

The Value Orientation of Multicultural Islamic Education in the Sipakatau Culture: Ethnographic Studies in Social Change

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Abstract—the purpose of this study was to interpret and describe the values of the culture of Sipakatau in the Bugis community to become the foundation for the development of Multicultural Islamic education. The research approach used is qualitative-ethnographic research developed by Gay, Mills, Aurasian & Creswell. Data collection techniques used are in the form of observations, interviews, and documents. Then the data analysis used is a model developed by Miles & Huberman. After conducting research, it was shown that the cultural values of Sipakatau in Bugis communities in Barang village could be the basis for the development of Multicultural Islamic Education, namely with the concept of "humanizing humans" with the main values, namely; mutual respect and respect, advise each other, support each other and protect, love and love each other, help each other and receive (help and help), and have the same rights before God Almighty.

Keywords—*Sipakatau; culture; development; multicultural; Islamic education*

I. INTRODUCTION

Bugis or Bugis people in the village of Barang, Soppeng district are part of the Bugis community in the South Sulawesi Province. The Bugis or Bugis people are one of the various ethnic groups in Southeast Asia with a population of more than six million [1]. The Bugis inhabit the Southwestern part of Sulawesi Island with its main location in southern Sulawesi, which is spread in several districts, namely; Maros district, Pangkep district, Barru district, Pare-Pare city, Sidrap district, Wajo district, Bone district, Soppeng district, Pinrang district, Sinjai district and Bulukumba district. In addition to South Sulawesi, the Bugis tribe has also spread to several regions in Indonesia, such as; Kalimantan, Sumatra, Ambon and other areas.

The Bugis community is famous for the people who are very determined to hold the teachings of their religion, namely Islam. This is pretty much confirmed in the literature, as described by Christian Pelras in *The Bugis (Bugis Man)* that the Bugis people with Ace, Melayu, Banjar, Sunda, Madura, and of course Makassar people are considered among the most powerful and Indonesian people firmly embraced the teachings of Islam. Christian Pelras further emphasized that almost all Bugis people were adherents of Islam, except the small community of To-Lotang who adhered to the cult in Sidrap district and a minority of Christians in Soppeng District [2], [3].

With a strong religious foundation, Bugis people built their communities with brotherhood and unity (*Ukhuwah Islamiyah*). This is reflected in one of his philosophy of life "sipakatau, sipakalebbi, sipakainge" which is usually

abbreviated as falasafah 3S (sipakatau = humanizing humans, sipakalebbi = mutual respect, sipakainge = mutual advising). This philosophy is used as a way of life in building and developing the community so that it becomes a culture.

In general, Bugis people are farming communities (rice, ponds, cloves, palawijah, etc.), fishermen, traders / entrepreneurs, carpenters (wood / stone), and others as civil servants, police and military. As social beings, Bugis people in carrying out their lives as a community cannot be separated from the help of others. So that the culture grows in helping people, social care, and mutual respect. For example, if a farmer plants rice, the other farmers go down to help; local language "mannoreng" (down together). That is, if the A today is helped to plant rice, then the next day the B again (in turn). Likewise in other social problems, such as building village roads, irrigation, mosques, etc.

However, over the course of time there has been a stream of globalization and information, advances in science and technology have had an impact on life for society; both positive and negative. As explained by Nanang Martono that every new discovery will bring about various changes in society. Like a subsystem, the presence of new technology as a new subsystem in society will have various consequences, other subsystems in the system inevitably have to adjust due to the presence of the technology [4].

To see how the development of the bugis community in the village of Barang Soppeng district in the face of the onslaught of information flows and globalization on cultural values that have been held strongly so far, especially in the culture of Sipak or. How they instill these cultural values in their families and communities so that they can be maintained and passed on to the next generation. This writing or research is present to reveal and describe how the values of the Sipakatau culture in the Bugis community are used as the basis for the development of Multicultural Islamic Education with a field research / fieldwork-based qualitative-ethnographic approach.

II. METHOD

A. Approach and Types of Study

The approach used in this study is a qualitative approach. Qualitative approach is a research process that produces descriptive data in the form of written or oral words from people and observable behavior [5]. This study is to obtain data related to the orientation of the value of Multicultural Islamic Education in Sipakatau culture to Bugis people in the Barang village of Liliraja sub-district, Soppeng district, both written data in the form of documents / archives and the results of observational data or interviews with informants at the study site.

While this type of research is ethnography. Ethnography is one of many types in Qualitative Research. Spredley argues that ethnography is a culture that studies other cultures. Ethnography is a building of knowledge which includes research techniques, ethnographic theory, and various kinds of cultural descriptions. Ethnography means to build a systemic understanding of all human cultures from the perspective of people who have studied the culture.

Ethnography is based on the assumption that knowledge from all cultures is of high value [6].

From the description and understanding above, it can be understood that ethnographic research is one type of qualitative research in which the study area is focused on aspects of human culture both in the use of language, interaction, values, and other social phenomena that occur in life daily.

B. Data Collection Techniques

The procedure or data collection technique used in this study uses several methods based on rules that have become material in qualitative research where data collection is by means of observation, interviews, and documentation.

C. Data Analysis Techniques

The data analysis technique used in this study is descriptive qualitative data analysis, with a data analysis model introduced by Miles and Hibermen, namely; Data analysis in research was carried out during data collection and after data collection. With stages starting from the process of collecting data, presenting data and verification or drawing conclusions.

The data analysis models offered by Miles and Hubermen [7] are as follows:

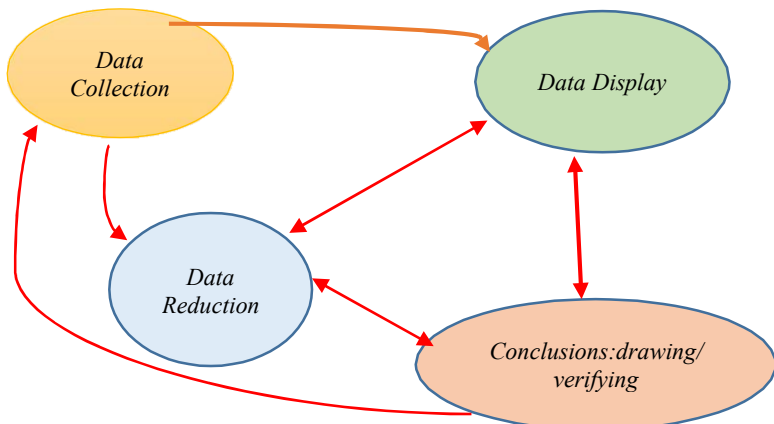


Fig. 1 Components in interactive analysis [7]

III. RESULTS AND DISCUSSION

A. Brief Profile of Research Locations

Locations or research locations were held in the village of Barang, Soppeng district, Indonesia. The meaning of the village of Barang linguistically, taken from the word "goods" in Bugis language contains a meaning that is "alternative" (choice) in Bugis philosophy is interpreted as "mabbulo sibatang" which means a determination of agreed commitments or in Bugis "toddo poly" "to do something according to the determination, so it is a statement of" principle "in the proverb" win into charcoal, lose to ashes.

Geographically, Barang village is one of 5 (five) villages and 3 (three) sub districts in the district area. Liliriaja. This village is located \pm 6 Km to the east from the capital city of the District of Liliriaja. Desa Barang has an area of \pm 5,000 M². Which consists of 2 hamlets, namely Hamlet Barang and Hamlet of Pacongkang. Where the two hamlets consist of 6 (six) Neighborhood Associations (NA) and 12 Neighborhood Associations (NA). Based on the statement of the village secretary of Barang:

The village of Barang is located above 95 m above sea level, located between villages; east of Kampin village, next door. West of Jampu village, north of Tinco village, south of Mario Rilau, and average air temperature is 25 ° C.(Informant 1)

The number of villagers of Goods based on 2015 was: 2,436 people, consisting of 678 Number of Households and 678 Number of Households.

TABLE I
NUMBER OF POPULATION BY SEX IN THE VILLAGE OF BARANG

No	Hamlet	Man	Women	Total	Family
1	Barang	491	513	1.004	315
2	Pacongkang	675	757	1.432	361
Total		1.166	1.270	2.436	678

Source: Barang village office, 08/30/2018.

Then Based on the livelihoods of the people (sorted by the highest number), the livelihoods of the Barang villagers consist of:

TABLE II
VILLAGE COMMUNITY CONDITIONS OF GOODS BASED ON THEIR LIVELIHOODS.

Farmer	Enterpreneur	Civil Servent	Private Company Employees	Small Bussinesmen, Medium, Great.
403	202	74	8	80

Source: village Barang, 2018.

Based on the level of education of the people of Barang village can be seen in the following table.

TABLE III
THE VILLAGE COMMUNITY OF BARANG BASED ON EDUCATION LEVEL

Never Went to School	No Finished Elementary School	Finished Elementary School	Finished Midle School	Finished Senior High School	Scholar
31	113	722	280	307	112

Source: Village Barang, 2018.

The majority of the villagers in Barang are ethnic Bugis, and as migrants into ethnic minorities are Javanese, consisting of 2 families. Whereas the majority of religions are Muslim and some are Christian where religion has

become a part of strengthening their social and cultural systems. According to his belief, the villagers of Barang consist of:

TABLE IV
THE STATE OF GOODS VILLAGE COMMUNITY BASED ON BELIEF / RELIGION

Islam	Protestant Christian	Catholic Christian
2.385	34	17

Source: Village Barang, 2018.

Educational facilities in this village have been built. It includes one unit of kindergarten, three units of Elementary School, and one unit of MTs DDI.

B. Meanings and Theories of Cultural Value

Discussing the meaning of cultural values is inseparable from the meaning of "value" itself. The concept of the meaning of "value" has been formulated by many experts. The expert who first discussed cultural values or cultural values orientation was Kluckhohn and Strodtbeck [8]. Therefore, the initial source of the concept of cultural value is the value concept of Kluckhohn. From the concept of value, Kluckhohn and Strodtbeck compiled a theory called cultural value orientation theory which saw that the highest values in each culture of human life had at least five things, namely; (1) human nature (meaning of human life), (2) man nature (meaning of human relations with the surrounding environment), (3) time (human perception of time), (4) activity (meaning of work, work, and deeds humans), (5) relational (human and human relations).

C. The Meanings and Theories of Social Change

Change is a natural thing (*sunnatullah*) because it is not a thing or something that does not experience change on this earth including society. The concept or meaning of social change has many experts formulated it, including; Macionis in Sztompka explains that social change is a transformation in community organizations, in patterns of thinking and behavior at certain times [9]. Moore, interpreting social change as patterns of behavior and systems of social interaction, including changes in norms, values, and cultural phenomena [10]. Cikusin explained that social change could be expressed as a process of social transformation, is a change in the form and function of both social and cultural life in society due to the development of science and technology and contact with other communities [11].

Related to the formulation, social change is also expressed as a change that occurs in the community regarding mindset, behavior or actions, structure and social functions based on changing values that grow and develop in society. This is the concept of social change referred to in this research.

Then related to the theory of social change there are several developing theories including (1) theory of evolution, (2) cycle theory, (3) functionalist theory, (4) conflict theory. Based on the phenomenon of community change in the village of Barang district Soppeng, the basis of the theory of social change in research is the evolutionary theory of Morgan in Lauer, which states that cultural progress is in line with technological developments. The increasing

human control of life through new technology, the more developed culture [12].

D. *Meaning of the Culture of Sipakatau*

The *Sipakatau* culture originates from the Bugis philosophy known as the 3S philosophy (*Sipakatau*, *Sipakalebbih*, *Sipakainge*). Patongai sala, a former Sulawatang Tosora explained in Nurnaga, that *Sipakatau* comes from the word "tau" which gets the name paka and the suffix "si." The word can be interpreted as a human being, as the human form itself from the body and spirit, it is separated by *Si-Paka-tau* each containing its meaning. "Si" can be interpreted as a fellow while "paka" can mean respecting others. So Sipak or mutual respect for fellow humans. Thus the slug or can mean mutual respect with one another. Other meanings can be mutual respect and love for one another [13].

Sipakatau is a person who manages humans, who do not discriminate between race, ethnicity, culture, religion, and nation. The sociologist in Bhikhu Parekh said that only one man is a lot of cultures [14]. The *Sipakatau* culture or a culture that places humans in the dignity of humanity. Humans with human dignity treat other human beings as human beings. Every human being has a feeling that he must want to be treated well, love, want to be respected and valued. Human beings are very aware of that. He will treat others as he wants to be treated. He loves other humans and always pays attention to his feelings.

Human beings are not selfish and selfish. He will prioritize the interests of many people rather than his interests. His feelings are so subtle that he will not have the heart to hurt the feelings of others because what is in his heart is only love, not revenge and envy.

Similarly, Maula explained that Sipak is a word that has a philosophical meaning that is very deep and can be translated into various kinds of meanings: Respect, support each other, protect each other, guide each other, share, give and receive, interpret something as it is and a myriad of meanings that need to be explored and raised to the surface as a manifestation of equality of human rights originating from one that is the Almighty God [15].

The concept of the value of *Sipakatau* in Bugis-Makassar culture positions humans as noble creatures of God and therefore must be appreciated and treated well which is implemented in harmonious social relations characterized by the existence of intersubjectivity and mutual respect as fellow employees and employees with superiors in the administration of an authoritative government. *Sipakatau* (Mutual Respect) is a dignified individual [16].

Sipakatau in the world of philosophy can be interpreted as ethics, morals, or morals. In which there are very high social values. Departing from the essence of Sipak or very specialized in value analytics, because it leads to getting what is behind something done (behind substance), it must be known where the position is, in which direction it will move to reach the goal. By looking at the comparison that every human being needs another human being. In everyday life can not be separated from dealing with other humans. Relationships, reciprocity between individuals and other individuals, between individuals with groups or groups with other groups, so that social interactions occur [17].

However, the values contained in *Sipakatau* culture or based on some of these views, it can be concluded that the *Sipakatau* culture is a culture of "humanizing humans", which has values contained in it, namely; (a) respect, (b) respect, (c) remind/advise each other, (d) love and love, (e) support each other and protect, (f) give and receive, (g) the basic rights equation in front of God.

E. The Meanings and Values of Multicultural Islamic Education

Multicultural Islamic Education was born from the deconstruction of educational theory, the theory of Islamic education, the theory of multiculturalism and the theory of multicultural education. This can be seen from the formulation of Islamic education experts, such as; which has been formulated by Hasan, that Multicultural Islamic education is essentially education that places multiculturalism as one of the visions of education, with the main character being inclusive, egalitarian, democratic and humanist, but still firm on spiritual values and beliefs based on the Qur'an. It's and As-Sunnah [18]. Similar to this, Siregar explained that Multicultural Islamic Education could be understood as a process of education that has a principle of democracy, equality, and justice; oriented to humanity, togetherness, and peace; and develop an attitude of acknowledging, accepting, and respecting diversity based on the Qur'an and Hadith [19]. Aly revealed that there are at least three points which can be concluded to be the values of multicultural Islamic education, namely; (1) multicultural Islamic education with a principle of democracy, equality and justice, (2) Islamic education oriented to humanity, togetherness and peace, (3) multicultural Islamic education develops an attitude of recognizing, accepting, and respecting cultural diversity [20].

Based on this formula, it can be understood that Multicultural Islamic Education is education that helps people become whole human beings by adhering to the values of inclusive, egalitarian, democratic, humanitarian, equality and justice, togetherness and peace, and based on spiritual values and beliefs based on Al- Qur'an and Al-Hadith. With this formula, it becomes a dissection knife (perspective) for the writer to see how to cultivate the values of the *Sipakatau* culture in the Bugis community in the village of Barang, Soppeng district, South Sulawesi province, Indonesia.

F. The Orientation of the Value of Multicultural Islamic Education in the Sipakatau Culture

The cultural value of a nation or society is the crystallization of the live view or philosophy of life of the community. The birth of cultural value in a society becomes a guideline in developing and developing the community and nation through a fairly long stage.

The Bugis community or people are powerful and firm towards their Islam. Pelras acknowledged this in the results of his research by The Bugis,

"That the Bugis-along with Acehnese, Malays, Banjars, Sundanese, Madurese, and of course the Makassarese-are considered among the most powerful and firm Indonesian people embracing the teachings of Islam. Moreover, indeed, almost all Bugis are adherents of Islam, except the small community of To-Lotang which adheres to indigenous beliefs. Since the 17th century, they have settled mainly in Amparita (Sidenreng). Its population in

As explained previously, that the culture of Sipak or which has the meaning "humanize humans", contained in the main values, namely; (1) mutual respect and respect, (2) advise each other, (3) love and love each other, (4) support and protect each other, (5) accept and give (help), (6) have the same rights in front of God Almighty.

An attitude of mutual respect and respect among others; This attitude was reflected at the beginning of the researchers present in the village; village officials were very responsive to accepting our arrival, even directly directed to meet the village head at his home. After the village head well received us:

He was late in entering the office because he had just received guests/community, and it has become his habit to receive more guests/people at home, especially in the morning like this (Informant 2).

From the way village officials and village heads accept researchers (as other people), it is reflected that they highly respect and respect their guests. The village head provided an opportunity at that time to provide information (interviews) around the general description of the village of Barang and its people. It was seen that the village head was very responsive and open to any questions asked to him. Even at the end of the interview, he offered the researcher to stay at his house during the research.

Of course as a researcher, it does not stop at this phenomenon to dig deeper about mutual respect and respect among fellow people in the village of Barang. The researcher wanted to see how the minority perspective or feeling in the village of Barang was about mutual respect and respect for each other. It should be noted, that in the village of Barang there are two minority groups in Barang village, namely minorities from ethnic aspects (Javanese = 2 KK) and minorities from religious aspects, namely Christianity Catholic (0.07%) and Protestant (01, 39) being Muslim (97, 90%). For this reason, Barang village is one of the unique villages that has a plural society of ethnic and religious aspects. In general, the Bugis region or community in South Sulawesi has a community that is monoculture or homogeneous in nature, both from a religious aspect and from an ethnic aspect.

In the minority perspective in the village of Barang about mutual respect and respect among others, one of the ethnic Javanese explained, "that for five years living in the village of Barang, I felt very valued and respected by the local people and never felt discriminated against." This is similar to that expressed by one of the leaders of the Christian religion (as a minority).

For years since my ancestors used to enter Christianity until now, we are highly valued and respected by Muslims who have never bothered us", said the Christian figure who was accompanied by his daughter. (Informant 3)

Then in the perspective of the majority in the village of goods about mutual respect and respect, one of the community leaders as well as teachers in Barang village explained:

In general, in the community mutual respect and respect is still well established, except the child's attitude towards people old and the teacher has experienced a shift or change. (Informant 4)

Based on various perspectives, that mutual respect and respect among the people in the village of Barang is still well established, except those who experience a shift are mutual respect and respect between children and their parents and teachers. This is one of the focus points of the author's research about a shift or change in mutual respect and respect between children and parents/teachers in the Bugis community in the village of Barang.

Mutual advice; this attitude is one of the main joints in Sipakatau culture in Bugis society. Related to this attitude in the Bugis community in Barang village, it was described in an interview community leaders:

That the method of advice I take in foster children, because only that can be done now, we should no longer give violence to children. Besides that, in the community development, there was much hearing from the ustad's advice through lectures. (Informant 5)

This is also the same as explained by another the community leader:

in the community the attitude of mutual counseling is still going well, as I do always encouraging or advising my children or grandchildren to always come to the mosque to recite and listen to religious lectures, and when they come back from the mosque listen carefully, my grandson always asking what he heard that he didn't understand, so sometimes we bothered to answer it. (Informant 6)

From the presentation of the two community leaders, it was described that the attitude of mutual counsel among others still went well in the Bugis community in the village of Barang. However, of course, it needs further study through direct observation to see phenomena naturally occurring in the community, and also conduct in-depth interviews on these matters.

Then in other aspects of life, namely the attitude of mutual acceptance and giving (help). Along with the times, the rapid flow of globalization and information on cultural values has undergone a shift or change. This can be seen in the lives of these people, who previously lived in cooperation to build their lives and lives; both as individual beings and as social beings. For example, during the rice planting season, the community uses the "mannoreng" system, which is to go down together, which means to work together to help A in planting rice, then the next day Si B, and so on. However, the lifestyle of such people has now shifted into the wage system or has been replaced by technological tools although there are still some people, who use the "mannoreng" system (down together).

In the village community of Barang now in the rice planting system, it has used a wage system, although there is still a system of "mannoreng" or a system of cooperation in turn. (Informant 7)

From the description conveyed by the community leaders, that in the village of Barang there have been social changes in the community in carrying out their lives and lives. In the beginning, they were very thick with living in togetherness and cooperation in living their lives and lives. However, along with the passage of time and the progress of the age of life has changed.

the village of Barang people are now all paid for, including in rice cultivation (Informant 7)

The village community of Barang, in general, their livelihood is farmers 53%; 26% entrepreneur, entrepreneur (small, medium, large) 10%; 9% PNS; and 1% private company employees. This data illustrates that in general, they are farmers who are identical with living with simplicity, even among those who live below the poverty line.

On the other hand, some people are well-off; it can even be said to be in the standard of rural life they are living excessively. This is where the separator appears between the rich and the poor. Seeing this reality, the existence of phenomena in the community in the village of Barang in living their lives and their lives is individualistic that lacks attention to the weak people in their environment. Alternatively, the erosion of the value of love and love among others.

In general, this phenomenon can be found in urban communities, but now this phenomenon has penetrated rural communities, especially the advanced rural communities, including in the village of Barang. This was illustrated by what was expressed by community leaders from the village of Barang, when the researcher asked for his response; in addition to the mutual cooperation that has shifted in the wage system in terms of planting rice, has the other joints such as the nature of caring for the weaker community been changed in Barang village.

there is currently a phenomenon in society among the rich in the village Goods want to be respected, but they do not care enough about weak people. " Concern or mutual love and affection towards the weak community is part of the value of the culture of Sipakatau in Bugis society. (Informant 6)

Furthermore, the value of the Sipakatau culture which is embedded and reflects the attitude in Bugis society is the attitude of mutual support and protection. The meaning of this attitude is an attitude of responsibility; both to yourself, family, and between fellow humans (society). To explore the implementation of this attitude in Bugis society in the village of Barang, it was described in an interview below:

That protecting attitude/responsibility in today's society has undergone a shift; for example, today's parents care more about a chicken than their daughter. If a chicken does not have overnight, he will look for it, but if the girl has not arrived at Maghrib, he does not look for it. (Informant 6)

What was revealed by the community leaders needed a comprehensive study by looking at the phenomena that occur in each of the functions of society, namely both at the family level and the community level. By looking at the functions at each level, it will be comprehensively described the attitude of mutual support and protection (responsibility) in the Bugis community in the village of Barang, Soppeng district.

In the last aspect, the value of Sipakatu culture in the Bugis community of Barang village is; the attitude of having the same human rights before God

Almighty. Related to this, according to the results of observations the researcher found that in the village of Barang there were three types of houses of worship, namely; mosques and two churches (one Protestant church and one Catholic church). This shows that the Bugis people in the village of Goods have a tolerance in carrying out religion, have the attitude that we have the same rights before the Almighty God to worship Him. Where in other places, many of the complications among religious people are due to the establishment of places of worship for minorities in the majority community. However, in the village Item does not happen like that; people live in harmony and peace or mutual tolerance between people.

However, related to human rights that need to be considered is where minority religions do not receive religious education in schools (elementary and junior high school) this is revealed by the results of interviews with one teacher as well as a community leader:

Christianity, both in elementary and middle school. (Informant 4)

The Christian religious leader expressed the same thing:

Christianity did not teach the school, but the children studied in my house. (Informant 3)

After seeing the explanation above about the value of Sipakatau culture in Bugis communities in Barang village that among these values there are those who experience changes, such as the attitude of help and mutual love and love for each other; while mutual respect and respect are shifting between children and parents/teachers. The attitude shift in helping is due to the advancement of technological tools, as Morgan has revealed in his theory of evolution that cultural progress is in line with technological developments. The increasing human control of life through new technology, the more advanced culture.

When looking at the orientation theory expressed by Kluckhohn & Strodtbeck, the values contained in Sipakatau culture or do not have contradictions or contradictions with the theory. Then what about the perspective of Multicultural Islamic Education about the values contained in the Sipakatau culture? Based on what has been previously explained about the concepts and values of multicultural Islamic education, the cultural values of Sipakatau can be a development value in the value of Multicultural Islamic Education, because in essence the values contained in the Sipak culture or none are contrary to the values of Multicultural Islamic Education. The concept of Multicultural Islamic Education can be formulated that Education which humanizes humans by having the main character; respect and respect, advise each other, support and protect, love and love, give and receive (help), recognize equality of human rights in front of God, and remain firm on spiritual values and beliefs based on the Qur'an and As-Sunnah.

IV. CONCLUSION

Cultural studies of the community or commonly referred to as local wisdom is essential to develop. Therefore, the culture that grows and develops in society is a noble value and reflection of the community. With the existence of studies or research, these values can be maintained and preserved through

education. Also, the preservation of local culture can be a detox against the toxins found in society due to cultural influences from outside.

The *Sipakatau* culture is local wisdom of the Bugis people who have universal values that can be applied to all humans, regardless of their racial, ethnic, national or religious background. The Sipakatau culture needs to be socialized to the world community so that it can become a foundation in building its civilization. The creation of a sense of security and peace in the world community, without discrimination, terror, and the war in the name of race, ethnicity, nation, and religion is the dream of every human being on this earth.

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