

INTEGRATION OF CULTURAL VALUES ON THE LEARNING OF SPEAKING SKILLS

Munirah, Syaharuddin, Akram Budiman Yusuf
Universitas Muhammadiyah Makassar, Indonesia
Email: munirah@unismuh.ac.id, syaharuddin@unismuh.ac.id,
akram@unismuh.ac.id

ABSTRACT

This paper aims to examine local cultural values in learning speaking skills. Indonesian is a subject that develops students' ability to communicate cultural values through behavior and the use of language in various work-related contexts. One of the language skills studied is speaking which requires an interesting learning process. Culture-based education is an alternative that is feasible to use to improve the educational process and increase school literacy discourse. The power of culture aims to reduce negative student behavior. Local cultural values are an important issue that should be studied in learning. Facing this new era requires various strategies including adopting local cultural values in the learning process, especially learning speaking skills. The integration of Makassar Bugis cultural values (Siri', Pacce, and Sipakatau) is very important in the learning process. If this value is used properly in the learning process, it can be a strong incentive for students to improve their learning achievement by understanding and applying Bugis Makassar cultural values.

KEYWORDS *Integration, Cultural Values, Speaking Skills*



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INTRODUCTION

In the current era of globalization, an issue that is important to receive attention is national identity. The rapid flow of globalization causes the erosion of national values. Children are more proud of foreign cultures than their own national culture. This is evidenced by a greater sense of pride in children when they use foreign products, compared to when they use their own national products. The slogan "I love made in Indonesia" seems to be just a mere utterance, without any action following the statement. With conditions like this, it is necessary to instill

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the values of nationalism in students to increase students' love for the Indonesian nation.

The influence of modernization on the life of the nation cannot be denied anymore, this has an impact on eroding the noble cultural values of our nation. According to (Joesoef, 1982) states that cultural values which are the basis of national character are important to be instilled in every individual, so that each individual is able to better understand, interpret, and appreciate as well as realize the importance of cultural values in carrying out every activity of life. (Rasyid, 2013) that the preservation of regional culture and the development of national culture through education, both formal and non-formal education, by reactivating all educational platforms and activities. Education and culture have a very important role in growing and developing the nation's noble values, which have an impact on character formation.

Ethnic and cultural diversity has great potential in the development and development of education. (Tilaar, 1999) argued that "national education in the reform era needs to formulate a new vision of education, namely to build human beings and Indonesian civil society who have an identity based on national culture". (Geertz, 1992) "Culture is built from regional culture that grows and develops in every ethnic group". The cultural diversity that grows and develops in each ethnicity should be recognized for its existence and at the same time can be used as a basis for education.

One of the strategies in dealing with the Asean Economic Community (AEC) in the field of education is to instill local cultural values in learning. According to (Warsi et al., 2004) "local culture as an effort to build national identity, and as a selector (filter) from foreign cultural influences". (Munadi, 2011) who said that "the function of education is to preserve the social order and values that exist in society and as an agent of social renewal so that it can anticipate the future". Local culture-based learning plays a very important role in fostering and forming human attitudes, mental and morals.

The world of education facing the era of the Asean Economic Community (AEC) must prepare skilled, sensitive and critical human resources. According to Wardiman (2011) said that "the era of globalization according to strong human resources". This is in line with (Seock & Lin, 2011) states "the process of globalization will make a number of people to return to their ethnicity, which is a process to find an identity". Adopting cultural values to be transformed into learning acts as a means of self-control in dealing with the economic pressures that we are currently facing and in welcoming the implementation of the ASEAN Economic Community.

Instilling local cultural values in the learning process is very important to do. (Gaffar, 2004) that "education is not just growing and developing all aspects of humanity without being bound by values, but values are the binder and influence of the process of growth and development". (Sauri, 2010) argues that "values and education are two things that cannot be separated from one another, when education tends to be treated as a vehicle for the transfer of knowledge there has been a propagation of values that at least lead to intellectual truth values". To balance moral and intellectual needs, education requires values as its implementation.

RESEARCH METHOD

This type of research is a qualitative descriptive research. The data in this study are Makassar cultural values. Data collection techniques in this study are divided into four stages, namely as follows:

In the first stage of direct observation, researchers directly observed Makassar's cultural values. The second stage of the documentation technique is to obtain data directly from the research site, namely by taking pictures (photos) with the intention that the data collected is more accurately related to cultural values in learning speaking skills. The third stage used the recording technique of the researcher to record all things related to Makassar cultural values and their implementation in speaking skills. The data obtained were then analyzed using a qualitative descriptive analysis method.

RESULT AND DISCUSSION

National character cannot be separated from cultural values. Culture is defined as all aspects of human life in society, which are obtained by learning, including thoughts and behavior. (Marvin & Ingle, 1999). Likewise with what was said by (Suparlan, 2014) that culture is the whole knowledge of humans as social beings, which are used to interpret and understand the environment they face, and to create and encourage behavior.

The Bugis and Makassar ethnic groups are two of the four major ethnic groups in South Sulawesi. In essence, the culture and way of life of the Bugis people are generally the same and in harmony with the culture and way of life of the Makassar people. Therefore, discussing Bugis culture is difficult to separate from discussing Makassar culture. This is in line with the views (Abdullah & Wheeler, 1985) who say that in the family system or in the kinship of Bugis and Makassar people, it can be said that there is almost no difference. It was further argued that these two ethnic groups (Bugis and Makassar) are essentially a cultural unit. Therefore, what applies to the Bugis human world also applies to Makassar humans.

The Bugis-Makassar culture referred to here is the totality of the results of thoughts and behaviors that are owned by the Bugis-Makassar community and can be passed on from generation to generation through a learning process. The result of this thought is the cultural values of Bugis-Makassar which have been embodied in the pattern of behavior of the Bugis-Makassar people in their daily lives. The Bugis-Makassar cultural values in question include the value of honesty, the value of justice, the value of scholarship, the value of decency (Rahim et al., 1992). (Sikki, 1998) put forward the cultural values of the Bugis Makassar as follows: the value of loyalty, the value of courage, the value of wisdom, work ethic, mutual cooperation, firmness, solidarity, unity, harmony and deliberation.

In the life of the Makassar Bugis community, there are social values that form local wisdom and have been embraced and become part of everyday life..

Pemmali Cultural Values

The Bugis people have many presuppositions about the meaning of pemmali. The forms of using the expression pammali for the Bugis people are as follows..

“Sewing at night, afraid of being pricked by a needle”

It can be seen from the statement above, for modern society the Bugis tribe interprets this utterance if in ancient times these utterances appeared which were considered pemmali by the previous community because in ancient times there was no such thing as a lamp to light a room. In terms of the opinion of the former community, this is also the culture that they believe in. Culture is ideas, ideas, actions, and human creations in the framework of the life of society that are owned by humans by learning and being passed down from generation to generation. Therefore, modern society considers utterances that are considered pemmali only used in ancient times to be very different today. However, not many modern societies use utterances that are considered pemmali as jokes to their own friends or family.

“Daydreaming at sunset, fear of being possessed by a demon (trance).”

It can be seen from the statement above, for modern society the Bugis tribe interprets this utterance if in ancient times these utterances appeared which were considered taboo by the previous community because in the past traditional societies strictly prohibited their children or their families from going out at night and modern society believes that today is very different. with today. They think today is the era. Thus, some of the modern society does not trust the pemmali. However, there are not a few who think that this utterance is indeed an insult to society. Some modern societies assume this is true. Some who think this is true because some of them experience or get this to happen. However, not many modern societies use utterances that are considered pemmali as jokes to their own friends or family..

“Reading a book while lying down, because it will make the eyes quickly myopic.”

It can be seen from the statement above, for modern people the Bugis tribe interprets this utterance if in ancient times these utterances appeared which were considered pemmali by the previous community because in the past there were no lights as lights, they only used fire burned in bottles using wicks as lights. The lights used by traditional societies in the past were very different from the lights used today. In terms of the opinion of the former community, this is also the culture that they believe in. Culture is ideas, ideas, actions, and the work of humans in the framework of the life of society which belongs to humans by learning and being passed down from generation to generation. Therefore, some modern societies do

not consider these utterances to be excusable. However, there are not a few who think that this utterance is indeed an insult to society. Some modern societies assume this is true. Some who think this is true because some of them experience or get this to happen. However, not many modern societies use utterances that are considered pemmalı as jokes to their own friends or family.

Through this cultural value of pemmalı, the community is able to feel their thoughts so that they are skilled in spoken language or speaking to convey the forms of pemmalı of the Bugis-Makassar tribe community. The amount of knowledge related to various pemmalı can be introduced to the outside community through BIPA learning.

Sipakatau Cultural Values (Mutual Respect)

Mutual Respect is a value that views every human being as a human being. Sipa-katau which means mutual respect as dignified individuals. The Sipakatau values show that the Bugis-Makassar culture positions humans as God's noble creatures and therefore must be respected and treated well. This spirit encourages the growth of attitudes and actions that are implemented in harmonious social relations which are marked by the existence of intersubjective relations and mutual respect as fellow human beings. Respect for fellow human beings is the main foundation in building harmonious relationships among human beings as well as mutual respect for civilization and identity for every member of a community group.

Sipakatau values in Bugis-Makassar culture position humans as God's noble creatures and therefore must be respected and treated well which are implemented in harmonious social relations which are characterized by intersubjective relations and mutual respect as fellow employees and employees with superiors in dispensing - authoritative administration. Sipakatau (Mutual Respect) is a dignified individual.

The Indonesian nation will not be able to avoid globalization. What we can do is minimize the negative impact of globalization. One of the main problems in the field of education and culture is the problem of national identity. With the rapid flow of globalization, it is feared that the nation's culture, especially local culture, will begin to erode. Foreign culture is now increasingly prevalent and begins to erode the existence of local culture which is full of meaning. In order for the existence of local culture to remain strong, it is necessary to maintain local culture.

Siri' Cultural Values (Self-Esteem/Shame)

Of the many Bugis-Makassar cultural values mentioned above, Siri' is the essence of Bugis-Makassar culture. Mat-tulada (Marzuki, 1995) argues that siri' is none other than the core of Bugis-Makassar culture. The value of Siri' was agreed upon by experts in the Siri' seminar which was held in Makassar in 1977 as follows:

- a. Siri' in the cultural system, is an institution of defense of self-esteem, decency and law and religion as one of the main values that influence and color the human mind, feelings and will.
- b. Siri' in the social system, is to dynamically balance the existence of individual and community relations to maintain the balance of kinship.
- c. Siri' in the personality system is a concrete embodiment in the human mind which upholds honesty, balance to maintain human dignity.

In Bugis-Makassar society, maintaining self-esteem as an embodiment of siri' values is an obligation for every individual or group, because losing self-esteem for Bugis-Makassar people is synonymous with losing their spirit as a human being. Humans in Bugis-Makassar society can only be seen as human beings if they have self-esteem as the embodiment of siri'. Without siri' humans are no different from animals. Thus siri' is a basic need for Bugis-Makassarese people in defending and maintaining human dignity.

The embodiment of the siri' value becomes a strong driving force in achievement. Nur (2001) suggests that students who are always motivated to learn something will use higher cognitive processes in learning certain material so that these students will absorb and deposit the subject matter better. In this case siri' functions as motivation in learning, while learning motivation is one way to improve learning achievement.

Siri' is a manifestation of human dignity, so it is forbidden for Bugis-Makassarese people to offend their sense of dignity (siri'nya). In relation to the learning process in the classroom, a lecturer should always try to create a conducive atmosphere so that students do not offend their self-esteem. This conducive atmosphere is something that the lecturer needs to pay attention to, so that students can maximize their brain function in the learning process. Marpaung (2003) suggests that if a person's feelings are disturbed, for example offended because he is reprimanded or afraid because he is scolded or threatened, his mental processes will be disrupted. Conversely, if all the senses work well and feel happy, the brain can function optimally so that mental processes can run well. Thus a conducive atmosphere is the main requirement in learning activities by avoiding the rise of siri' ripaka siri in students.

The explanation above illustrates that the concept of siri' which is always ingrained in Bugis-Makassarese people, in addition to being a source of motivation for students to learn, can also be a basis for lecturers in creating a conducive atmosphere in managing learning activities in class. Achievement motivation that arises from the spirit of siri' can foster various creativity and encourage the birth of initiative from students.

Makassar Bugis Cultural Values in Learning Speaking Skills

The success or failure of the learning process is determined by the socio-cultural environment. Thus, in learning, a conducive atmosphere is needed so that students can learn well. This conducive atmosphere can be created if it is in accordance with the socio-cultural background of students. This illustrates that socio-cultural factors cannot be ignored in the learning process. Therefore, in the learning process for students with Bugis-Makassar ethnic backgrounds, learning strategies that are appropriate to Bugis-Makassar culture are needed.

The learning process must be able to implement a culture of attitude. The cultural attitude of attitude or openness means opening up to each other in the role of humanity. In practice, this attitude is reflected in the form of interaction between students, namely mutual recognition of all the rights that a person has regardless of social status and a sense of concern for others. The value of attitude or teaches to always treat other people well and see people with all their advantages. Therefore,

the culture of attitude or upholds the value of mutual respect between people, does not recognize arbitrary actions towards others, and even individual problems become a common problem.

The value of siri' is the core of Bugis-Makassar culture. Abidin grouped these values into two parts, namely siri' masiri' and siri' ripakasiri'. The value of siri' masiri' contains the enthusiasm to always be successful in doing a job so that it can benefit the person concerned and benefit the surrounding community. In addition, these values also always provide a spirit of life that never gives up in facing all situations. This is reflected in the principle of the Makassar Bugis sailors, which reads

*“pura ba'barasompe'ku, pura tangkisi' gu-likku, ulebbireng
telleng na toalie”*

When I have raised my sails, and fixed my rudder, it is better to sink than to recede.

This principle always gives enthusiasm to work as much as possible and with full consideration so that they can be successful in their work. In addition, this principle also provides opportunities for the development of creativity. The sense of siri' masiri' that is embedded in the Bugis-Makassar human soul to never give up in facing all situations, both pleasant situations and very dangerous situations, provides a challenge to think and be creative so that one can succeed in life.

The second siri' value is siri' ri-pakasiri', which is a manifestation of an act to defend honor for the sake of upholding siri' in society. Siri' ripakasiri' appears in a person when humiliated in public. The Bugis-Makassar people always have a sense of siri' instilled in them, so that if they are humiliated in public, they are usually willing to die in a fight to uphold their siri' (uphold their self-esteem). Therefore, in interacting with the Bugis-Makassar people, the sense of siri' ripaka siri' needs to be maintained.

Paying attention to the explanation above, one of the things that needs to be considered in learning for students is to always provide enthusiasm and motivation to work by arousing a sense of siri' masiri' in students. This can be done by describing the success of their ancestors in dealing with all situations, including the persistence of the Bugis-Makassar sailors in crossing the ocean. In addition, it is necessary to pay attention so that the students' siri' ri-pakasiri' do not get up. Because if the siri' masiri' is raised, the students will do defiance in the form of physical resistance or can also be in the form of reluctance to take lessons.

The rise of siri' ripaka siri' in students can disturb the concentration of students in learning. This happens because of impaired brain function, so that the information obtained by students cannot be passed on to the brain. Therefore, one way to create a conducive atmosphere for children so that students' brains work well so that they can absorb information properly, is to prevent the rise of siri' ripaka siri' in the souls of students.

Values that are closely related to siri' are the values of pacce' (Makassar)/pesse' (Bugis). This value contains high solidarity as a form of

brotherhood, both among Bugis-Makassar ethnic groups and brotherhood with other ethnic groups. The spirit of brotherhood of the Bugis-Makassar people is very high. If he has stated that he is related to someone even though that person is not related to him, then he is willing to die to defend his brother. *Pacce'* is a call of conscience to express an attitude of social solidarity towards upholding the dignity of *siri'* together. This value always encourages Bugis-Makassar people to live together to help, to feel the suffering of fellow human beings.

The value of *pacce'/passe'* is embodied in the spirit of *sipakatau*, which is a spirit of mutual respect for fellow human beings. In addition, the Makassar ethnic group is known for the *ab-bulosibatang* spirit, which is the spirit of cooperation and helping fellow human beings. The two embodiments of *pacce'/passe'*, both *sipakatau* and *abbulosibatang*, do not just work together and help each other, they contain the spirit of feeling each other's suffering, feeling the same destiny, and feeling happiness together.

This *pacce'/passe'* value illustrates that Bugis-Makassarese people have a high spirit of cooperation in solving a problem. In the learning process, this enthusiasm can be used as the basis for learning together with the principle of mutual assistance among members in the group, so that failures and successes in the group are felt by fellow group members. The values of *siri'* and *pacce'* which are often called the dual cultural values of Bugis-Makassar-Sar, give meaning to the need for compassion between human beings. The sense of affection in Bugis-Makassar human life is not too hard to deal with and not too soft. As a *lontara* saying quoted by Abidin (1999) reads "...don't be too sweet, because you will be swallowed whole. Don't be too bitter either, because you will be vomited out...". This expression is an advice that implies that the Bugis-Makassar people should not be treated too lightly, because they will make fun of them. Nor should they be treated too harshly or harshly, for they will hate and fight. This compassion can be manifested by providing assistance to others in times of need.

Lecturers can study the cultures that are in the environment of students in the learning process, then examine the values that exist in that culture. Lecturers can convey and emphasize how important these cultural values are. So that later it is hoped that students will not only understand but appreciate their cultures more and be able to take the values in them which have an impact on the formation of national character. Emphasis on cultural values is very important for teachers/lecturers to do. The intended emphasis is on how these cultural values can be accustomed to in learning so that students will become accustomed to applying these cultural values.

The learning process that pays attention to the principles of *siri'*, *pacce'*, and *Sipakatau* is expected to increase the enthusiasm for learning of students so that they can increase their learning achievement, foster a positive attitude in terms of improving the quality of learning, and can foster a spirit of cooperation and helping others in life. Thus learning objectives that are based on cognitive abilities, affective abilities, and psychomotor abilities are expected to be achieved. It is hoped that the inculcation of values contained in local culture will be able to form students who have characters that are able to survive in the midst of the globalization era and a sense of love for their local culture so that it is not eroded by the swift currents of globalization.

Cultural and national character education is one of the efforts to prevent the degradation of ethical and moral values among adolescents. Success in building the character of students automatically helps to build the nation's character. The progress of a nation depends on the character of its people, their intelligence capabilities, the superior thinking of its citizens, the synergy of its leaders, and so on. Thus it can be concluded that cultural education is important in building the nation's morals and personality.

CONCLUSION

The integration of Makassar Bugis cultural values (Siri', Pacce, and Sipakatau) is very important in the learning process. If this value is used correctly in the learning process, it can be a strong incentive for students to improve their learning achievement. The understanding and application of Bugis Makassar cultural values functions as a filter to face the era of the Asean Economic Community (AEC). Local cultural values in learning language skills can have a positive impact on teaching students to think critically and creatively in channeling creativity.

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