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**THE MEANING OF MACCA NA MALEMPU (SMART AND HONEST),  
WARANI NA MAGETTENG (BRAVE AND ASSERTIVE) IN BUGIS LUWU  
SOCIETY TOWARD EDUCATIONAL PHILOSOPHY PERSPECTIVE**

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This research aims to discuss dealing with the formulation of the problem; what is the meaning of Macca Na Malempu, Warani Na Magetteng as four perfect characteristics of a leader, and how this characteristics relevance with Character of Education. The result of this research describes that this values can be seen in community service agencies, and in schools in Palopo City. In addition, the relevance of Macca Na Malempu, Warani Na Magetteng is related to the character of education: a) ammaccang (intelligence) is related to the value of characters like reading, curiosity, creativity, independence, hard work, peace of mind, national spirit, and love for the motherland, b) lempu' (honest), relating to the values of religious character, honesty, tolerance, democratic, responsibility, respect for achievement, and friendship, c) brave is related to the character of environmental care d) assertive is relevant to the character of discipline.

**Keywords:** Bugis Luwu, educational philosophy, smart, honest, brave, assertive.

**ЗНАЧЕНИЕ ПОНЯТИЙ «УМНЫЙ И ЧЕСТНЫЙ»  
(MACCA NA MALEMPU), «ХРАБРЫЙ И НАПОРИСТЫЙ»  
(WARANI NA MAGETTENG) В ОБЩЕСТВЕ БУГИСОВ ОКРУГА ЛУВУ  
В ПЕРСПЕКТИВЕ ФИЛОСОФИИ ОБРАЗОВАНИЯ**

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Исследование направлено на определение значения понятий «умный и честный» (Macca Na Malempu), «храбрый и напористый» (Warani Na Magetteng) как четырех идеальных характеристик лидера, а также определение связи этих понятий с образовательным процессом. Результат исследования показывает, что такие качества личности, как «умный и честный», «храбрый и напористый»

проявляются у сотрудников учреждений общественного обслуживания и среди учащихся школ города Палопо. Кроме того, существует связь этих понятий с образованием: а) интеллект (*ammassang*) имеет отношение к чтению, любознательности, креативности, самостоятельности, трудолюбию, спокойствию, национальному самосознанию и любви к Родине, б) честность (*lempu'*) связана с религиозностью, искренностью, терпимостью, демократичностью, ответственностью, уважением к подвигу и дружбой, в) отважность связана с охраной окружающей среды г) упорство развивает дисциплинированность.

**Ключевые слова:** бугисы округа Луву, философия образования, умный, честный, храбрый, напористый.

### **Introduction**

Discussing about Education means that it discussing about life and human life. Conversely, talking about human life means that it is questioning educational problems (*lifelong education*). The problem of education remains as human problem. If education is experiencing a crisis, it will certainly affect all people or nations, and will cause a multidimensional crisis. In fact, humans have complete spiritual, intellectual, and emotional potential that occupies a central position and play a dominant role in realizing better life and education [12, p. 62-63]. The main objective of education is to develop knowledge, attitudes, and skills simultaneously and equally. The world of education has provided a very large portion of knowledge, but the development of attitudes/values and behaviours in learning have been forgotten.

Cultural education and national character currently tend to be implemented and must be practiced so that the emphasis is not merely on theory. Thus, the moral crisis is caused by the ineffectiveness of educational values in a broad sense (at home, at school, outside the home and school). Nowadays some of people highlight the implementation value of education considered to be unable in preparing the nation's younger generation to become better citizens. As a follow up, repositioning, re-evaluation and redefinition of value education for the nation's young generation is

very necessary. On the other hand, it is undeniable that the developed lessons which are aimed to building national character such as Pancasila (the official foundational philosophical theory of Indonesia) and citizenship education (PPKn), religious education, social sciences in the implementation of learning emphasize more on the cognitive aspects rather than the affective and psychomotor aspects.

In the framework of fostering Indonesian human personality, it requires as much knowledge about elements attached to the cultural awareness of the Indonesian people themselves. It is contained in the form of culture, in the form of values, norms and a number of roles and rules of life that are knotted in the ideal aspects of culture [8, p. 1-2]. The value and system of local values originating and developing in local communities unites themselves as 'indigenous peoples' that are very diverse and scattered throughout the Indonesian archipelago [11, p. 11]. Being local values and value systems can be transformed through educational institutions, whether formal, informal and non-formal. The National Education System intends the education not only shapes intelligent society, but also has character that breathes noble values based on Pancasila and the 1945 Constitution.

In indigenous Bugis society, custom is a manifestation of the life view. In their social institutions, custom occupies the highest position in social norms that govern the pattern of behaviour of community life. Every human being in the circle of indigenous life is an inseparable part of a social unit [1, p. 5]. For example, the Bugis tribe has *Macca Na Malempu* (smart and honest), *Warani Na Magetteng* (brave and assertive) *culture*, past conditions deliberately explored by the author as an effort to transform values in the present, to benefit from the realization of hopes for the future.

Regarding to these explanation, this research is tried to discuss the meaning of *Macca Na Malempu*, *Warani Na Magetteng* in Bugis Luwu from the perspective of educational philosophy.

### **Theoretical basis**

Educational philosophy is a science which more concern on the question emerged in the field of education and applies k's a philosophical analysis of the field of education. The relationship between philosophy and the education is not only

incidental, but a necessity. John Dewey, an American philosopher, said that philosophy was a general theory of education, the foundation of all thinking about education [3, p. 14-15].

The philosophy flow of Essentialism education is one of the schools of philosophy that wants humans to return to the old culture, since the old culture has done good things for humans. Old culture has existed since human civilization, especially since the Renaissance began to grow and develop magnificently. The old culture made an effort to revive science, culture, and ancient Greek and Greek art. Essentialism is a blend of philosophical ideas of idealism and realism. The two-flow meeting was eclectic, namely both as supporters, not releasing the identity and characteristics of each stream [5, p. 181-182].

Essentialism has a different view from Progressivism, which is about education and culture. Progressivism considers education is full of flexibility, open to change, has nothing to do with certain doctrines, tolerance and values can change and develop. Meanwhile, Essentialism views that education which is based on the basis of a flexibility view in all forms can be a source of emergence of changing, easily shaky, less focused and stable views. Due to the reason, education must be based on values that can bring stability, tested by time, durable, clarified and selected values [5, p. 182].

Education is defined as a process, that contains various kinds of activities that are suitable for individuals for their social life and helps to continue the customs and culture as well as financial institutions from generation to generation [4, p. 33-34]. In the Dictionary of Education, teaching is defined as a process in which a person develops the ability of attitudes and other forms of behaviour in the community he/she lives. In other words, it is a social process in which people are faced with the influence of a chosen and controlled environment (especially those that come from school), so that the individual can obtain or experience the development of optimum social abilities and individual abilities.

Education basically functions as the process of successor to the values of the older generation to the younger generation, or what is referred to as the process of

socialization. Education is considered the most effective vehicle for social processes. Because it carries out important functions in the process of successor to cultural values, education is used as an agent of social change (agent of change) in society [13, p. 24]. The process of inheriting values or socialization is not always going well, because there are often conflicts of interest from various parties regarding the content of education, the allocation of status and equitable distribution of educational opportunities, the role and function of educational institutions in society. Changes in government will also affect the positioning of education in people's lives and of course the system of education.

The character of the nation is an important aspect of the quality of human resources (HR) because the quality of the nation's character determines the progress of a nation. Quality characters need to be shaped and nurtured from an early age. Early age is a critical period for the formation of one's character. According to Freud, failure to plant a personality that is well carried out early will form a person troubled in adulthood.

Greek philosopher, Aristotle defines good character as living with the right behaviour, which is rightly related to others and related to oneself. According to contemporary philosopher, Michael Novak, character is a harmonious blend of all character contained in religious teachings, literary stories, stories of wise people, and knowledgeable people, since ancient times until now. Characters experience growth that makes values become manners, mental character can be relied upon and used to respond to various situations in a moral manner. Thus, characters are formed from three kinds of interrelated parts; namely 1) moral knowledge, 2) moral feelings, and 3) moral behaviour. Good character consists of knowing goodness, wanting goodness, and doing good, or habits of mind, habits of heart, habits of conduct, all three are forming factors of moral maturity [7, p. 71-73].

### **Research methods**

The research method used by researchers is referring to the “Philosophy research methodology” book by Zubair & Bakker [14]. This research is a qualitative research in the field of philosophy, with a conceptual research model throughout the

whole year, which describes several sources of literature, research methods, and methods of analysis. The technique used in analysing qualitative research data in the field of philosophy, with concept research models throughout history as follows:

1. Hermeneutic methods or interpreting [14, p. 41-47], with the following steps: a) interpretation is the basis of the hermeneutical method, b) induction and deduction, c) identification, d) holistic and e) heuristics.

2. *Verstehen* is a research method with objects of religious values / human culture, symbols, thoughts, meanings and even social symptoms that are dual in nature [6, p. 165-166].

### **Results and discussion**

*Analysis of the Meaning of Macca Na Malempu, Warani Na Magetteng in the Philosophy of Essentialism Education*

*Ammacang/Acca* means intelligence, in *Lontara* (the Bugis script) it contains several meanings, including; a) loving the right deeds and words, b) when facing difficulties he will rethink c) be careful about doing everything. Then *Ammacang/Acca* can also be interpreted the same as *Pannawanawa*, which means as a sincere person, whose mind is always searching until he finds solutions to the problems he faces, both actions that are a source of disaster and a source of virtue [10, p. 89-90].

The word *Ammacan/Acca* or *Pannawanawa* as the meaning described above, contains the following meanings; 1) the love of the truth, 2) characteristically carefully 3) sincere. Thus it can be said that someone who likes things about the truth (good things), of course in his attitude and actions will always be careful, selfless (sincere) in carrying out something or everything. Then it can be concluded that the essence of the meaning of *Ammacang/Acca* or *Pannawanawa* which is the main/important value in Bugis society is ; a) love for truth and , b) be careful in carrying out everything.

*Lempu'* is characterized by four characteristics, namely 1) forgiving the person who wronged him, 2) believed and not betrayed, 3) is not greedy for something that is not his right, and 4) does not see good if only for him, for him called good if enjoyed together. Evidence from honesty is essential to a right, a prohibition against taking,

controlling something that is not right or ours. There are three kinds of honesty; a) being honest with the Creator (Allah), the purpose of being honest with God is not forgetting it, b) being honest with fellow human beings, the point is not to take advantage of others, and c) being honest with oneself, meaning keeping oral words [10, p. 89-90] .

The meaning of *lempu'* which has been described above, may explain some of the meaning of the nature contained in it, such as: 1) forgiving, 2) trustworthy, 3) not greedy or frugal 4) prioritizing public interests over personal interests. Then honesty is three kinds; be honest with God, fellow human beings, and yourself. And thus, the essence of the meaning of the word *lempu'* is how one can maintain the rights of their fellow human beings and obligation against the creator.

*Warani* or the brave nature of a person can be characterized by four types of traits; a) the person is not afraid to hear bad news and pleasant news, b) the person does not like to hear rumours even if he keeps on watching, c) the person is not afraid to be challenged, and d) the person does not discriminate between many opponents and little [10, p. 87-98].

The nature of *warrants* or courage, such as the meanings described above, can contain meaning; a) in the case of news/positive-negative news it makes no difference, b) in the matter of challenges the amount does not affect him mentally. In other words, if the stick is round, there is no reason to undo it. So the essence of the nature of *warrants* is a strong determination that is based on the *plates'*.

*Getteng* according to *Tociung* that four acts of value constancy; a) do not deny the promise, b) do not betray the agreement, 3) do not cancel the decision, do not change the agreement 4) while speaking and doing some actions, do not stop before completing [10, p. 162].

The meaning of *getteng* as the meaning described above can be summarized as follows; a) consistent in agreements and decisions, and b) consistent in words and work. So the essence of *getteng* meaning is not easily affected or changed mind in making decisions (discipline).

Then, the next question emerged is that how is Essentialism in relation to the value of intelligence (*amaccang*), honesty (*lempu'*), bravery (*warani*) and firmness (*getteng*). The idea of Essentialism as one of the schools of philosophy of education combines two schools of philosophy, namely Idealism and Realism, without removing the distinctive characteristics of each of the two schools of thought. For example, modern idealism has the view that reality is the same as the substance of ideas (ideas). Behind this phenomenal world there is an infinite soul, God, who is the creator of the cosmos. Humans as creatures that think are in God's power environment. By investigating ideas and ideas, humans will be able to reach the truth, whose source is God Himself [3, p. 39].

Plato (427-347 BC) is an idealist figure or philosopher who views the world of ideas as a world of reality, then according to Plato the idea is reality, so that Plato's philosophy is seen as having a realistic idealism. In a famous passage "Republic", Plato showed speculative philosophy is high with formulations cook, he believed that the way to make society become stable is reforms introducing notch definite for each person or each class according to their respective capabilities in the community as whole. Those who have sufficient virtue and wisdom can occupy a high position and vice versa. From the top down took the order of kings, philosophers, officers and soldiers, hand workers and slaves. The top ones are those who have for years experienced education and training, and have demonstrated the nature of their superiority in resisting various temptations, and can show a way of life according to the highest truth. In the book "Republic", the highest truth referred to by Plato is expressed by a famous doctrine called "idea". The world is fixed and one type, while the highest idea is kindness. The task of ideas is to lead human mind and be an example of the world of experience. The world of idea is different from the world of experience in which the senses are captured. The world of ideas remains, while the world of experience changes, or the world of shadows. Once humans know and master the world of ideas, they can know the exact path. Thus, it can be used as a tool to measure, classify and evaluate everything that is experienced every day [3, p. 59-61].



*Application of Macca Na Malempu, Warani Na Magetteng's value in Bugis Luwu society*

The Palace of the Unity of Luwu in the city of Palopo as the place and centre of the government of the Luwu kingdom in the days before the independence of Indonesia, until now it still remains object for researchers. The role of Customary Council as Datu (the ruler) and indigenous stakeholders in the Palace is very open and appreciate the intention and the desire for students of culture to explore the values of cultural heritage in the land of Luwu. Palace of the container described as the “granary”, which prepares raw or material, who need the synergy of the various parties to finalize the raw materials. In other words, to explore the cultural values of traditional stakeholders who understand and know more about the intricacies of culture in general, and Luwu's culture in particular, are always ready to provide services for those who need knowledge about it.

A concrete step is provided by the government of Palopo City under the leadership of H. Judas Amir, as Mayor of Palopo. The importance of maintaining cultural values is the existence of the Office of education and culture were created separately, namely the Department of education itself, the Department of culture of its own as well, with the aim of optimizing the service to the community, without violating the rules that apply.

The implementation of cultural values takes place in schools. For example, 53 Sawerigading Palopo Public Elementary School, introduces Luwu culture and cultural values to students to classes that still use the education unit level curriculum (KTSP), not 2013 Curriculum. This school applies Local content curriculum. Likewise at the Bogar Palopo Public Elementary School 6, that instilling local cultural values towards students as early as possible, such an approach is considered important, thus the local content is applied through regional language lessons.

The value of *Macca Na Malempu, Warani Na Magetteng*, which can be observed directly in the schools, visited during the conduct of the research in Palopo City, for example, the existence of the Honesty Canteen, which was found in the

Public Middle School 3 Palopo. The purpose and objectives of the Honesty Canteen are as a place to train, familiarize and instil the values of honesty with students.

*The relevance of the meaning of Macca Na Malempu, Warani Na Magetteng in character education*

Future challenges that are closely linked to increasingly rapid social change are challenges that involve shifting values in society, which sometimes also brings a crisis of values. Therefore, prioritizing value education is an integral part of educational activities, because education basically involves forming the attitudes, character, and personality of students. Education is not only aimed at producing intelligent and skilled individuals, but also individuals who have noble character. Without accompanied by a personal integrity, intelligence and skills tend to be misused [2, p. 24]. The shift in values as a result of social change in modern society which is supported by communication and information technology confronts us with diversity and differences in value systems.

Character education is an effort to foster the development of the souls of children both physically and mentally, from the nature of their nature towards a humane and better civilization. Therefore, according to Ki Hajar Dewantara in Mulyasa [9, p. 10-12], some things must be done in character education, namely *ngerti-ngroso-nglakoni* (realize, believe and doing). The aim of character education is to improve the quality of educational processes and outcomes that lead to the formation of full, integrated and balanced character and noble character of students, in accordance with graduate competency standards in each education unit.

*Table 1.*

*Meaning relevance Macca Na Malempu, Warani Na Magetteng with the values of the nation's cultural character*

<b>Number</b>	<b>Bugis cultural values</b>	<b>National culture character values</b>
1	<i>Ammacang/Acca</i>	Like reading
		Curiosity
		Creative
		Independent
		Hard work
		Love peace
		Spirit of nationality

		Love the homeland
2	<i>Lempu'</i>	Religious
		Honest
		Tolerance
		Democratic
		Responsible
		Appreciate achievements
		Friendly/communicative
3	<i>Warani</i>	Environmental care
4	<i>Getteng</i>	Discipline

Indicators of the success of character education in schools can be seen from various daily behaviours as follows; 1) awareness, 2) honesty, 3) sincerity, 4) simplicity, 5) independence, 6) caring, 7) freedom of action, 8) precision/accuracy, 9) commitment [9, p. 10-12].

### Conclusion

1. *Ammacang/Acca* means intelligence, in *Lontara*, it contains several meanings, including; a) loving the right deeds and words, b) when facing difficulties he will rethink, and c) be careful about doing everything. Then *Amacang/Acca* can also be interpreted the same as *Pannawanawa*, which means as a sincere person, whose mind is always searching until he finds solutions to the problems he faces, both actions that are a source of disaster and a source of virtue. *Lempu'* is characterized by four characteristics, namely 1) forgiving the person who wronged him, 2) believing and not being betrayed, 3) not greedy for something that is not his right 4) not seeing good if only for him, for him who is called good if enjoyed together. There are three kinds of honesty; a) be honest with the Creator, b) be honest with fellow humans c) be honest with yourself. *Warani* or the brave nature of a person can be characterized by four types of traits; a) the person is not afraid to hear bad news and pleasant news, b) the person does not like to hear hearsay even though he still cares for him, c) the person is not afraid to be challenged d) the person does not discriminate between many opponents and little. *Getteng* according to *Tociung* that four acts of value constancy; a) do not deny the promise, b) do not betray the

agreement, 3) do not cancel the decision, do not change the agreement 4) if speaking and acting, do not stop before completion.

2. The value of the *Macca Na Malempu, Warani Na Magetteng's value* can be seen in community service agencies and in schools in Palopo City.

3. The relevance of *Macca Na Malempu, Warani Na Magetteng* with character education; a) ammacang, very closely related to the value of characters like reading, curiosity, creativity, independence, hard work, peace of mind, national spirit and love for the motherland, b) lempu', relating to the values of religious character, honesty, tolerance, democratic, responsibility, respect for achievement, and friendship / communicative, c) brave is related to the character of environmental care d) assertive is very relevant to the character of discipline.

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