallewui sipa' sipakaraya</i>
Citizenship (3)	<i>Allewui sipa' tau, mana'i attongan lino, masannang maloga rupa tau.</i>
Religious (1)	<i>Alawe membolong di Nawang, Nawang membolong di alawe, alawe membolong di akkeadang, akkeadang membolong di alawe, alawe membolong di atauang, atauang membolong di alawe</i>
Religious (2)	<i>Naiyya ada', syara' nala sulo. Naiyya syara', ada nala gassing. Matei ada' mua andinag syara'. Matei syara' mua andiang ada'</i>
Religious (3)	<i>Pasanna Puang Allah Taala dilalang kitta'. Pelipai to mellaba, anna pandei to tamba'i.</i>
Honest (1)	<i>Gau' tongappa tuu tia, sara mannassa topa diala uru' ma'ayumai sara, loa tongang siandarang ateka'. Anna' maloga dipammesa patuyu, poloai loa</i>

Data Code (Character)	Pappasang Text	Data Code (Character)	Pappasang Text
Honest (2)	<i>tongang pogau'i gau' tongang maui namassurung na naottongi lita'. Mua' lambao lao anna' diang mambeio apa-apa, nabeio mesa da mualai la'bi, nabeio sallame dan mualai sandappa.</i>	Spirit of Nationality (2)	<i>Dotai tau simateang mie' na membere di olona lita' dadi nanaparenta tedong pute to kaper.</i>
Honest (3)	<i>Inna-innai saicco' amalappuanna saicco'toi tia sammuanena.</i>	Spirit of Nationality (3)	<i>Mua diang namaccowa namanggesar banua dotami tau sipetoombangan cera', asayangi banua anna pa'banua mau nadisirung dituyu' para tappa'.</i>
Tolerance (1)	<i>Mua' elomu di Kua, nawanawammudi tongang, tania tuu allawuang mapacking, allewuang mapaccipa, nyawa malluluare, disurung mala ma'ayumai sara. Pikkiranna rupa tau rapangi la'lang iyapa anna ma'guna mua tiuwai.</i>	Love of the Motherland (1)	<i>Pallaku-lakuanne mie' lita'mu, apa' madondong duambongi ina-inai mala mappatumballe' lita' di Balanipa, ia tomo tia nadianna dai' di pe'uluang, na dipesokkoi, anna malai toma' tia naung di tambing magada' dai'.</i>
Tolerance (2)	<i>To Mandar : Mua didzundumi uai randanna to Mandar, to Mandarmi tau, andiammi tau mala sikira-kira adae</i>	Love of the Motherland (2)	<i>Inggai para diasse'i kedota' diposipa'i sipa'ta, diposoei soeta, para mallambai tau di petawung tarra'ba maroro tandiwassi' disesena panggauang namappatumballe' lita'.</i>
Tolerance (3)	<i>Da kaondong-ondong mua diang mujama, malai tu'u sapupala' cappuranna.</i>	Friendly/Communicative (1)	<i>Sammuane to Mandar : 1.) Sammuane olo boyang, 2) Sammuane samboyag, 3) Sammuane paceko</i>
Discipline (1)	<i>Dao Ande mua' i'dao tamba'i, dao pandundu mua' i'dao mamarang.</i>	Friendly/Communicative (2)	<i>Diang sara disiolai, rio disiolai anna' da tau sipattau laengan.</i>
Discipline (2)	<i>Dao patindo mua' i'dao mangattu. Mua' lao'o di pasar dao pambawa doi', pambawao apa mala menjari doi'.</i>	Friendly/Communicative (3)	<i>Sola tongammu iyamo tau iya mala massolanganoo.</i>
Creative (1)	<i>Mua' lambao lewo' da pimmanu' baine, apa' mua' mimmanu' baineo napiwaineo tu'u tau.</i>	Love of Peace (1)	<i>Inggai sitaiyang apiangan, tassitaiyang adaeang, mara'ba sipatokkong, malilu sipakainga', di buttu, di lappar, andiangi tau mala sisara' malluluare'.</i>
Creative (2)	<i>Sokkol dua anna se'de manu mua' saiyya iyanna maremeng toi baro Andiangi parallu tau laeng mappatongang paummu, iya tia mupau iya anu muatappa'i tonganna.</i>	Love of Peace (2)	<i>Upakayango'o, Mupakaraya', di madondonna duambongi anna marra'ba ra'bao petawung, mambottu-bottuo bassi', marattaso'o uwake', marruppu'o batu, marrusa'o allewuang, mambue'o pura loa uwalai membali akaiyangan.</i>
Creative (3)	<i>Sara dao pappetandoang, panra' di tau laeng. Andiang tu'u to melo' na dipanra'i.</i>	Love of Reading	<i>Anu kamenang mapia di lino iyamo amanarangan anna anu kamenang adzae iyamo awiloang</i>
Independent (1)	<i>Pa'banua ala turu' massumayai sara anna' da tod'i tuo ma'doyong-doyong, pa'banua asayangidi tod'i rio rannunna</i>	Care for the Social (1)	<i>Padipottanai to malammus, paditangalalangi to pusa, pato'do'i to tipawuwussung, anna paingaranggi to malilu.</i>
Independent (2)	<i>Mua' mendi-mendioloi elo'na to arayang di sesena o diada' o di biasa, turu'i ada'. Mua mendi-mendioloi elo'na ada di sesena o diada' o di biasa, turu'i arayang.</i>	Care for the Social (2)	<i>Inggai mie' mattulung toparallu ditulung, iyamo tu'u pappasanna todiolo'ta</i>
Democratic (1)	<i>Kaiyyang tammaccinna di Kende-kende'na, kende-kende' tammaccinna di kaiyanna.</i>	Care for the Social (3)	<i>Laku-lakui pattulung to di gau' bawang, apa iyamo tu'u lipa sa'bena batang di lalang ku'bur.</i>
Democratic (2)	<i>Inna innai tau mambue' pura loa, marrusa' allewuang, anding towomi tia naasayan ni lita' nasumbaling tomi tia nameita tama, narua tomi tia tunda simemanganna to diolo' membulu pindang, tammem'bulu pinjari-jarianna, membura' bemme boi, me'uwake' rattas boi, meana' takkeulu meana' sangga lette' meana takke lette', meana sangga ulu.</i>	Source: (Bodi, 2018)	

The data presented in the table above is generated through data collection in the field. Data collection used interview and documentation techniques. Next, the data is analyzed in the discussion section of this research.

The *Pappasang* Mandar text, as cultural heritage and local wisdom, is vital in building a generation with character. Based on the findings and analysis of the text, *Pappasang* has a lot of character content relevant to the character education expected by the Indonesian people.

Meaning Analysis of *Pappasang* Text

(1) Respect

“*Pellindo-lindo maririo*
Na nacanringo’o Paqbanua”

Literal translation

Be “*lindo-lindo mariri*”
So that the people will propose you

“*Lindo-lindo mariri*” is interpreted as a good behavior or action. Denotatively, “*lindo-lindo mariri*” is a clause consisting of two phrases, namely *lindo* which means forehead and *mariri* which means yellow. Connotatively, the word *lindo* refers to the character seen in a person and *mariri* (yellow) connotes light. It can be concluded that the pair recommends that someone should always do things that benefit others, radiate goodness, and show the way so that people will like them. The people favor the unity of meaning when connected to the context, “*lindo-lindo mariri*” represents the accumulation of ideal leadership characters.

(2) Responsibility

“*Ropo’mo mai langi’*
Tililimo mai buttu
Tannalele diuru pura loau
Dotami I yami’ sisara uli
Anna dai sisara’ uru pura loa”

Literal translation

Let the sky fall
Mountains fly
I did not change my original words
It is better to part with the body
Instead of having to deny the original words.

This *Pappasang* text illustrates how responsibility must be upheld. Denotatively, “*uru pura loa*” means something that has been said. In the context of social interaction, it means a statement that has been agreed upon regarding an affair or agreement. This text

functions as social control in interactions in social life in Mandar. The *Pappasang* value doctrine above provides a practical function, such as in the agreement between the *maraqdia* (government) and the *paqbanua* (people) in granting management rights to cultivated land used as livelihood land. If an agreement has been decided between the two parties, then both parties will never deny it as a form of personality that is responsible for what they say.

(3) Fairness

“*Mua’ to sala timbei,*
mau sakkani’ing bannis sallasiar
mua’ to parua amasei
mau na sappamera’na sallambar”

Literal translation

If someone is guilty, throw him away
even a tiny bit of rice foam
if someone is right, protect them
even a piece of betel leaf

Pappasang text about justice described above is a character of indiscriminate law enforcement, which also applies to those on the right path and are given protection. The *Pappasang* text can be interpreted in two contexts: a law enforcement perspective and an educational context.

The diction *sakkani’ing barras* denotatively means a piece of rice. At the connotative level, it is a light punishment. This means that human error must still be punished. Likewise, *toparua* (righteous people) must be given protection, even if it is only *sappamera’na sallambar* (a betel leaf). The connotation of the word *pamera’* in a legal context is a protection that is not very meaningful. However, the value to convey is that, no matter how small, protection must still be provided. In general, the value that can be drawn is that someone should not ignore a problem.

In the educational context, *Pappasang*’s position can be interpreted as reinforcement. Based on the interview results conducted by researchers, *Ammasei* has two meanings: to protect and to reward. Thus, the *Pappasang* text is interpreted as punishing those who make mistakes and giving awards to those who excel.

From the perspective of educational psychology learning theory, reinforcement is

applied by giving rewards and punishments to someone. Reinforcing the learning process greatly influences students' stimuli and responses (Ahmad Syawaludin, 2018). The *Pappasang* above is also relevant in Islamic education as in the quotation of verses in the Al-Quran (Qs. Al-Zalzalah)

فَمَنْ يَعْمَلْ مِنْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
وَمَنْ يَعْمَلْ مِنْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

"Whoever does good deeds even as heavy as *dzarrah*, he will surely see (the reward), and whoever does evil even as heavy as *dzarrah*, he will surely see the recompense."

According to (Setiawan, 2018), giving appreciation can raise children's enthusiasm for learning because instinctively, in human psychology, every good deed always wants to be rewarded. Therefore, the *Pappasang* text is believed to have a truth value that can be used as a human character value in life (Subair, 2021).

(4) Citizenship

"Mua' melo'o masannang inggannana
pa'banua,
dialewui sipa' sipakaraya"

Literal translation

"If you want to live peacefully in society, cultivate an attitude of mutual respect"

The *Pappasang* text above illustrates that mutual respect and appreciation are ideal values a citizen must possess to form a peaceful life in society, nation, and state.

(5) Religious

"Alawe membolong di nawang
Nawang membolong di alawe
Alawe membolong di akkeadang
Akkeadang membolong di alawe
Alawe membolong di atauang
Atauang membolong di alawee"

Literal translation

"Humans are part of nature
Nature is part of human beings
The human self is part of tradition
Traditions are part of human beings
The human self is part of humanity
Humanity is part of humans themselves"

This *Pappasang* text has a message of religiosity in maintaining relationships between fellow humans, humans and nature,

and humans and their God. The word *nawang* is literally interpreted as nature. The Mandar people's understanding of the word *nawang* in the *Pappasang* context above does not only refer to the universe, God's creation but also includes the divine realm, namely God himself. Thus, the meaning of *Alawe* (human self) in the first line can be explained as humans living in the universe, which is an inseparable unit; humans must be protected from damage because natural damage will also impact disasters that will befall human.

In the third line, the human self is linked to traditions and customs as a single unit. Human knowledge produces a set of habits called customs. The message to be conveyed in this *Pappasang* is that every human being in society is bound by the customs that were created by the community itself as an unwritten social agreement.

Meanwhile, in the fifth to sixth lines, humans are associated with the word *atauang*. The basic word *a-tau-ang* is *tau* (noun) which means human, after receiving an affix in the form of the prefix "a" and the suffix "ang" so that the word class changes to become an adjective and means humanity. In the *Pappasang* text above, two terms refer to humans: *alawe* and *tau* (before getting an affix). *Alawe* refers to the physical or biological understanding of humans, while *tau* refers to the human understanding in a spiritual or psychological context. In line with the depiction of humans in the Al-Quran, which mentions the name of humans as *Basyar*, the term *Basyar* is identified with humans in the material area. Meanwhile, the term *Al-Ins* sees humans as spiritual beings.

The function of the *Pappasang* text above is to provide practical education for the community to always maintain harmony with fellow humans (*hablumminannas*) through a set of customary laws and customs that are mutually agreed upon, harmony between humans and their God (*hablumminallah*), and harmony between humans and nature (*habluminalalam*).

(6) Honest

"Mua' lambao lao anna' diang mambeio
apa-apa,
nabeio mesa da mualai la'bi,
nabeio sallame dan mualai sandappa"

Literal translation

"If you are traveling to a place, and someone gives you something,
If you are given one, do not take more
If you are given one cubit, don't take one fathom."

The meaning of the text above represents a symbol of honesty in behavior. Honesty is not only interpreted in words but also behavior. It is evident in the text "*nabeio mesa da mualai la'bi*" (given one, do not take more). The character of honesty is important for a person to protect themselves and others because a person's dishonesty not only impacts him but can also affect other people, such as taking away their rights.

(7) Tolerance

*To Mandar: Mua didzundumi uai randanna to Mandar,
to Mandarmi tau,
andiammi tau mala sikira-kira adae*

Literal translation

"Mandar people: When you have drunk the clear water of the Mandar people, then we are already Mandar people, we can no longer suspect each other looking for bad things."

This *Pappasang* text symbolizes the attitude of tolerance for the Mandar people, which is symbolized by drinking clear water. The Mandar people widely interpret this text as a symbol of honoring, considering, and treating guests as relatives. The public understands this text that the Mandar people have long upheld the values of tolerance by putting aside differences in ethnicity, race, and religion in bonds of brotherhood and avoiding feelings of prejudice towards other people.

The *Pappasang* text above uses an analysis of a symbolic interaction approach. *Pappasang* texts are rich and require a lot of meaning, using certain symbols to get the proper form and meaning. One example of using the word "*uwai randang*" in the tolerance text is a symbol that symbolizes the purity of a person's soul in treating his guests.

Implications of *Pappasang* in Mandar Community Life

The legacy of the *Pappasang* text by predecessors in the Mandar community is a text that functions as social control in the community's life activities. Based on the interviews with community leaders, religious leaders, and cultural figures, the *Pappasang* texts shape a person's character for those who adhere to its values. It is presented in the story of Baharuddin Lopa, who was nicknamed a legal warrior.

Baharuddin Lopa once served as Attorney General during the era of President KH. Abdurrahman Wahid. In 2014, the humanists Tammalele and Suradi Yasil in 2014 said:

Baharuddin Lopa once received a "memo" from his superiors to let go of someone who had violated traffic. The "memo" was then torn up by Baharuddin Lopa. One of his friends, a Mandar cultural observer, Husni Jamaluddin, asked why he was so firm. Even though it's just a traffic light problem. At that time, Baharuddin Lopa answered, "*Andani mala tau bassa itingo, apa' To Mandar a*" (we cannot act like that because I am from Mandar) (Lily Yulianti Farid, 2014).

Based on this story, Baharuddin Lopa tries to represent justice in the character of *kemandaran*. The character of justice and honesty is not inherent in him personally, but furthermore, Baharuddin Lopa interprets that this character belongs to the community. Therefore, people who feel they are part of the Mandar community must maintain and uphold these values.

Furthermore (Yasil, 2021) revealed that the character of Baharuddin Lopa's independence cannot be separated from the education of his environment and family because education in his environment in *Pambusuang* is known as a religious community.

The Mandar people adhere to principles that are virtuous, just, and honourable. This value indicates their aspiration to establish their territory as "*Mandar masagena na mala bi*," which translates to "the esteemed and honourable Mandar region." These principles serve as the foundation of Mandar culture, fostering the development of Mandar individuals who consistently achieve in diverse fields,

representing the identity (Tahara & Bahri, 2019).

Pappasang, in the context of character development, is obtained from moral messages by teachers, parents, community leaders, and religious leaders. Internalization of these texts is always spoken repeatedly in social activities such as weddings, religious lectures, and other events that gather many listeners. Apart from that, *Pappasang* texts are usually spoken between individuals, for example, in family education. These messages are conveyed to children by parents to build their children's character so that they always have a personality in accordance with the Mandar community culture. These messages are usually given when a child is found to have violated principles of *Pappasang*.

For the Mandar people, the *Pappasang* text is a set of local wisdom value systems of Mandar culture. This value system is reflected in the behavior and activities of the community. However, it cannot be denied that this wisdom is starting to be eroded due to the limited transformation of these texts in today's family and educational environments. This assumption is built based on the results of interviews, which will be discussed in the section on other findings regarding the text of *Pappasang* Mandar.

Other Findings About the *Pappasang* Mandar Text

This section contains a description of data from surveys and interviews regarding student knowledge of *Pappasang*, which is measured through the following question variables (table 2):

Table 2. Question Variable

No.	Question	Type of Question	Note
1	Have you ever heard the <i>Pappasang</i> text in Mandar?	Guttman Scale (Yes) / (No)	If No , the question ends. If Yes , go to question No. 2
2	If you heard it, name one of them!	Descripti on	Described in the sentences
3	Do you understand the meaning of the text you mentioned?	Guttman Scale (Yes) / (No)	If No , the question ends. If Yes , go to question No. 4
4	Explain your understanding of	Descripti on	Described in the sentences

5	Do you still adhere to <i>Pappasang</i> 's values as a guide to life in society?	Guttman Scale (Yes) / (No)	If No , the question ends. If Yes , go to question No. 6
6	Give examples of your own behavior that are relevant to <i>Pappasang</i> 's values!	Descripti on	Described in the sentences

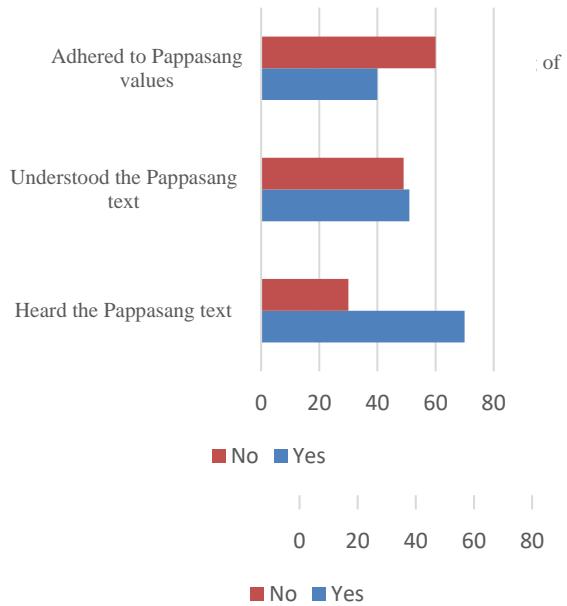
Source: Research Data Analysis

Collecting this data is an essential aspect of analyzing the existence of *Pappasang* texts in Mandar in the future. This instrument was deliberately created to determine the influence of the *Pappasang* text on the lives of the next generation.

Based on the results of a survey conducted using a Google form which was distributed to students with a total of 100 respondents, the following data description was found figure 1.

Figure 1. Students' understanding of the *Pappasang* text

Data Description of Student Understanding of the *Pappasang* Text



The data above illustrates that *Pappasang* texts are still widely heard among students, with a result of 60% out of 100 respondents. Still, only 51% understand the text correctly describing its meaning, while

those who feel they adhere to *Pappasang*'s values in daily life are only around 40%.

Based on this data, the trend of knowledge, understanding, and implementation of *Pappasang* texts in daily life among the next generation is experiencing erosion. Therefore, it is important to study further the factors that cause this issue. These findings will encourage other researchers to explore aspects not discussed in this research.

CLOSING

Based on the results of data analysis in this research, it is concluded that character education is presented in the *Pappasang* Mandar text, including Respect, Responsibility, Justice, Citizenship, Religious, Honesty, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, National Spirit, Love of the Motherland, Friendly/Communicative, Love of Peace, Love of Reading, Care for the Environment, and Care for the Social.

The implications of the *Pappasang* text on the lives of the Mandar people are used as a character-building tool in the cultural value system adhered to by the community. Another finding is the reduction in the transformation of the *Pappasang* text in the next generation within the scope of formal education so that it can be predicted that this text could become historical debris that is only written but does not live among the people in the future.

Based on the conclusions from the research results, this research can be used as a reference in developing educational curricula in the aspect of developing and strengthening the character of students. Apart from that, other researchers can study other elements of the *Pappasang* Mandar text that have yet to be explored in this research.

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