REFORMING HUMAN QUALITY THROUGH RESHAPING LOCAL VALUES FOR NATIONAL GROWTH DEVELOPMENT: HOW FAMILIES CAN HELP?

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Abstract: Shifting cultural values are becoming a problem in sustainable development, caused by a weakened understanding of variable cultural values. The family has an influence over this, particularly in the field of education or socialisation of values in the family environment. As a result, embedding local cultural values is one way to safeguard the quality of human resources such that future generations donot lose their self-identity. The aim of this research is to increase the quality of human resources for regional and national development through the potential and role of families by imbedding cultural values in children in the family environment. The research method used was qualitative research, with descriptive-inductive analysis. Research was undertaken in families which fulfilled the criteria from the four ethnic groups located in South Sulawesi, namely Bugis (Bone), Makassar (Gowa), Mandar (Polman), and Toraja (Tana Toraja). The research shows that *siri'* culture in South Sulawesi society has become a reference for all actions in South Sulawesi, inseperable from their personality as people of South Sulawesi. The meaning of *siri'* as feeling shame and self-respect has experienced a shift, narrowing the meaning to humiliation, personal offence, and insulting somebody. This change has been influenced by a socialisation of *siri'* values in the family, undertaken from parent to child.

Keywords: Family and society, *siri'* culture, and *siri'* human resources.

INTRODUCTION

Given that manifestation of a single and fixed [Indonesian] national culture has not yet developed, the need is felt to study and develop local (traditional) cultural values of ethnic groups in South Sulawesi. This kind of idea is not meant to rebuild tradition and cultural values, nor return to idolising the past, nor still accentuate the values of a particular (primordial) cultural group, but rather an attempt to understand and increase cultural values which took root long ago and can be used to reform human quality, particularly the moral aspect which is currently a cause for concern. In a national education seminar at IKIP Ujung Pandang, Andi Zainal Abidin (1992) propounded that regional (traditional) cultural values, particularly *siri'* in South Sulawesi, formed a very important ancestral heritage, particularly as motivation to increase educational quality. Only through *siri'* can educational quality be increased, as it forms the cue condition, or guidelines to create quality human resources.

The family, as the smallest social unit and the key to societal structure, has a coping role for the whole process of human life. Because of this, linked to the development of human resources, the government has given attention to building

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the family, in accordance with Law No. 10/1992 on the Family Planning Program. Family is a very important societal institution, particularly for a person's personality (Tilaar and Sardin, 1979). As a result of this, family building is meant as an attempt to fulfil basic needs, namely the need for food, clothing, shelter, health and education. Besides this, it is also meant so that families can fulfil their function in various fields of life, including (1) religious function, (2) health and reproductive function, (3) economic function, (4) social function, (5) education function or socialisation of values.

In Law No. 10/1992 and its elaboration, the implicit meaning of the attempt to build quality human resources is to empower family members to be independent and productive. As such, the size of the role of the family as a place to increase human resource quality can be seen. Family is a social unit, comprising husband and wife, and children who are not yet adult (Mansyur, 1983). In achieving this role, a family faces obstacles in various fields of life, including socio-cultural education, health, religion and law. These problems form challenges for the family as the main social unit in undertaking their role to increase the quality of human resources.

The community of South Sulawesi forms a social system with four ethnic groups living inside it, forming a single sociatal unity; Bugis, Makassar, Mandar, and Toraja. Seen from the cultural perspective, these four ethnicities have the same cultural roots. The South Sulawesi community have, for a long time, made the culture of *siri'* their guidelines or life philosophy and mental attitude centred around teachings of virtue, maintaining respect and self-respect, social solidarity, fostering responsibility as a community member, and also as a factor supporting each person to move forward or achieve success in all fields. According to Hamid Abdullah (1985), *siri'* is a central point in Bugis-Makassar life, which essentially spans all aspects of human life.

Several of the life values originating from the *siri'* cultural value system have started to experience a shift, such as the work ethos (*nilai pajjama*), decency/manners (*assitinajang-makkiade'*), appreciation of others (*sipakatau*), firm and consistent (*getteng*), and honesty and responsibility (*lempu*). Before the appearance of building and embedding of *siri'* culture, it seemed that the shift in *siri'* values was accepted and allowed to continue, without any concrete efforts to build and develop it. If this condition was allowed to continue, then the future generations would lose their characteristic cultural identity of South Sulawesi.

LITERATURE REVIEW

1.   Family and Community

Understanding of family, according to Law No. 10/1992, article 1, point 10, is explained as the smallest social unit, comprising a husband and wife, or husband,

wife and children. It is further explained by Koentjaraningrat (1990) that a husband, wife and unmarried children are referred to as nuclear family. Step children and adopted children who formally have more or less the same rights and responsibilities as actual children are also considered nuclear family.

Horton and Hurt (1997: 139) propound that family has a system of norms and values, which are mutually related in achieving a set of aims. Therefore the institution of family has the following functions; (1) reproduction, (2) socialisation of values, norms and fundamental aspects in an intimate atmosphere, (3) the function of affection, (4) ascription or status function, and (5) economic function. In the socialisation process, parents are the model embraced or the guide for children to follow. Murdock (1965) proposed that through the process of interaction between parents and children, children imitate the behaviour of their parents.

Family as a social institution as a network system between each member, including mother and father, mother-father and children, or between children (Murdock, 1965). As such, it appears that family forms a place of close, intimate and mutually beneficial human relationships, where interaction and exchange always occurs. In the case of interaction between children and parents, or child with child, one or two of the parties hope to have harmony, or balance. Parents teach, meaning they give something to their children, which means they hope to be rewarded with their children becoming good people.

Structurally, families are the first social group, and an effective place to embed and build cultural values. This is because children have more communication within the family, and are taught norms and cultural values from their parents through a socialisation process. Through this socialisation process, it is hoped that children will later be able to play a role according to their social position within the community. From this perspective, family can be seen as an educational institution, bridging between the individual, society, and culture.

2. Culture: Siri' as a Value System

A culture is not inherited genetically, but obtained through a learning process. Humans can learn because they have the skills (logical thinking and language) to create and understand abstract ideas and achieve symbolic behaviour. According to Spradley (1979) the easiest and most appropriate route to obtain a culture is through language.

Siri', which forms the key to the cultural system in South Sulawesi, can support, or, conversely, obstruct the development process. The benchmark for development success is not centred around purely the size of the economy, but also covers socio-cultural aspects, such as the success of value formation. Development is not only concerned with physical-material aspects, but also cultural values, social system, religious elements and leadership. This perspective also provides cues that building

and developing cultural values in the region of South Sulawesi increasingly demand attention from all parties, predominantly family, which forms the main pillar in shaping values or personality to help children become quality human resources.

In the history of South Sulawesi culture and society, from a long time ago the honourable values, known as *Siri'*, have been guidelines or life philosophy, centred around virtuousness, respect for self and others, solidarity and responsibility, which have been the factors supporting each person to move forward and achieve success. From a cultural perspective, *Siri'* is a system of cultural values which form the basic attitude which maintains human self-respect and dignity. According to Hamid Abdullah (1985), *siri'* is the central point of Bugis-Makassar human life. The concept of *siri'* which have a relevance tothe values required in this adult development process are *reso* or *pajama,* alongside diligence and perseverance, *lempu* (honesty and responsibility), *getteng* (having a firm standpoint), *sipakatau-sitinaja* (respecting all humans and obedience), and *warani* (brave, not afraid). These elements are very important as moral values in the effort to build the nation and achieve the creation of a whole Indonesian being.

3.   Siri' and Quality Human Resources

The concept of quality human resources, related to national educational aims, for people of South Sulawesi was *Mancaji Tau Tongeng* (real, or complete human beings) which refers to traditional cultural value dimensions, which are known as *siri'*. These cultural values cover *nilai lempu* (honesty and responsibility), *nilai pajjama* (effort and work ethic), *nilai getteng* (firmnass of attitude, or personality), *nilai assitinajang* and *sikapatau* (obedience and respect for all human beings), *nilai warani* (courage in the face of real things), and *mappesona ri Dewata* (acknowledge and believe in the Oneness of God). The meaning of these traditional cultural value dimensions is relevant to the concept of development of quality human resources, namely human beings who are faithful and fearful of the One Almighty God, have a pure character, are healthy, knowledgeable, competent, creative, independent, and are responsible and democratic citizens (Law No. 20/2003 on the National Education System).

Kreech (1962) propounded that parents embed values through strict rules, supported by sanctions in the form of reactions or actions, advice and their behaviour which forms a model of socialisation. With strict social sanctions, the mindset, attitude and behaviour of community members tend to become stereotype in a societal group, so a local culture develops. The identity of *siri'* culture can only be retained if parents (family) and other members of society have a high level of commitment to socialising *siri'* values to children, or the next generation.

The cultural elements known as *siri'* by the society of South Sulawesi contains values of righteousness, and could potensially be used to speed up development

across all fields as a source of motivation to move forwards. According to Max Webber's theory "The Protestant religion pushed and moved the occurrence of capitalism" and Hamid Abdullah (1985) claimed that *Siri*' formed a motor to push the Bugis-Makassar community to greatness in the past. Therefore it can be proposed that Bugis-Makassar people, and those of South Sulawesi in general will depend on how far they are tied to *siri*' values, meaning that the more they understand *siri*' and implement it in real life, the more they will appear good quality and be identified as a person of good character.

RESEARCH METHOD

Descriptive-inductive data analysis was undertaken throughout the research process, referring to the aforementioned main concepts. Schlegel (1994) proposed that so that "data analysis carries more weight, analysis should be based on data directly from the field". Stages in data analysis took the following steps; data reduction, study of data and conclusion verification. These three stages were undertaken simultaneously.

The main target researched was families residing in villages covering the four ethnicities; Bugis (Bone), Makassar (Gowa), Mandar (Polman), and Toraja (Tana Toraja).

Selection of families as informants was based on the following criteria; (1) families where the mother and father are representative of the appropriate ethnicity and lived with their parents or relatives from when they were small to being teenagers, (2) families who have at least two children and lived with them at the time of the research, and (3) families who have relatively good knowledge of the cultures embraced. The number of families in each ethnic group was as follows: Bugis (Bone) 34, Makassar (Gowa) 30, Mandar (Polman) 24, and Toraja (Tana Toraja) 32 families.

RESEARCH RESULTS

1.   Concept and Implementation of *siri*' Culture

The meaning of *siri*', as seen in the four ethnic groups is as follows. The Makassar informants viewed *siri*' as a norm and virtuous value which must be used as a guideline or regulation in life, particularly in interaction with other human beings. Bugis informants viewed *siri*' as a culture described as "*ade*" (custom), *abbiasang* (tradition), and *ammanareng* (inheritance of virtuous values). The core aspects contained within *siri*' according to informants are: (1) *siri*' as a norm and virtuous value, (2) self respect, dignity and respect, (3) viewpoint or life principle, (4) virtuous human soul and personality, (5) ancestral customs which must be used, maintained and respected, (6) strength of personality, and (7) feeling ashamed.

However, there is a difference in perspective of the meaning of *siri'* in each ethnic group. For the Bugis, Makassar, and Mandar, *siri'* contains the values of self-respect, as well as values which control human beings, so that they do not do things that are not good (embarassing). In the Toraja perspective, *siri'* as self respect is implemented during traditional-ritual and family issues, such as funeral parties and celebrations.

The function of *siri'* from the perspective of the Makassar ethnic group is as motivation and self-control. *Siri'* is seen as self control and building a frame of mind, as a source of information or motivation to work to stand up for oneself, as guidelines or reference in acting within social life.

The *siri'* culture does not conflict with religious teachings. In the Bugis, Makassar, and Mandar ethnic groups, which are majoritatively Islam, siri' is in line with religious teachings, as one meaning of *siri'* is the teaching of shame, and according to the Prophet Hadits "shame is a part of faith". Christianity (Protestantism), which is followed by the majority of Toraja society has a parallel value contained within it. There is therefore no conflict in values between *siri'* and religion.

Some of the older community members still understand *siri'*, but experience of *siri'* in Tana Toraja is generally only mentioned as ancestral culture. This shows that *siri'* culture has lost it's function in pushing society forward. Even in the other ethnic groups mistakes occur in the implementation of *siri'*, being limited to a normal feeling of shame which lacks pressure of the function of *siri'* as it should be.

This shift in *siri'* culture has been caused by several factors. What has happened in the four ethnic groups mentioned is caused by a concept of *siri'* escaping, insufficient socialisation from parents, influence of external culture through print and electronic media, and in conducive associations.

The process of socialising *siri'* in the family is basically still taught by parents to children through advice and role modelling behaviour. The problem of socialising values in the family environment has basically changed, where the majority of parents don't give enough attention. Another point from this finding shows that basically parents still teach values to their children or family members. But on the other hand, children obtain many other values (external influence), and the external influences tend to be more dominant and become their references.

2. Siri' and Quality Human Resources

A number of informants claimed that *siri'* values covered elements (according to Bugis, *lempu, getteng, reso/pajjama, sipakatau,* etc) with great potential to shape children's personality.

Local cultural values (*siri'*), if implemented well in personal and social life, will result in quality people. A complete human being (*tau'tongeng*) in Toraja is

a person with character, knowledge, and healthy body and soul. The other areas researched (Bugis, Makassar, and Mandar), claimed that a complete human being is one with good attitude and behaviour, namely, fulfiling religious rules and societal norms. According to a Makassar informant, complete human beings are characterised as religious (*makkatenni riagamae'*), always speaking honestly (*ada tongeng na malempu*), strength of character (*magetteng*), and respecting all human beings (*mappakalebbi padanna rupatau*).

As a result of this, to prepare children to become quality human beings, the family attempts to pass on *siri'* values through advice (*paseng* or *pappaseng*) along with warnings or discipline if divergence occurs.

To prepare children to become quality human beings, one method is through schooling children. Other than this, relevant societal customs and traditions cannot be ignored. Regarding education, all informants in Toraja were of the opinion that formal education was required to create quality children. Informants from Makassar (Gowa) society were of the opinion that quality children were created through training to work hard, discipline and schooling.

3.   Model for Embedding Local Cultural Values in the Family

The socialisation of inherited traditions is undertaken when gatherings are utilised to teach the values of *siri'*. However, these opportunities are not yet being well utilised, because family members are each busy. All informants raised the limits of socialisation media, particularly related to reading books containing local culture.

Children aged 5-6 years old had already been introduced to customs. Habits introduced to children were in the form of manners in social settings, such as respecting others, particularly those who are older. Meanwhile, for teenagers, informants embedded values such as politeness, independence and religious values. Other means of embedding cultural values in the family are through giving advice and setting an example, as well as through ritual events (religious).

Mandar (Polman) society claimed time used in the attempt to socialise values usually occurred when gathering for one of three reasons; (1) after eating the evening meal, (2) before leaving for work, and (3) in the evening, before sunset. Embedding values in the family is generally undertaken by the mother and father together. If there are members (especially children) who violate *siri'* values, then sanctions will be given in the form of getting angry with the child, and some may use physical punishment.

The factors influencing socialisation of *siri'* values in the family include influence of social spheres, influence of print and electronic media, and weak understanding of local cultural values. Meanwhile, supporting factors are formal education and implementation of religious teaching, as well as social activity in the community.

To support families in embedding cultural values, informants hoped for a clear and real program. A number of informants hoped to reactivate cultural institutions within society, including building cultural values.

DISCUSSION

1. General Tendencies for the Development of Siri' in Four Ethnicities of South Sulawesi

Siri' in the daily behaviour of a person is difficult to see from the surface, as *siri*' can only be understood from the inside, after a person has interacted for a while. This abstract characteristic can be misunderstood, and interpreted and practiced such as to create opinion in society that *siri*' is brutal and does not respect human spirit.

As a perspective or life principle which is a reference in all attitudes and behaviour, *siri*' is inseperable from their spirit and personality as people of South Sulawesi. According to several informants (Bugis, Makassar, Mandar, and Toraja), *siri*' forms norms which become perspective and life principles, so *siri*' in the cultural context basically contains two key aspects: (a) *siri*' as a feeling of shame, and (b) *siri*' as respect and self-respect.

In the contedt of culture, *siri*' must be understood as a positive basic value, which is a guideline in life. Negative aspects subsequently arising are excess from a previous action, which is not categorised as *siri'*. Based on this, *siri*' does not actually contain negative aspects.

However, the implementation of the meaning of *siri*' and its functions in personal and social life have experienced a shift which tend to give the meaning of *siri*' as feeling normal shame and personal offence. This is pushed by feeling excessive emotion and attaching self-respect on things oriented towards material value and social pride to achieve prestige, rather than virtuous norms and values which become a perspective or life principle to guide virtue.

2. Implementation of Siri' Culture in Community Life

Local *siri*' culture for the community of South Sulawesi has various meanings met within the community, of course after being defined or interpreted by residents. Or these supporters of *siri*' have provided a certain meaning towards the values contained within. The meaning of *siri*' covers two main value concepts, namely shame and self respect, but these two concepts frequently give rise to various interpretations according to the a companying problems and situations.

Seen from the socialisation and internalisation angle, it can be said that each person of South Sulawesi can appreciate the meaning and function of *siri*' in life, because since they were in their mother's womb they have been treated based on customs with *siri*' at the core. After becoming an adult, they are in a cycle of *siri*'

culture. Prestige and reputation achieved within the community and success in the struggle for life, is all related to *siri*' culture, born simultaneously with the creation of their social system. This is in line with the view that *siri*' within South Sulawesi society forms a cultural value system which guidelines and a basic investment in life.

Experiencing *siri*' values will strengthen the ties of a person or family in religious life, or conversely, experience of religious teaching will practice *siri*' values. In reality, although religious teaching (Islam, Christian) is seen by informants to be in line with *siri*' values, there is no guarantee that the two value systems are always inline with experience. There are several occurrences where there is, in fact, conflict with religious teaching.

Families appear to practice social kinship values obtained from the concept *sipakatau* and *pesse* (social solidarity) as a value element in *siri*', even though there is still a difference in intensity of involvement, as well as type of activity and role played.

Their motivation to work hard fulfils family members' needs and also the requirements of *siri*' cultural values, namely the concepts of *reso* and *pajjama* (in Bugis language). In other words, fulfilling economic needs is related to *siri*' values in their lives, and this spirit of *siri*' is the dominant colour of efforts or work, using all their power in various fields of life. That reality points to the success of *siri*' in supporting people to attempt to fulfil their family's basic needs. However, development of the implementation of *siri*' (*reso* and *pajjama*) tends to be oriented towards efforts to obtain as many material goods as possible, for the sake of social pride (excessive self-respect). If so, the function of *siri*' as a source of motivation needs to be balanced with a self-control function, so that *siri*' does not lose its direction and function to maintain social harmony.

Generally, families are still concerned with having ceremonies, whether religious or traditional cultural inheritance from the ancestors. The important meaning in implementation of *siri*' in cultural life traditions/customs as an attempt to conserve ancestral cultural tradioion, and as a media of socialisation to children. Maintaining ceremobies, whether religious or cultural traditions inherited from the ancestors is still viewed as functional by those who will subsequently socialise this to their children to preserve the future cultural traditions.

CONCLUSION

Families have the same view of *siri*', that it forms ancestral values which become reference, perspective and principles of life in all actions. This perspective puts *siri*' as a main value, centred around "humanity" with a target to "*mancaji tau tongeng*" (humanise humans), which essentialy forms an attempt to increase the quality of human resources.

Implementation of *siri*' in various fields of life, particularly religious, kinship/social, econmic and traditional, as well as education in the family circle, has started to experience a shift. The concept of *siri*' as a feeling of shame and self-respect in the social circle of South Sulawesi has shifted to a mis-interpretation of *siri*', which tends towards a narrower meaning of shame and self-respect, which is humiliation and personal offence, as well as prestige in a negative direction.

Siri', and all the elements within it, came from the ancestors of South Sulawesi people, and has been taught to children since they were small through the family. However, implementation into this adult socialisation of *siri*' makes parents tend to implement a participatory pole of socialisatin, which provides freedom, so that children become spoilt, or feel self important.

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