

Implementation of Local Cultural Values in the Formation of Students' Morals at MA Al-Ma'arif Pinrang

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Abstract

This study aims to provide an accurate depiction of the relationship between the implementation of local cultural values and the development of students' morals at MA Al-Ma'arif Pinrang. Utilizing a descriptive qualitative approach, the research required direct fieldwork to observe and interview subjects. Data collection methods included observation, interviews, and documentation from relevant sources. The findings indicate a strong correlation between Mandar culture and the formation of students' morals at MA Al-Ma'arif Pinrang. In conclusion, the integration of local cultural values plays a crucial role in shaping students' morals, making its ongoing implementation within the school environment essential.

Keywords: Local Culture, Moral Formation, Students

1. Introduction

Education is a fundamental component in improving quality of life and is key to social and economic development. It is also viewed as a strategic tool to elevate human dignity, as indicated in Q.S. Al Mujadalah (58): 11, which implies that Allah SWT raises the ranks of those who believe and possess knowledge.

In general, education aims to advance the nation, prompting continuous efforts by the government to enhance its quality. The success of education in schools depends heavily on an effective learning process, where teachers play a pivotal role, though other educational components are also vital. (Sutarman, 2023) Strategies for Increasing Teacher Competence and the Quality of Islamic Education Learning at State Middle School 8 Medan Strategies for Increasing Teacher Competence and the Quality of Islamic Education Learning at State Middle School 8 Medan Thus, the government strives to improve educational quality through supervision that expands teachers' horizons and professionalism. Nowadays, teachers' roles extend beyond simply conveying factual information; they must also act as researchers, motivators, and learning facilitators.

However, the quality of education in Indonesia is still considered low, as evidenced by indicators such as graduates' readiness to enter the workforce, low rankings on the Human Development Index (HDI), and international survey results on students' reading and science abilities. (Sutarman, 2022) Factors contributing to this low quality include a lack of qualified educators, inadequate teacher welfare, insufficient learning facilities, and limited operational funding for education. Additionally, frequent and poorly executed curriculum changes also impact educational quality. Moral decay is another issue affecting the educational sphere. When students are exposed to uncontrolled freedoms, they become vulnerable to negative behaviors

such as drug use, alcohol consumption, and promiscuity, leading to various social problems like unintended pregnancies, prostitution, and child neglect. Consequently, they face ostracism both in school and in the wider community.

2. Conceptual Framework

2.1. Definition of Local Culture

The term culture originates from the words "budi" and "daya," which translate to intellect, will, and feeling. Its roots lie in the Sanskrit word "Buddayah," the plural form of "buddhi," meaning mind or reason. In Dutch, the word is "culture," derived from the Latin "colera," meaning to cultivate, work, or develop land (farming). Over time, this word evolved to encompass all human efforts and activities in cultivating and transforming nature.

Several experts have defined culture as a complex whole that includes knowledge, beliefs, arts, morals, laws, customs, and other capabilities acquired by humans as members of society. In Arabic, culture is identified by the terms "hadhar" and "tsaqafah," where "hadhar" refers to urban culture and "tsaqafah" implies quick understanding or intelligence.

Culture encompasses all aspects of human life, both material and non-material, and many experts suggest that culture evolves from simpler to more complex forms. Local culture, also known as subculture, refers to a specific culture within a particular community, distinct from others in its non-basic cultural aspects. Examples include the cultures of Acehese, Batak, Minangkabau, Sundanese, and Javanese communities. Local culture (local wisdom) embodies positive human behaviors that reflect a community's adaptation to its environment, rooted in religious values, customs, ancestral advice, or other local traditions. In this context, the culture referred to is that of the Mandar tribe, one of the four recognized tribes in South Sulawesi and West Sulawesi, alongside Makassar, Bugis, and Tanah Toraja.

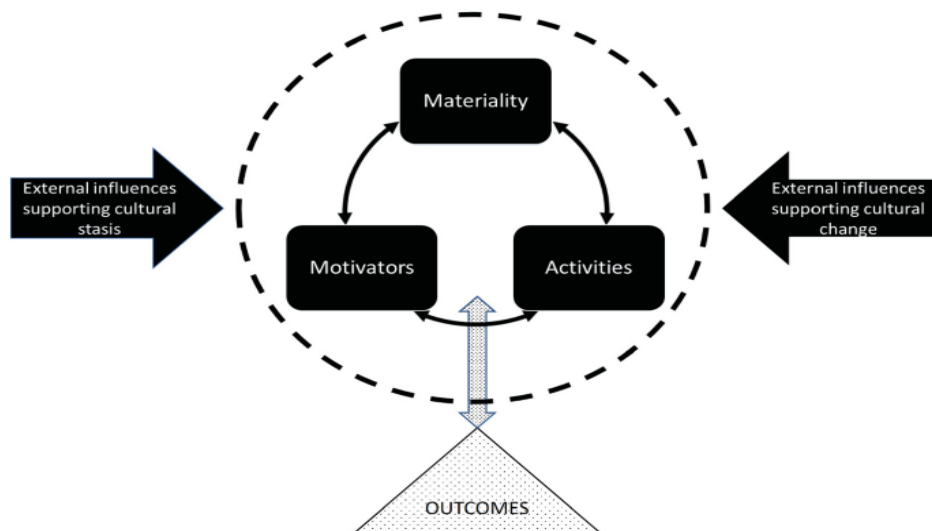


Figure 1. Conceptual Framework of Local Cultural Values
(Source: SpringerLink)

3. Research Methodology

This study employs a qualitative approach with a descriptive research design, focusing on collecting data in the form of words or images rather than numbers. Descriptive research aims to examine the current status of a group, objects, conditions, systems of thought, or events. Its goal is to provide a factual and accurate depiction of the characteristics, nature, and relationships among the phenomena being studied.

3.1. Data Sources

The data in this study are categorized into primary and secondary sources:

- a. Primary Data: Obtained directly from original sources, including individual or group opinions, observations of physical objects, activities, or test results.
- b. Secondary Data Acquired through intermediary media, such as documented evidence, records, or reports that are already archived or documented.

3.2. Data Collection Techniques

Data collection in this study involved several methods:

- a. Observation: A systematic technique for observing and recording the phenomena under investigation. This method is used to gather and record information about behaviors by directly observing the objects or issues in the field.
- b. Interviews: A technique for obtaining information by asking questions verbally, with responses also given verbally. Interviews are conducted face-to-face between the interviewer and respondent to gather information relevant to the research problem.
- c. Documentation: A technique for collecting written evidence or recordings related to the problem being studied.

3.3. Data Analysis

Data analysis involves organizing and arranging the collected data into patterns, categories, and basic descriptive units to identify themes and formulate conclusions. This process includes organizing, sorting, grouping, coding, and categorizing the data from field notes, images, photos, and documents. The data are then analyzed using descriptive techniques within a qualitative approach, leading to data processing and conclusion drawing based on the field data.

4. Results and Discussion

4.1. Description of the Implementation of Local Cultural Values in Students at MA Al-Ma'arif

Local culture represents positive human behaviors that guide interactions with nature and the environment. These behaviors stem from religious values, customs, ancestral advice, or naturally evolving local cultures within a community as a form of environmental adaptation. In this study, the focus is on the culture of the Mandar tribe, one of the four main tribes in South Sulawesi and West Sulawesi, alongside the Makassar, Bugis, and Tanah Toraja tribes.

The Mandar tribe's cultural legacy, passed down through generations, is preserved in both oral traditions and written records in lontara, known as "ppsn," "rpn," or "pau-ppsn todiaolo." This cultural heritage encompasses three core aspects: religious beliefs, ideologies adapted to local norms, and a life philosophy based on personal reflection.

Observations and interviews reveal that the implementation of Mandar culture at MA Al-Ma'arif remains strong, with cultural values embedded in various aspects of school life. Four key cultural elements are prominent at this madrasah: "ppsn" (message/advice), "siri" (sense of shame), "turu" (obedience), and "sirodo-rodoi" (mutual cooperation). These cultural elements are well-preserved because the majority of students and educators at MA Al-Ma'arif are from the Mandar tribe, making this culture an integral part of daily life both within and outside the school environment.

In the school setting, the "ppsn" culture is manifested through daily "kultum" activities, which deliver moral messages aligned with both Islamic teachings and Mandar cultural values.

The culture of "siri" (sense of shame) is also deeply ingrained, particularly in relation to education. This sense of shame is a highly respected value in Mandar society and is associated with the cultivation of good morals within the school environment.

The "turu" (obedience) culture reflects the traditional Mandar community's value of compliance, which has been instilled in students at MA Al-Ma'arif, becoming a habitual practice. The "sirodo-rodoi" (mutual cooperation) culture, emphasizing solidarity and collective responsibility, is also highly regarded. This cultural value is evident in various school activities, such as collective cleaning and cooperative academic, sports, and organizational efforts. The practice of mutual cooperation reflects strong moral values that are essential for everyday life.

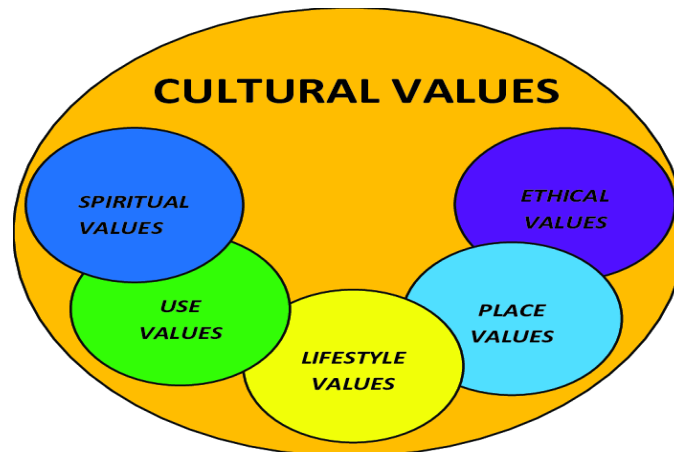


Figure 2. Results of Local Cultural Values
(Source: Researchgate)

4.2. Implementation of Mandar Culture in Students' Morals at MA Al-Ma'arif

The ppsn culture conveys profound messages, both religious and practical, serving as guidance for students, especially when they are away from home. The "siri" (sense of shame) culture, representing self-esteem, is highly respected in Mandar society and is reflected in the behavior of students at the madrasah. They are taught to feel ashamed of breaking school rules, which reflects good moral character.

The "turu" (obedience) culture emphasizes early obedience to parents, educators, and assigned responsibilities, which is a core aspect of Mandar culture and has been integrated into the behavior of students at MA Al-Ma'arif. The "sirodo-rodoi" (mutual cooperation) culture highlights the importance of solidarity and concern for others, whether in small or large matters. This is demonstrated by students helping each other in various school activities. These four cultural elements reflect strong moral values that are highly compatible with Islamic teachings, making them essential for daily practice.

Based on interviews and observations, it can be concluded that the Mandar culture at MA Al-Ma'arif is well-preserved. The values embedded in the "ppsn," "siri," "turu," and "sirodo-rodoi" cultures are consistently applied by both educators and students within the madrasah environment.

4.3. Implications of Local Mandar Cultural Values for Students' Morals at MA Al-Ma'arif

As previously discussed, morals are behaviors repeated until they become habitual, performed without deep rational consideration. Good morals arise from sincere intentions and are developed through practice and habitual behavior. Students at MA Al-Ma'arif, as the future human resources for national development, require moral guidance to prevent violations of

religious and societal norms and to cultivate positive moral character. Overall, the morals of students at MA Al-Ma'arif are categorized as good, evidenced by their compliance with educators' guidance and the absence of criminal records. They also uphold Mandar cultural values, such as "ppsn," "siri," "turu," and "sirodo-rodoi."

The implementation of these cultural values has significant implications for moral formation. For example, students respond obediently to advice given in the form of "ppsn," adhere to school rules through the "turu" culture, and are motivated to excel through the "siri" culture. The "sirodo-rodoi" culture fosters high solidarity among students, as seen in their willingness to assist each other in school activities.

Based on interviews and observations, it is concluded that the implementation of Mandar culture at MA Al-Ma'arif positively impacts the moral development of students. These morals encompass two main aspects: morals towards Allah SWT and morals towards fellow human beings, both of which are foundational concepts for educators and students at this madrasah.

5. Conclusion Suggestions

5.1. Conclusion

Based on the results and discussion regarding the implementation of local culture in the moral development of students at MA Al-Ma'arif Pinrang Regency, the following conclusions can be drawn:

- a. The implementation of local culture at MA Al-Ma'arif has been effective, particularly through the application of the four Mandar cultural values: "ppsn," "siri," "turu," and "sirodo-rondoi." This is evident from students' enthusiasm in participating in "kultum" activities, their obedience in completing tasks, the cultivation of a sense of shame that motivates achievement, and the high level of solidarity among students.
- b. The moral character of students at MA Al-Ma'arif is generally categorized as good and aligns with Mandar cultural values. Their morals towards Allah SWT are reflected in their dedication to religious practices, such as congregational Dzuhur prayers at school. Their morals towards others are demonstrated through polite, respectful behavior and good cooperation among peers.
- c. The impact of implementing local culture at MA Al-Ma'arif has been positive, with most students successfully internalizing the moral values contained in Mandar culture. This includes obeying the advice of parents and educators, fostering a sense of shame as motivation, and showing obedience to authority and school rules.

5.2. Suggestions

Based on the discussion and conclusions above, the following suggestions are offered:

- a. The principal and educators at MA Al-Ma'arif should continue to maintain and preserve local cultural wisdom, and consider incorporating this culture as part of the school's curriculum.
- b. Students at MA Al-Ma'arif are encouraged to continue practicing Mandar culture, which embodies positive moral values, as part of their noble identity.
- c. The government, as the education manager, is urged to provide greater attention and support for facilities that can help shape the character of students who will become the nation's future generation, and consider integrating local cultural education into the school curriculum.

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