DEVELOPING A LOCAL-BASED CHARACTER EDUCATION CURRICULUM: A CASE OF THE BUGIS SIRI CULTURE

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There are various forms of moral dilemma occurring among pupils. In order to overcome the challenges arising from such a situation, there is need to develop a value based curriculum. This study aims to develop a local based character education curriculum with emphasis on the cultural values of the Bugis community of Makassar. The product of the curriculum is the graduate standard competencies (*SKL*) which include: standard content, syllabus and teaching materials. The result of curriculum development is a product which is valid and feasible, and can be used as a learning guide. This development follows the Indonesian School-Based Curriculum (*KTSP*) model developed in the year 2006. This is a development study which uses both quantitative and qualitative principles. The respondents/subjects to this study consists of local cultural experts, curriculum experts and a total of 243 class one teachers from primary schools selected from seven counties in Gowa district of Indonesia. The respondents were selected using purposive sampling. Data collection was conducted throughout the development of phases. The phases included: needs analysis, developing the curriculum proto-type, validation of the tests by experts and feasibility test on the users, use of questionnaires and interview guides, and document review. The data was analysed using descriptive statistics in order to establish the Siri values needed in taking decisions about the possibility of using the product as guide for teaching and learning. Qualitative analysis was done using phenomenological interpretive analysis to establish the validity of the product. Results from the study shows that; 1) there sixteen Siri cultural values, they are: Honest, care for humanity, persistence, cooperation, discipline, responsibility, humility, respect and polite, Peaceful or peace loving, Diligent, Affection, Creative, Self reliant/Autonomy, Confidence, Love God and Truth, 2) The fourth curriculum consisting of (standard content, syllabus and teaching materials) developed meet the criteria of content validity and construct validity, acceptability and appealing as product of local based character education. 3) the field test results shows that the four products meet the criteria "therefore feasible" to be used as learning guide in order to solve the problem of moral dilemma for primary school.

Keywords: character education, development, local based curriculum and siri culture

INTRODUCTION

The behavior of pupils, especially the kind that is attributable to moral dilemma has become a source of serious concern. Based on various reports and studies, the number of pupils who are afflicted by moral dilemma is on the rise both in quantity and quality. The moral dilemma problem is an important issue that deserves ample investigation to determine the most appropriate way to resolve it. This research, which delves into the adoption of character education based on Bugis Makassar Siri culture, is one such effort that is expected to contribute to finding a solution to the moral dilemma which primary school pupils face today.

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Ultimately, it is hoped that outcome of the exercise will serve as a reference in the implementation of character education to prepare Indonesia's young generation for the future.

In fact, the moral dilemma problem has attracted a lot of public attention in the realm of education in the World. This is evident in reports released by various online mass media in United States, China and Turkey on sex related disturbances, murder, suicide, criminal acts, and moral dilemma which are considered moralperversions (Pickthall 2002; Lickona 1994). The number of pupils facing moraldilemmain Indonesiashows an upward trend. This is reflected in the rising tide of violence against children, stubbing, watching pornographic films, immersed in drinking alcoholic drinks, access to pornographic materials, falling prey to *rapists and dangerious people of community*, and rising rate of abortions for the female adolescents (Megawangi 2004).

Thus, various moral dilemmas have become center of public attention, especially with respect to culture and character. Such concern and attention on various aspects of life is reflected in writing in the press, interviews, and dialogues in electronic media and in various research. Besides, society leaders, education experts, and social and education analysts are discussing culture and character in various seminars and forums, at the local, national and international level (Ramly2010). According to Muslich (2011), moral dilemma constitutes a character crisis in pupils which is attributable to the failure of education values acquired in school to have an impression on their character. The implementation of educationvalues is considered not sufficient to prepare this country's young generation to become good citizens.

Various alternatives to resolve the moral dilemma problem have been made, such as the enactment of the laws and regulation as well as strengthening law enforcement. Other alternatives which some sources have suggested as likely of not to solve the problem, at least to mitigate it, have revolved around "education character" (Licking 1991; Hill 2005; Kilpatrick 1992; Muslich 2011; Taha; Megawangi 2007; Ramly 2010). Equipping pupils with the ability to behave good manners, honesty, caring, fair, humility, simplicity, principled, endurance, humanitarianism, and courageous (Megawangi 2007; Hill 2005; Lee & Atkinson 2006; Elmubarok 2008; Abd. Madjid and Diah 2011). Character education enables a child to become emotionally intelligent. Emotional intelligence is an important capability and asset in preparing the pupil for the future. Moreover, an emotionally intelligent child is equipped with the necessary qualities to face all challenges, including in the realm of academics (Muslich 2011). Creating conditions that are conducive for the emergence of such an opportunity for the school pupil. Creating such conditions requires a holistic curriculum that is based on character values in then school. The goal is to form a holistic human being with character , that is foster the development of physical, emotional, social, creativity, spirituality, and

intellectuality of the pupil to the best of his or her ability as well as become a lifelong learner (Muslich 2011).

Character education curriculum is expected to foster the development of dedicated pupils, who therefore will become faithful and responsible professionals, who have requisite readiness to answers call of duty to serve in efforts that are tailored toward promoting social welfare, government and nation (Elmubarok 2008). Brooks (2005) notes that analysis of curriculum should contain issues that foster the interaction of pupils with social activities and development of their sensitivity, contributes to positive appreciation of changes in how to learn, pay attention, and respect to others. Lickona (1991) contends that the design of character education curriculum should contain three main issues, which are knowing the good, love the good, anddoing the good. The design of character education should focus on ways of instilling values in the form of actions (Wynne 1991), which requires change in educational planning. I-Chung Key (2007) contends that instituting change in education can pave way for solving problems that afflict society as the process enhances public awareness through education of one's own culture. Turkey and US are examples of countries that have taken steps to implement moral value educationto school pupils in various cultural forms (LePage et al. 2010).

The expectation is that through cultural value education, the young generation will be equipped with requisite quality in various aspects which in turn will contribute to the narrowing and mitigating factors that are responsible for the gamut of cultural and character problems facing the country today. The character of a certain society constitutes the most important component of any given society which is rooted in rock solid foundation (Sochi 2011). To that end, the development of curriculum must be based on the school context and reflect and cognizant of local conditions (Shawer 2010). Through culture based character education, members belonging to one group ofsociety are instilled with character, as well as equipped with special characteristics, and cultural disposition that distinguish it from other groups.

Determining Siri cultural values that are used in developing school curriculum in Bandar Gowa, should be based on the consideration that (1) there has been a shift in the meaning of Siri'from initially as a source of self-actualization of an individual amidst globalization waves as reflected in a classic work of aMakassar Bugis individual; (2) cultural and ancestral values which have the potential to contribute to personal development of any human being. *Siri' values which should form the basis of local content character education development*, should focus on four main values of Makassar Bugis character, which are (1) *Pangadakkang* (mutual respect); (2) *Kimajarreki*(resilience principle); (3) *Pajjama terasa* (striving and diligence); and (4) *Lambusuksiagang annaggalak majarre* (honest and responsible) (Abd. Salam 2000; Abu Hamid 2003; Mattulada 2002; Fakhruddin 1992). Curriculum products that will ensue from the process will include SKL, Content

standards, Syllabus and learning materials and the concomitant KTSP Model, 2006. The above outcome can serve as guidance in the implementation of school learning materials on local content character education for class one primary pupils in Gowa district, South Sulawesi, Indonesia.

LITERATUR REVIEW

Local content curriculum development

Local content is a curriculum activity that is aimed at developing competence that is commensurate with special characteristics and potential of a certain area, including but not limited to fields in which the area has high competitiveness, but are not incorporated into existing learning materials. Determining local content learning materials ineducation mustbe in cognizance of, and commensurate with, characteristics of every region (Harianti 2007; Muslich 2008).

Local content is an educational program, which contains and delivered using medium that bears close relationship and association with the natural, social, cultural environment, as well as development related needs in the area that are compulsory for pupils to learn (Mohd. Ansyarand Nurtain 1992). Local content curriculum constitutes a design instrument and control over the contents and learning materials which are determined in the region in accordance with existing local conditions andneeds as well as methods and ways used in guiding the conduct of learning (Mulyasa 2008).

The policy of including local content learning materials in school curriculum is based on the reality that there is need for developing and preserving multicultural diversity through education. Schools which constitute space where educational programs are carried out are an integral part of society. Educational programs should equip pupils with wide-ranging and nonparochial outlook on various issues especially those that are within the local environment. It is not easy to incorporate local content in a centralized curriculum content design, which is why designing local content learning materials is deemed necessary (Permendiknas 2006).

Thus, local content learning materials serve as a bridge between the need of the family and society on one hand, and national educational goals, on the other. Local content learning materials give local pupils the opportunity to develop their capabilities in accordance with the needs of the area/region. To that end, local content learning materials must contain local culture characteristics, skills, and local cultural values and grounded and respond to social and environmental problems. That way, local content education equipslocal; pupils with basis life skills that are needed to create employment (Mulyasa 2007). Local content curriculum development in this research focuses on the process of formulating local content curriculum for character education that is based on Makassar Bugis

Siri' cultural values as a learning reference and guidance in tackling moral dilemma problem that affects local primary school pupils.

Character Education

Character consists of, tabiat, akhlak, or personality of an individual which forms as a consequence of applying various virtues dran from belief systems which serve as the foundation that underpins one's thinking, disposition, attitude and action (Taha 2010; Ramly 2010; Wynne 1991). Character consists of three elements that is *knowing the good*, loving the good and *doing the good* (Lickona 1992).

Character education is a process of forming habits in the application of good values that is manifested in behavior or action related to *moral knowing, moral feeling and moral action* (Lickona 1991). Character education is an attempt to introduce to pupils values in a cognitive way, instilling values, and eventually introducing values in concrete terms (Buchori 2006; Wynne 1991). Character education is an endeavor to form character, which constitutes the most important component of behavior and attitude foran individual (Elmubarok 2008). Character education focuses on instilling good values in the way an individual behaves in day to day life situations.

Siri' values in School Curriculum

Every nation or society has key values which underpin thinking and feeling of individuals in society. The key values for any nation constitute the principles of a nation's culture. With special reference to Indonesian society, which is endowed with a diversity of cultural values, has characteristics that are similar to those that are pervasive in other nations in the World, grow and develop in accordance with the value system that obtain in society. The cultural value system, for a certain society, serves as a reference or guidance of behavior, anchor of action for day to day living for members of society. Abu Hamid (2003) notes that in general society there are three forms of culture: (1) the culture of feeling guilty; (2) shame culture and (3) fear culture. With regards to MakassarBugs society, which espouses the shame culture which is known as Siri' Culture , which besets the heart of an individual in the aftermath of committing violation of social norms and values, development of mood that forms as an attempt for self-defense without any sense of fear for his/her life.

*Siri'*as a principle of culture or value system contains variousinterrelated elements. Mattulada (1976) contends that Siri' is self-defense, feeling of deep seated shame, andself-dignity. Mattulada continues to note that *Siri'*is in principle willingness to commit good deeds for the self as well as to other human beings, which is rooted in nothing other than values/virtues.Siri' culture is value system that upholds self-esteem, and human dignity. The value system is preserved by old and passed on to younger generations over centuries , thereby creating what is

referred to as Siri' culture. Siri' is considered to be life supporting values that have the potential to foster the creation of better life than prior to the event. *Siri'*is a very principal problem that relates to respect, hence is nonnegotiable, has much to do with ancestral values and customs that have to be upheld and must not under any circumstances tainted or desecrated. In principle Siri' values are underpinned by four key principles, which are mutual respect among human beings, *pajjama terasa* (working hard),*lambusuk siagang annaggalak majarre* (honest and responsible), and kimajarreki (principled)(Abd. Salam 2000, Sintang 2007). Preservation of the above elements, is considered a virtue or good thing, that is manifested in behavior and achieving ideals, which qualities are pre requisites for an individual to be accepted as a member of society.

METHODOLOGY

This study is a *research based development*(Borg & Gall 1983; Nawawi 2007) that is development of local content character education curriculum that is based on MakassarBugisSire culture. The outcome of the exercise will include SKL, standardized contents, syllabus, and learning materials (BSNP 2006; Muslich 2008). Meanwhile, the development process is based on need assessment (Tuba 1962; Nicholls 1978; Oliva 1988; Harianti 2007), which is developed further, andsubjected to validity and feasibility evaluation as required for any curriculum product.

Curriculum development in this study attempts to address qualitative and quantitative problems. To that end, finding answers to the research problems that are highlighted at the outset, this study uses a mixed research design (Cresswell 2005; Johson & Onwuegbuzie 2004; Morgan 2007; Ouwuegbuzie & Collins 2007). The qualitative approach is used to find answers to problems that are qualitative in nature, while quantitative approach are used to address issues that quantitative characteristics (Cresswell 2005). The rationale of using both quantitative and qualitative research methods lies in the fact the two methods complement one another as demerits in one are addressed by merits of the other (Harson et al. 2005; Johson & Onwugbuzie 2004).

Meanwhile KTSP (2006) model served as the guidance in the curriculum development process, that requires following four steps that entail (1) identifying and socializing various Siri' cultural values as a need; (2)developing SKL prototype, Content standards, Syllabus, and learning materials; (3) testing product validity through using then services of local curriculum experts and local cultural experts, and (4) conducting feasibility evaluation for prospective users.

Every step involves different subjects. The determination of study subjectsaccording is based on need. Step I , is the determination of Siri' cultural values as society need which involves 10 teachers, 10 school principals, 10 local community leaders, 3 curriculum experts, 3 local culture experts, and 10 decision makers. Step IIsubjects involved in testing the validity of the product involve

one local culture expert and one curriculum expert. Step III entails 15 prospective users who serve as subjects in the conduct of limited field testing. Step IVinvolves large group of 240 prospective users. To Obtaining primary data used purposive, areal, and random sampling methods. Meanwhile, instruments that were used in collecting data varied with the step of the curriculum development process. *In principal, data collection follows three key elements or principles that is questionnaire, interview, and documentation. Subsequently, quantitative description is used to analyze data, which produces and generates Siri' values that meet the needs as well as considered feasible for use by decision makers*, while qualitative analysis is carried out using *interpretative phenomenological analysis*to determine the validity of the product. Thus, following the above working procedure, creates a curriculum that has the requisite validity and feasibility to be used as a guidance and reference in the conduct of teaching and learning.

RESULTS AND DISCUSSION

Process of developing Local content character curriculum

Need assessment is the first step in developing the curriculum. Undertraining the activity is based on perspectives and advice of curriculum experts. Harianti (2007); Oliva (1988); Nicholls (1978); Taba (1962) notes that as an initial step, need assessment constitutes the first step in curriculum development. Local content curriculum development, begins with the identifying various competences (needs) which are commensurate with specific potential of every region, including fields in which the area has high competiveness.

Subsequently, four types of activities follow which included , focusing on the implementation of local content, carrying out literature review on Siri' cultural values, determining the duration and when to implement local content in an effective way, and collecting data on Sire' cultural values from various components of society. During the process Sire' cultural values, focus group discussion on decision making was done , which involved local implementers of the exercise that include: a representative of local policy decision makers, aculture expert, curriculum expert, local community leader and ten class one primary teachers in Gowa district. Results of study findings show that there are sixteen Sir cultural values that serve the societal needs which can serve as building blocks for curriculum development in Gowa district. The list included: (1) *labbiri ri pangadakkang* (respect and being humble to others); (2) *Sikamaseang* (caring); (3) *abbulosibatang* (compassionate); (4) *assamaturu'* (cooperation); (5) *napakatuna kalenna* (humility); (6) *pangngai siamak-amak* (peace loving); (7) *kimanjarreki* (principled); (8) *Pangngainna ri Allah Ta'la* (Lover of God and truth); (9) *nasimatai* (resilience); (10) *toddopuli* (unrelenting);(11) *ammentengi ri katojenganga* (independent); (12) *sengge*

(creative), (13) *kana tojeng* (self-confidence), (14) *tenapassalasa* (discipline); (15) *lamb* (honest) *and* (16) *annaggalak majarre* (responsible).

Subsequently, outcomes of the process of identifying Siri' cultural values were used as input in the development of curriculum prototype, which was based on Bagdonis& Salisbury (1994) viewpoint. Curriculum prototype development is the initial step in the formulation of a curriculum outcome that meets the requirements of the need assessment process. The objective of this phase isto: (1) study information contained in the need assessment, (2) study results obtained from relevant but independent research, and (3) conduct discussions with various sources. Curriculum prototype development process was based on KTSP model which was inaugurated by the national standards agency (BSNP) in 2006. Based on the model, the curriculum prototype produced fully fledged curriculum that takes forms of SKL, content standards, syllabus, and learning materials.

Subsequently, the curriculum prototype is subjected to validity testing that is accrued out by people who have expertise to do so. According to Niveen (1999) validity testing of the curriculum must precede its full-fledged implementation. To that end, various aspects of the curriculum prototypewere subjected to *content validity and construct validity tests*; acceptability and attractiveness. The validity testing of the curriculum prototype was carried out by submitting requests to an expert of curriculum development and as well as an expert on local culture. Outcomes of the validity testing exercise constitutes qualitative data and consists of tests on aspects that are vital for the development of local content curriculum , the matching of content and approach, extent to which the outcome fulfills study coverage , extent to which the procedures was understandable and implementable and liable to evaluation. A validity test of the four products was carried out in consecutive order as follows: testing revised SKL; testing the revised content standards; testing revised syllabus; and testing revised learning materials. Based on evaluation results and suggestions from experts, the curriculum prototype was revised to create a valid, acceptable, and reliable curriculum.

The curriculum product that has received expert approval was then subjected to the subsequent phase that entails evaluation of the feasibility of prospective users. Puslitjaknow (2008) notes that field evaluation of prospective users is aimed at furthering understanding of the feasible product. The evaluationof the feasibility of prospective users was consummated in two phases which involves conducting limited testing that was followed by testing a larger group of users. The testing exercise took the form of a formative evaluation, which had the goal of gauging understanding of the revised targets and improvements of curriculum prototype in accordance with conditionsand needs of prospective users. Subjects of the limited testing were ten class one primary school teachers who teach local content courses. The limited testing is directed toward prospective users of the curriculum. The conduct of the limited testing involves between three and fifteen subjects (exact

number depends on need) (Dick & Carey 1990, Puslitjaknow 2008). The testing involves 15 prospective users. Quantitative and qualitative data were used to conduct the limited testing exercise. Quantitative data are obtained from questionnaires that require respondents to choose between two options, while qualitative data are based on outcome of the evaluation, revisions, and adjustments that are made in accordance with conditions on the ground. The product which had received validity approval from experts and has been devised and revised based on outcome of the limited testing with prospective users, was then subjected to testing involving a large group of prospective users. The testing of the curriculum prototype on a large group is summative in nature with respect to the entirety of the subjects. The objective of the large group testing was todetermine the feasibility of the product based on criteria determined beforehand. The testing involved 243 prospective users who were drawn from 10 sub districts in Gowa district, using location sampling method. Meanwhile, the questionnaire was used to collected quantitative data that were used in testing the large group. Upon completing the five phases of curriculum development above, the local content character education curriculum in the form of SKL, contents standards, syllabus, and learning materials that has passed validity and feasibility tests is ready to use in class one of Gowa primary schools.

On the certainty of Siri' cultural values

Makassar Bugis ethnic group is one of the main tribes in Easten Indonesia, which for centuries has established itself as resilient sea faring adventurers. Makassar Bugis culture is rich in moral values which are based and grounded in teachings. Siri' and Pacce are the cornerstone of Makassar Bugis culture. Siri' is an embodiment of values of individuality that is common among Makassar Bugis people, and is the guiding spirit behind strenuous efforts to achieve expected outcomes. Meanwhile, Pacce is the collective attitude toward other relatives, friends, and society. Thus, this represents solidarity value espoused by Makassar Bugis people, and is considered to the underlying factor that makes Makassar Bugis people easy to adjust with their social environment (Irmawati 2008; Tamar 2007).

Seven local wisdom that are based on Makassar Bugis Siri' culture and are considered vital to the formation of character as well as pass the test of ease of being incorporated into learning, have been identified and corroborated with findings of culture experts (Abd. Salam 2000; Fachruddin1991; Tamar 2007). The list includes 1) *Siri':*is individuality values which have strong correlation with spirit, self esteem, dignity and respect; 2) *Pacce:*solidarity value, which is the root of ties of friendship and brotherhood in society; 3) *Kimajarreki: decisive in taking decisions*, principled in taking stance, patient as well as resistant to temptations; 4) *Assitinajang: wise*, intelligent and act fairly; 5) *lambusuk: honest and obedient to principles*; 6) *Acca: smart*, intelligent, and creative; 7) *Pajjama terasa: strives*, focuses and resilient in pursuing a certain goal.

Siri' cultural values serve as drivers and triggers of hard working ethos in business which in turn contributes to their success. Dynamics of Siri' values are discernible in the following ways: Makassar Bugis persons are very hard working (*pajjama*) which is one of the ways they can protect their self-esteem(*siri'*). Working hard often demands strong resolve (*kimajarreki*) to complete the work at hand successfully. While doing the work, an individual should uphold and adhere to norms (*lambusuk*) and should endeavor to search for alternative ways of completing the job in as an intelligent and creative manner (*acca*) as possible, is highly espoused and upheld. Subsequently, all efforts (*pajjama*) must be made withinthe reach of human endeavor; after which one resigns him/herself to God'sfate. Thus God fate does not occur without making any effort. Upon on achieving success, an individual enjoys fruits of his/her success by spending income earned on purchases that are not very disproportionate (*asitinajang*) but also saving some for sustaining and supporting relatives and friends in need (*pacce*) (Irmawati 2008).

Siri' cultural values serve as guidance and drivers of behavior for an individual. Being a system of thinking, values, norms, and beliefs, Siri' values should be designed and developed by incorporating it into the school curriculum (Ramly 2010). In accordance with Patahuddin (2010), Eric et al. (2010), it is important to conduct an analysis and adaptation of local wisdom values which are then modified and integrated into learning materials. The goal is to develop the potential of pupils to have a system of thinking, values, moral, and beliefs that are then passed on to society and developed in accordance with contemporary and future conditions.

Siri' values are neither visible to the naked eye nor touched (do not have physical form). The value system is acquired by every individual as well as groups in society through social developments. Once Siri' traditions become embedded in society, Individual behavior automatically follows acceptable dictates and principles. According to Abidin (1985), Siri'apacceand were cultural values constitute thecrux of the cultural value system among Makassar Bugis tribe. This study in accordance with viewpoint propounded by Sintang (2007), attempts to make Siri'guidance and reference to life which individuals are obliged to cherish as cultural values that are bequeathed from ancestors, and becomes cultural identity for Makassar Bugis tribe.

To that end, Siri' is national cultural treasure that should be preserved, protected, and not susceptible to despoiling and contamination by anybody. Greatness and deterioration of an individual in society, is largely attributed to failure to understand, internalize, and implementing lessons on Siri' cultural values in daily life. It is for this reason that every person; both in person and or in member groups of society, rquired to adhere to Siri' cultural values.

*Siri'*as a contour of culture or value system contains various interrelated elements, which encompass pioneering talent, diligence, patience, courageousness, pride, self-confidence, high striving spirit, adventurism and exploration to foreign

lands in search of new opportunities, resignation to sacrifice for the sake of defending the dignity and integrity of oneself, family, friend, and even a guest, personal respect and respecting others, and to believe in and give obedience to God. In principle, Siri' culture is very much related to teachings on moral leadership, loyalty to the state and government, commitment of human beings to serve the proximate environment, elevating achievement, and quality of humanity and livelihood, developing creativity or human creative capacity to prepare for the future, versatility and honesty, belief in one's ability (self-confidence), and religious morals and believing in God.

In Gowa district, Siri' elements are the foundation of people's behavior, hence are manifested in human dignity and respect, civility, faithfulness, humility and good temperament, affable and amicable, honesty and fairness, patriotism, responsibility, personal sacrifice, creativity, diligence, resilience and friendship/camaraderie. To that end, *Siri'* cultural values bear a lot of semblance with cultural forms that underscore the importance of believing in God, spirituality and abstraction. Understanding characteristics of spiritual culture is only possible affection or feeling, rather than seen with naked eye. Thus, Siri' can only be understood by internalizing or feeling it, hence abstract. This is one of the factors that cause misconception and misunderstanding among foreigners about the real meaning and interpretation of Siri' cultural values. Prior to taking on concrete form that is manifested in actions, Siri' cultural values undergo processing through education that an Individual is exposes to.

Relationships between Siri' Values and Character Education Theory

The process of human development makes compartmentalization of human beings into various functions and uses irrelevant and superflous. Human kind constitutes one totality, which means that while there are various functions or uses, all constitute an inseparable totality. Human effort interacts with the entirety of all other forms of behavior. With regards to morals, moral spirituality has strong relationship with human being as an individual or totality (Budiningsih 2004). This is very much in accordance with provisions of Law national education system (UU-Sisdiknas 2003) which underscore the fact that the goal of education is to develop the ability of an individual as well as form the character of human being in its totality.

Makassar Bugis culture is rich in moral values. *Sire'and* pacce arethe core of the culture. *Siri'* is an embodiment of values of Bugis Makassar individuals that motivate them to achieve their goals and ambitions. Pacce means having sense of relations with another person of the same lineage, friend and other members of society. This is manifested in solidarity values that are pervasive among Makassar Bugis Individuals, and are attributable for the ease at which they can easily adapt and adjust to their social conditions.

Siri' cultural values form the cornerstone of the principles of collectiveness in society. According to this cultural teaching, it is only individuals who live in accordance with Siri' values that are considered to qualify to human beings. To the corollary, if a human being no longer lives in accordance with Siri' principles, then he or she is considered to be degraded to the level of animal. Siri' are moral values that aspire doing good things. In accordance with theories on character education Lickona (1991) notes the need for acclimatizing the implementation of good values, which is knowing the good, love the good, *doing the good*. By the same token, Wynne (1991) contends that character education focuses on ways of producing good values that take the form of actions. In other words, the target of character education should be efforts to create conscience in a human being that is able to motivate him/her to do good things. The main goal is to foster the development and formation of positive character which should be reflected in pupils' behavior. Positive character is nothing other than translation of attitude of God into the behavior of a human being (Andayani 2011). Character values constitute a system of behavior of an individual which in principle is based on values that uphold the supremacy of God. To that end, by equipping pupils with values that uphold good behavior, enables them to have solid foundation to become well behaving adults in future (Haron et al. 1991).

With regards to self-development, it is considered as the most inclusive affective component of the goal of education that encompasses values, morals and ethics, motivation, and social competence. Budiningsi (2004) contends that the development of values, morals, and ethics is very much related to the behavior of an individual. With the context of a conceptual framework, morals can be perceived from the cognition perspective (moral knowledge) as well as affective. The interaction of moral values leads to moral behavior. To that end, it follows that moral values can form the foundation of Siri' cultural values in connection with theories on character education in general. In light of that, moral values can serve as the basis for development of the concept of education, which in turn can form the foundation for designing Siri' cultural values based local content character education curriculum that takes forms of SKL, content standards, syllabus, and learning materials. Such curriculum products are developed in accordance with *pangadakkang, kimajarreki, pajama terasa, and lambusuk*values by integrating them with Lickona theory, which entails interalia knowing the good, love the good, and doing the good.

The integration of character education theory with Siri' values, creates: (1) approach on moral learning that is based on cognitive aspects underpinned by aspects of moral knowledge, which is cognitive ability of an individual to make observation, evaluate , and make decision to do something based on local principles such as: mutual respect (*pangadakkang*), decisive principle (*kimajarreki)*, hardworking (*pajama terasa*), honest and responsible (*lambusuk*); (2) moral

lessons/learning tailored to develop affective aspects as an integral part of moral sensation, which are manifested in one of the aspects of empathy , is an important source of awareness about equality and reciprocity that are based of fairness; (3) Moral teachings/lessons tailored toward developing moral behavior , concerns the ability to interact socially by playing social roles such as fairness, reciprocity, as well as other forms of moral behavior.

The Perception of teachers who participated in the Limited Testabout Local Content Curriculum

The curriculum, which prior to its adoption in primary schools had received validity approval from relevant experts, was then subjected to limited field testing among users. The goal of the testing was to gauge the perception of prospective users about the content and design of the curriculum. The conduct of the testing was based on the viewpoint of Niveen (1999) and Muhaimin et al. (2009) that curriculum must fulfill the criteria of curriculum development that include content and design in accordance with user needs. Limited testing with users took the form of a formative evaluation that was based on qualitative and quantitative principles. The goal of the exercise was to determine targets or areas that needed improvement and revision based on perception and needs of users. Quantitative results of the limited testing of the curriculum showed that respondents perceived four products to be good, which is an indication that content of the curriculum in general was considered to meet the needs of curriculum development. Subsequently, results obtained from qualitative testing that took the form of advice on areas and aspects of the curriculum that needed improvement and revision, teachers identified some areas that had to be modified and adjusted to meet the needs of users.

This development underscored the fact that Siri' cultural values in Gowa district, Indonesia, have overtime experienced fundamental shift. As Hamid (2003) notes, *Siri'*cultural values are susceptible to misinterpretation inclining toward negative connotations. Siri' cultural values today, reflect perversionor divergence from the basic underlying concept or essence of the original values. Such interpretation is a perversion in meaning and essence of Siri' values in principle. To that end, education should serve as medium that can be used to design, develop, and preserve Siri' cultural values, which have been bequeathed from one generation to the other and their potency proved over time (Ketetapan Preside RI 2010; Peraturan Kementerian Pendidikan RI No. 22/ 2006).

Differences in the perception about the basic concept of Siri' culture that became evident among teachersrevolved around such issues as the origins of Siri' culture, Siri' values with some making additions while others used other terms to refer to the same meaning, for example: the word *abbulosibatang became abbulosibatang sikapaccei* (caring for other human beings); *passalasa became tena passalasa* (discipline); *lambusuk* became *tena na'jekkong* (honesty);

pajjamabecamepajjamaterasa (endeavor and hardworking /diligence). Based on perception of teachers about the content of learning materials, it became apparent that there were some elements that had to be revised and adjusted. These included types and forms of evaluation that had to be commensurate with indicators; description of course materials that had to be modified and revised in line with needs of the age of the pupils; evaluation toolsthat needed variation (questions); images and examples given that had to be made clearer, adjusted, and revised.

All teachers expressed the view that Siri' cultural values which are ancestral values, customs and habits (*ade* Bugis Makassar) are vital important and must be preserved through education. In other words, the four key Siri' cultural values which interalia are : *pangadakkang* (mutual respect); *kimajarreki* (#principle); *pajjama terasa* (endeavor and diligence); and *lambusuk siagang annaggalak majarre* (honest and responsible) should be developed and instilled in pupils on a continual basis to enable children to become all- round adults in future *tau tongeng*. Thus, by equipping pupils with awareness about local cultural values, will help them become individuals who are mature and resilient in facing changes as well as serve as a source of guidance the creation of human being in all his/her totality whose behavior is underpinned by "*Siri*" soul, self-esteem, and dignity or self-respect.

Based on the construct of the four products, the syllabus was identified as the product that needed redesigning from the start. Teachers were of the view that there is need for the curriculum to be in line with the guidance on learning development programs in school. The syllabus was formulated based on the pattern: name of school, learning material/subject, class, semester, SK, KD, indicator, learning materials, learning activities, evaluation, duration, and learning sources. Thus, changes that were made in the structure of the syllabus above, meant that the four elements or products fulfilled the requirements on curriculum development. Based on the perception of prospective users, both the content and design of the curriculum fulfilled the requirements to serve as learning guidance in their schools.

The Perception of Teachers who participated in the large testing about local content curriculum

Gauging the perception of teachers who were involved in the large group testing exercise, is the last phase of curriculum development process. The conduct of the activity followed the limited testing exercise. The objective of the large group testing was to establish or determine the feasibility of the curriculum based on prospective users. The success of the testing was to a large extent dependent on whether or not, the process generated positive feedback from prospective users of the curriculum. The expectation is that the curriculum teachers use the curriculum as guidance in the conduct of teaching which should help in resolving the problem of moral dilemma facing primary school pupils.

Study results show that teachers who participated in the large group testing expressed perception about the curriculum. The perception of users shows that the four forms of the curriculum the development of which was based on the theory propounded by Lickona (1991) that the content of the curriculum can serve as material to introduce and instill values of knowing good, loving good, and doing good. Besides, the content of the curriculum is very much in line with Siri' cultural values (Salam 2000). Teachers expressed the view that the content of the curriculum served as a medium that fostered the acquisition and provision of character values. Results of this study provided insights on the need for analysis and adaptation of local wisdom values into the development of affective values of primary school pupils. Elements of local wisdom adapted should enable primary school pupils acquire both cognitive and affective intelligence. Such values include: hospitality, honesty, humility, courteousness, good behavior or being emotionally, socially, and spiritually intelligent (Hill 2005; Lee & Atkinson 2006; Megawangi 2007; Muslich 2011; Taha 2010). In the same vein, incorporating local wisdom into learning materials should help to reduce anxiety and fear among pupils during learning sessions as aspects and principles of culture that are contained in learning materials they receive are not foreign to them (Budiningsi2004); LePage et al. (2010; Ramly (2010); Zuchdi (2011). Elements of local wisdom that are adapted in learning materials are those that have high potential to preserve values that were bequeathed from the forefathers and descendants of the local society. To that end, the inclusion of aspects of local culture as the source of learning should make learning both interesting and contextually relevant to them.

Teachers noted that the integration of Siri' cultural wisdom values in learning materials taught in local schools should help in strengthening mental capacity of pupils , which in turn makes their thinking inseparable from character values. That way, equipping pupils with Siri' cultural values in learning they get in schools should go a long way to mitigate and lay to rest misconceptions and negative connotations that are far removed from the original meaning and purpose of Siri' values. In other words, incorporating Siri' cultural values in learning materials receive, is one of the best ways of restoring the original meaning and purpose of such values to society. That way, the Siri' cultural values will help to contribute to the development of behavior among pupils that will in future contribute to the creation of a holistic human being in all his/her totality*(tau tonging)*.

CONCLUSION

Based on study results and discussions that transpired during the course of the exercise, the following conclusions are drawn:

1) In Bandar Gowa, local content based character education is hampered by the absence of local content character education curriculum in learning materials, which teachers can use as guidance in teaching primary school

pupils, including local content character education based on Makassar Bugis Siri' cultural values.

2) The study identified sixteen Siri' cultural values that can meet the need for moral education for primary school pupils. These include: *Lambusuk* (honest); *Abbulosibatang* (caring/compassionate); *Toddopuli* (endurance/ perseverance); *Kimajarreki* (resilient); *Assamaturu'* (cooperative/ cooperation); *Tena passalasa* (discipline); *Annaggalak majarre* (responsible); *Napakatuna kalenna* (humility); *Labbiri ri pangadakkang* (respect and courteous); *Pangngai siamak-amak* (peace loving/tranquil); *Nasimatai* (diligent); *Sikamaseang* (caring); *Sengge* (creative); *Ammentengi ri katojenganga* (independent); *Kana tojeng* (self-confident); and *Pangngainna ri Allah Ta'ala siagang kontutojenga* (obedient to God's will and truth); (2) the four curriculum products are (SKL, Content Standards, Syllabus, and learning materials

3) The four curriculum products (SKL, Content Standards, Syllabus, and learning materials which have been developed fulfilled the requisite criteria on content validity and construct validity, acceptability, and attractiveness for any curriculum product on local content character education that is aimed at tackling the problem of moral dilemma affecting primary school pupils.

4) Results of field tests show that the four curriculum products (SKL, Content Standards, Syllabus, and learning materials) fulfill the feasibility criteria for local content character education that is underpinned by Makassar Bugis Siri' cultural values. It is hoped the curriculum can serve as a guidance on education that is tailored toward tackling the problem of moral dilemma facing primary school pupils today.

Advice

(a) This study presents and discusses a certain curriculum development model on local content based character education that is underpinned by Makassar Bugis local wisdom .The expectation is that the curriculum can serve as a guidance in character education tailored toward resolving moral dilemma problem that is currently pervasive among primary school pupils.

(b) With respect to decision makers, results of this study can be used in working out a feasible solution in handling various perversions in behavior of pupils in general and moral dilemma in particular. By fostering local cultural value based character education, this curriculum development exercise is expected to contribute to improving and changing the behavior of primary school pupils for the better.

(c) With regard to teachers, the curriculum developed in this exercise is expected to serve as a guidance in the conduct and implementation of learning and teaching in schools

(d) As pertaining to primary school pupils, curriculum developed in this study, can serve as an important component in developing socially acceptable behavior which is vital for them to become honest, responsible, resilient, persevering, and versatile individuals in day to day lives as well as good citizens in future.

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