



Enculturation of Bugis Sidenreng Rappang Local Wisdom through Ethnopedagogy of Traditional Games

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ABSTRAK

Upaya pelestarian budaya lokal memiliki tantangan dengan dominasi akulturasi budaya asing yang mulai mendominasi pada masa kini. Aktualisasi nilai kearifan lokal melalui permainan tradisional merupakan potensi bagi pengembangan landasan sosiologis-antropologis kurikulum di sekolah. Seperti permainan tradisional yang hingga kini masih dilestarikan oleh masyarakat lokal Bugis Sidenreng Rappang, Sulawesi Selatan. Tujuan penelitian ini adalah untuk menganalisis nilai-nilai kearifan lokal yang terdapat dalam permainan tradisional Suku Bugis untuk kemudian menjadi landasan sosiologis- antropologis pendidikan. Pendekatan penelitian ini menggunakan pendekatan kualitatif dengan desain etnografi. Analisis data menggunakan model analisis Spradley. Permainan tradisional tersebut di antaranya Massepe, Maraga, Maggalenceng, Massantok, Mallogo, dan Mappasajang. Teknik pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa pada setiap permainan tradisional yang dimainkan memiliki nilai sikap dan sosial yang dapat dijadikan sebagai pengembangan kurikulum berlandaskan kearifan lokal seperti malempu (jujur), warani (berani), pantang menyerah, teliti, kreatif, kerja sama, serta berlatih dalam pemecahan masalah. Permainan tradisional Bugis ini sarat akan nilai karakter. Permainan tradisional berkontribusi dalam penguatan pendidikan karakter siswa di sekolah. Hal ini dapat dilihat dalam berbagai aspek kehidupan masyarakat, seperti dalam bidang pendidikan, sosial, ekonomi, dan kesehatan.

ABSTRACT

Efforts to preserve local culture face challenges with the domination of foreign cultural acculturation which is starting to dominate today. The actualization of local wisdom values through traditional games is a potential for the development of the sociological-anthropological basis of the curriculum in schools. Such as traditional games which are still preserved by the local Bugis Sidenreng Rappang community, South Sulawesi. The purpose of this study was to analyze the values of local wisdom contained in traditional games of the Bugis tribe to then become the sociological-anthropological foundation of education. This research approach uses a qualitative approach with a phenomenological design. Data analysis used interpretative phenomenological analysis. These traditional games include Massepe, Maraga, Maggasing, Maggalenceng, Massantok, Mallogo, Maggale, and Mappasajang. Data collection techniques using observation, interviews, and documentation. The results of the study show that each traditional game that is played has an attitude and social value that can be used as curriculum development based on local wisdom such as malempu (honest), warani (brave), never give up, conscientious, creative, cooperative, and practice in problem solving. This age-old Bugis game is brimming with moral principles. The character education of students in schools is strengthened by playing traditional games. This is evident in a number of areas of people's life, including those related to education, society, the economy, and health.

1. INTRODUCTION

Education is actually a process of forming individual character starting from as early as possible. With a good educational process, individuals are expected to become whole human beings who have intellectual integrity, character, and become complete individual and social human beings. However, education is currently still considered only as an intellectual formation, without having a contribution to the development of other aspects (Idris et al., 2012; Irmansyah et al., 2020). Meanwhile, human life is not just an intellectual formation, but includes various aspects of life, such as art, culture, sports, technology, music, social life and so on. Moral education or children's character which will be formed through physical activity, movement competence, games, is the task and function of the teacher. Teachers are expected to be able to develop learning models and condition the surrounding environment to make children have social skills, both with peers, teachers, and the environment. The development of students in obtaining education can also be supported by an emphasis on play activities, this is seen as the basis for child

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development (movement education, cognitive development, social functioning, and emotional development). The game itself can encourage the development of children's social skills, however, sometimes teachers/adults ignore the importance of playing and potentially hinder play opportunities for children (Kashekova, 2018; Parker et al., 2022). Traditional games are one of the aspects of the culture of the country that are still thriving and changing in different parts of Indonesia. Playing is one of the needs of children that should be considered by both parents and teachers, through playing they will experience phases of social development such as social values and educational values found in traditional games. The practice of education has undergone an appalling degeneration, where local wisdom values have been engulfed by the powerful currents of global education, and intellectual, personal intelligence has become a more predominate measure for evaluating success in pursuing education. The global era and technological advancements in the revolutionary era 4.0 changed the practice of instilling moral education from sitting around the table talking, communicating messages from parents to children, playing meaningful traditional games, and telling fairy tales. This practice was replaced by the practice of using smartphones, laptops, games, social media, and dependence on the internet (Marlina & Pransiska, 2017; Parmini, 2020).

The emergence and development of diversity of abilities as a reflection of the diversity of the country's cultural wealth have been hampered by efforts to uniform talents. Enculturation can be ingrained in learning through carried out as a sociological-anthropological basis for education, especially in developing education based on regional potential. The traditional game of the Bugis Sidenreng Rappang community has potential educational values to serve as the sociological basis of the curriculum. Bugis traditional games are even loved by all levels of society such as teenagers, and children are actively involved in several traditional games which are still preserved today (Boateng & Ameyaw, 2019; Sarifa Suhra et al., 2020). Traditional sports competitions are social activities with deep societal roots that are passed down orally from generation to generation. Children are quite happy when they are in the world of childhood, which is frequently associated with the world of play. Playing was the foundation for early socializing. Kids discover cultural values and social standards that are needed as guidelines for social interaction and play roles according to their social position and can be used as a determinant of their way of life and forming their personality. Play activities are functional activities for teaching and learning activities. Through the process of enculturation and socialization of the internalization process, values can be accepted, understood, believed to be true and then used as a guide for behavior or acting by students. Through the socialization process, children will get used to accepting the values, norms, and rules that apply in interacting with individuals and groups.

Traditionally, players create the games themselves. They make use of things, things, or plants that are nearby the player. This inspires them to use more originality when developing game tools. Traditional games don't have written rules either. The rules are typically amended with the participants' consent, adding the applicable rules in addition to the regularly used ones. This demonstrates that participants must be imaginative in coming up with rules that work for their particular situation. Modern games have almost completely displaced traditional games in popularity. Cities tend to experience this more frequently. The purpose of traditional games is to popularize and maintain the traditional games themselves (Azhara & Sutapa, 2019; Harwandi et al., 2017). The game has a great influence on the mental, physical and mental development of children and children's character. In fact, the majority of traditional games are played in teams, promoting connection and conversation. In addition, traditional games are an asset to the nation's cultural wealth (Erliani, 2021; Maryuni & Nasrulloh, 2022).

Various developments and efforts to preserve traditional games are still not ideal and are facing various obstacles at this time, this is because these traditional games in the modern era have begun to be abandoned by the younger generation because various games are so advanced, modern and interesting and affected by the most developed cultures in modern society. Traditional games are entertaining activities using simple tools or without tools that inherited from one generation to the next (Ariesta, 2019; Pratiwi & Pujiastuti, 2020). Many people like increasingly sophisticated, automated, and digital games. Children and young people in this country do not know about traditional games. However, we need to know that tradition can be a source of cultural resilience in facing global cultural invasions as well as a sociological foundation for the curriculum (Jalaluddin & Jazadi, 2020; Sarifa Suhra, 2020). Traditional games can serve as a defense or a source of national identity on the world stage. Traditional games originating from the games of the Indonesian people as the nation's cultural assets need to be promoted and preserved across Indonesia with the help of qualified driving forces. There are so many implicit meanings that we may not realize from traditional games as ancestral heritage, those values are also automatically accepted by the world of children when children are small. Efforts to restore and introduce traditional games to children in the midst of technological developments and conveniences are a must. The task of formal education must be able to balance technological developments with local culture. For this reason, learning in schools is expected to be not only theoretical but also able to use environmental

learning resources by using traditional games, because traditional games have knowledge values that should be preserved (Firinca, 2018; Siti Anisah & Holis, 2020). In an effort to form civilized humans, it is hoped that it will not only be in terms of knowledge provided by the elementary school environment (Handayani et al., 2021; Kancanadana et al., 2021). The expected form of enculturation is how students are able to learn to understand, adapt the mindset, knowledge, and culture they learn through traditional games that are presented in learning. The traditions of the Bugis community regarding beliefs, cultural customs, oral literature, written literature, and traditional games are cultural assets that should be used as a sociological, historical, and philosophical basis for education. Bugis literature, both oral and written, is still read and copied today. *La Galigo*, one of the world's biggest literary epics and lengthier than the Mahabharata, was created as a result of the fusion of oral tradition and written literature (Kadir, 2021; Yustina et al., 2019). *La Galigo* as an the South Sulawesi Bugis civilization's epic is still not well recognized to today's youth.

The people of South Sulawesi, especially the Bugis tribe, have customs which are all norms covering how humans or a person should behave towards fellow human beings and towards their social institutions that shape patterns of behaviour and outlook on life. This value is so strongly attached to the Bugis community that it is considered a sin not to implement it. The Bugis tribe, with its philosophy of life, namely *siri'*, makes this tribe a guide for behaving in everyday life. The values in Bugis folklore and traditional games are then integrated and applied to the learning process in everyday life in the classroom. The local cultures that exist in the community are maintained by implementing the local culture. Among these traditional games *Massempe*, *Maraga*, *Maggasing*, *Maggalenceng*, *Massantok*, *Mallogo*, *Maggale*, dan *Mappasajang* (Noviati, Pupung Rahayu, 2019; Tapia-Fonllem et al., 2020). Games that include more than one person become a social sphere for working together to solve a problem. Each game will create a competition. The winner is not the main thing which is the goal of the game but the stage where children are at the learning stage. Unlike the case with modern games, children will be more likely to be passive than active. The world of imagination that will make a person become a loner and less interact in his social environment. As research has been conducted by previous studies that highlighted how traditional game-based learning had an impact on students' social abilities (Darmana, 2018; Nugraha, 2022). The average social skills of the very high, moderately high, and low pupils in the experimental class differ, with the very high group experiencing the most significant improvement, which is heavily influenced by conventional game activities. Preservation of Bugis traditional games, this traditional game which is almost extinct in Bugis land can be revived by introducing the game first. Starting from how to make traditional toys to the rules in playing. In addition, to further tie the object (game) to the subject, it is also necessary to know the origin of a game and the philosophy involved in it. It is feared that the era of globalization which is developing so fast with various high technologies will shift the existence of traditional games that shape the image of children in Sidenreng Rappang. Unknowingly, various traditional games that already exist contribute to the macro-cultural diversity and micro-to the social development of children. Based on this, the integration of Bugis local wisdom values through the ethnopedagogy of traditional Bugis games in schools is one of the sustainable enculturation efforts as the development of the sociological-anthropological basis of the curriculum in schools. Elementary school is the initial stage of students learning to develop the concepts needed in everyday life. At this time children learn to socialize with peers, and learn to be independent individuals. For this reason, the learning process must be contextual in accordance with the world and presented in an integrated and not partial way. Therefore the aims of this study is to analyze the values of local wisdom contained in traditional games of the Bugis tribe to then become the sociological- anthropological foundation of education.

2. METHOD

The method in this study uses a qualitative approach with an ethnographic design (LeCompte & Schensul, 2010). Data collection techniques with semi structured interview, observation with the type of active participation observation, and documentation traditional game activities, which are then identified for their relevance in the ethno pedagogical context. Data analysis used the Spradley model analysis and took place simultaneously with data processing with flow stages: domain analysis, taxonomic analysis, component analysis, and cultural theme analysis. Research subject are local community leaders and residents who understand traditional games that are still being preserved by the people in the Sidenreng Rappang (Sidrap) area. Data collection includes primary data collected through observation and interview techniques as well as documentation, while secondary data is collected through literature studies. Players, community leaders, fans, officials, and referees served as the major informants who provided the study's primary data, which were collected directly from the field.

This ethnographic research design is then implemented through ethnopedagogy of traditional games in schools as the development of learning activities with a sociological curriculum foundation. This study was conducted at a harvest festival with a variety of traditional sports in Sidenreng Rappang Regency, which is situated in a community known for its annual harvest festivals. In this study, Lawawoi Village in the Sidrap Regency of South Sulawesi's Watang Pulu District was chosen as the study's site. The pedagogical method and the sociological approach are the two different sorts of approaches that were used in this study.

The validity test in this study used a data credibility test including extending observations, triangulation, and discussions with friends. The extension of the observation is carried out especially in ethnographic research, meaning that the researcher returns to the field, makes observations, interviews again with data sources from community members who like to play traditional Bugis games that they have encountered or new ones. This study uses technique triangulation and source triangulation. Triangulation of sources, namely consisting of community leaders, teachers (part of the local community members), and elementary school-age children who are used to playing traditional Bugis games in their places. Then testing the other data is by means of discussions with friends who come from the Indigenous Bugis Tribe as key informants, so that the data obtained at the beginning becomes a door to look for bracketing in further data. The chart to test the validity of the data used is show in Figure 1.

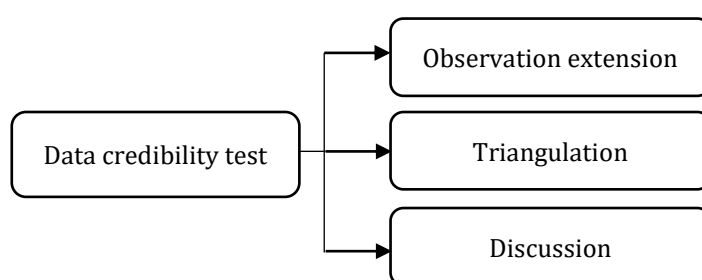


Figure 1. Test the Credibility of the Data Used

Then the researcher made a specification of this traditional game ethnopedagogy research with the following interview points as show in Table 1.

Table 1. Interview Points

Source Person	Point of Interview
Participant at festival	Types of traditional games of the Bugis community
Participant at festival	Games rules used in the game
Traditional figure	Educational values and moral values contained in each type of game
Teacher	The children`s response to the Bugis traditional game festival
Teacher	Integration of traditional games in the learning process in the school


3. RESULT AND DISCUSSION


Result

The process of learning one's own culture is known as enculturation and is included in the idea of cultural dynamics. In the world of education, enculturation is an effort to maintain the continuity of a group of people and their culture. Based on the sociological-anthropological basis of education, when viewed from a sociological point of view, education is synonymous with socialization, whereas when viewed from an anthropological point of view, education is synonymous with enculturation. In real life, it will be difficult to separate socialization and enculturation, because in the process of socialization, in essence, the process of enculturation also occurs, on the contrary, in the process of enculturation, a process of socialization also occurs. Through these two processes, the internalization of character values will work well if they are properly stimulated. Even though many different modern game genres have emerged, traditional Bugis games are still played today. The elderly, as well as youths and young children, like playing this traditional Bugis game, which is frequently enjoyed by both groups of people at all social strata. From this information, it can be inferred that traditional Bugis games are held annually in order to preserve ancestors' customs and give locals a chance to make friends with all parties, particularly the district government. Many of the Bugis tribe's traditional games have been maintained, and kids typically play them. Children's traditional games are a type of folklore since they are passed down orally and are

played in their original ways. They have been transmitted from one generation to the next. Because they are documented orally, they can lack a clear author, origin, or location. Sometimes they undergo a change of name or form even though they are based on the same thing. Some of the traditional Bugis games include *Massempe*, *Maraga*, *Maggalenceng*, *Massantok*, *Mallogo*, dan *Mappasajang*. Ethnopedagogy of bugis traditional games is show in Table 2.

Table 2. Ethnopedagogy of Bugis Traditional Games

	Rules of the Traditional Games	Ethno pedagogy Social Value
<p>Maraga</p> 	<p>The player (if receiving a body from another player) must bounce the body so that it doesn't fall before it is passed to another player. The way to toss the body is to use the legs, arms, shoulders, chest and other body parts, but you can't hold it. The height of the body bounce can reach 3 m from the ground surface vertically.</p>	<ul style="list-style-type: none"> • Cooperation value • Responsibility when getting the ball/<i>raga</i> • Sportsmanship in the rules of the game • All players have the same opportunity to show their skills
<p>Mappasajang</p> 	<p>The <i>Mappasajang</i> player lifts his kite at the bridle point and lets go of the string. If two kites collide and one kite cuts the other's string, he emerges victorious.</p>	<ul style="list-style-type: none"> • <i>Warani</i> (brave), the players create the best rhythm • <i>Asseddi seddingeng</i> (unity), <i>Mappasajang</i> games are carried out in groups, at least in pairs • <i>Sabbara</i> (patience) • <i>Maccarade</i> (creativity) • <i>Pitu-pitu</i> (sound instrument)
<p>Massempe</p> 	<p>Players are only allowed to wear shirts, shorts and gloves that are tightly wrapped around their waist. The slinging part of the scabbard is slung over the groin, and the top of the scabbard is rolled around the player's waist. Players cannot step on and touch the opponent. Players cannot step on and touch the opponent. Foot movements may only hit the middle up. The highest score is obtained if the player is able to direct his kick towards the opponent's neck goal.</p>	<ul style="list-style-type: none"> • <i>Sumange teya lara</i> (never give up) • <i>Malempu</i> (honest) • <i>Warani</i> (brave) • Carefully strategize
<p>Mallogo</p> 	<p>The winning value is seen from the number of logos (triangular shells) that have been dropped. If the first player cannot knock down all the <i>logo</i>, then the game will be moved to the opposing team. Players can be considered a winner if they can drop all the <i>logo</i> and can hit again.</p>	<p>The social value in this <i>Mallogo</i> game is to maintain teamwork and cooperation, such as strategizing to achieve victory.</p>
<p>Massantok</p> 	<p>If there is already a group that plays <i>amba</i> first (whose turn it is to play), then the other group is obliged to arrange stones where the <i>santo'</i> stone is placed to be used as a target for the <i>amba'</i> group. If the <i>pangamba'</i> stone falls on the <i>picco'</i> one line, then one</p>	<ul style="list-style-type: none"> • Solidarity • Cooperation • Precision and thoroughness • Strategy mapping • Social interaction

	Rules of the Traditional Games	Ethno pedagogy Social Value
<p data-bbox="236 504 411 533">Maggalenceng</p> 	<p data-bbox="603 224 1008 470">member of the <i>amba'</i> group must close one of their eyes (left <i>bicco</i>) or one of the opposing group. As long as the left <i>bicco</i> is the opposing group may tease or disturb the player's concentration, by moving the body of the player who is hit <i>bicco'</i> left.</p> <p data-bbox="603 504 1008 784">One of the players who gets the first chance will take all the seeds from the farthest hole in his own area. The game will continue until the seeds in the small holes all enter the two large holes at the end of the game board belonging to both players. The player who gets the most seeds will be the winner.</p>	<p data-bbox="1061 224 1388 806">The values contained in the <i>Maggalenceng</i> game are accuracy and sportsmanship. The value of accuracy is reflected in the need for precise calculations so that the seeds that will be dropped do not hit empty holes so that they can continue playing and collect as much value as possible. The virtue of sportsmanship is demonstrated by players' willingness to accept defeat graciously as well as their attitude of not cheating during competition.</p>

Discussion

The local people were very enthusiastic when they watched the traditional Bugis games, most of them were happy to see the performances of the *Maraga* and *Massempe* game attractions, which were interesting and unique to watch. The existence of this game among South Sulawesi residents is already well-known and well-liked because it is often displayed at cultural parties and weddings, especially in the city of Makassar, in Sidenreng Rappang Regency, as well as other areas where there are many indigenous Bugis people. Local wisdom is a fact and value that cannot be separated from human life because humans are cultured beings (Ragulina & Sirina, 2019; Yusuf et al., 2022). The physical, social-emotional, linguistic, and cognitive growth of children can be facilitated by some of the traditional Bugis games already mentioned. Children can interact with others, join communities, and learn about and respect human civilization. Additionally, a sense of harmony will develop, which is crucial for social development as a cultural human being. Children can evaluate their skills and potential in play situations. They will also pick up on other things around them, such happenings and things that happen. Each youngster can experience a range of feelings during the game, including happiness, satisfaction, and delight. Children are given pre-training opportunities to learn the game's rules, adhere to conventions and guidelines, and behave honorably and loyally (Owen et al., 2020; Usman & Yusuf, 2022).

Internalizing values through traditional games in students must pay attention to cultural aspects in the presentation of material for each subject that is adapted to Indonesian culture. Ethnopedagogy as an educational practice based on local wisdom emphasizes the transmission of local knowledge as a source of innovation and skills that can be developed for the welfare of society (Martayana & Purnawati, 2022; Rahmawati et al., 2020). The expected form of enculturation is how students are able to learn to understand, adapt the mindset, knowledge, and culture they learn through traditional games that are presented in thematic learning. Traditional games are usually played by more than one child so that in the process of playing children are accustomed to interacting with their opponents, besides that in traditional games there are also game rules that must be obeyed by every player, so they are trained to be disciplined (Kasim, 2017; Liverpool et al., 2020). Children's games are generally better known to function as entertainment, even though children's games can be educational media especially these are traditional games that contain a lot of social educational value (Nugraha, 2022; S Suhra & Abidin, 2020). Traditional games have only been carried out on local content and Physical Education and Sports. It is possible that traditional games can be carried out in thematic learning through learning content for science, social studies, civics, Indonesian, and mathematics content. So that the process of enculturation of character values can be learned by design and used by teachers as a form of cultural preservation or a process of transmitting culture to students. Important themes in each lesson content must be in accordance with the type of game to be chosen. In accordance with its characteristics, thematic has privileges when used in learning, the theme raised must be actual, and close to the student's world, choose material from several subjects that are interrelated, must not conflict with the applicable curriculum, combine several subjects in one theme, and cannot be forced into one another. In Bugis society traditionally, it has been guided by the values and morals of the populace, assimilated in the framework of regional culture and knowledge,

both through folklore and oral traditions like *Pappaseng* and *Elong Ugik* (Hasniati et al., 2020; Yunus, 2020). Manners of behavior among Bugis people although it must be remembered that all polite and ethical language conduct is relative, based on socio-cultural variables and the familiarity of speakers and partners, verbal communication has existed for a long time and has just recently come to be realized. Bugis people's habits teach children from an early age to prioritize ethics, respect older people such as cultural *tabe* and be honest with others with the motto *Adaappa*, simple words determine self-quality (Asni & Kamaruddin, 2018; Nirwana & Irmayanti, 2022).

Children in elementary school have developed the physical abilities required for games and physical activity. So the teacher's task is to create develop learning activities that offer concrete and direct experience in building concepts, implement learning that can develop character values so that students are able to work with others and get along with others, and provide opportunities for students to learn to get along and cooperate with peers undergo the enculturation process of local wisdom values presented by the teacher. Virtue consists of a number of values, morals, and norms, such as being honest, daring to act, trustworthy, religious, confident, sympathetic, empathetic, and so on (Oxianus Sabarua & Mornene, 2020; Tasnim et al., 2022). Character is formed due to a person's interaction with the social and cultural environment concerned. The social aspect that is internalized is when children play traditional games with their friends, that is, children work well together to achieve success in group games. In addition, children feel happy when playing traditional games. The enculturation process will run optimally if it is supported by the strength of character values that exist in traditional games through learning at school, also paying attention to the characteristics of students. The teacher must be creative in developing lessons that incorporate game-like elements, allow students to move around and work or study in groups, and give them opportunities to participate directly in the learning process. Elementary school students still enjoy playing, have high levels of curiosity, and concrete operational thinking. From the results of this study there are things that can be recommended for further research, namely the process of implementing local culture is an effort to be able to develop a learning process based on the potential of the local area. It is hoped that with this foundation, learning outcomes and outputs will produce students who have the character and integrity as cultured Indonesians.

4. CONCLUSION

The process of enculturation of social values in traditional games designed through ethnopedagogy is expected to train honest, sportsmanship, help children establish social relations both with peers (peer groups) and friends of different ages, can train conflict management, learn to find solutions to problems, be able to develop thinking skills, train courage, can stimulate children in developing cooperation, help children adjust, interact positively with each other, and develop empathy for friends. The development of the sociological-anthropological basis of the curriculum through traditional game ethnopedagogy is a learning system that allows students to actively seek, explore, and discover scientific concepts/principles in a holistic, meaningful, and authentic way through certain themes and learning outcomes will last longer. Learning with ethnopedagogy will provide flexibility for teachers to develop their creativity in developing teaching materials, determining sources and learning media, including incorporating traditional games in certain themes in learning content. By paying attention to the characteristics of elementary school age students, teachers must be creative in developing learning that contains elements of games, creating a peer environment that teaches physical, social, collaborative, contextual skills, and is able to develop social values during the learning process.

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