

Inculcating *Siri' Na Pacce* Value in Primary School Learning

Abdul Azis^{✉1}, Sitti Fithriani Saleh², Ade Irma Suriani²

¹ Sekolah Pascasarjana, Universitas Pendidikan Indonesia, Bandung, Indonesia

² PGSD FKIP, Universitas Muhammadiyah Makassar, Makassar, Indonesia

✉ abdul.azis@upi.edu

Abstract. *Siri' na pacce* is the local wisdom of the Bugis-Makassar tribe. *Siri'* embodies the unification of the attitude of shame and self-esteem, while *pacce* embodies an attitude of compassion and solidarity. This research aims at describing teachers' perceptions about the inculcation of *siri' na pacce* value in primary school learning and teaching practices. This research involved 102 primary school teachers in Makassar, Indonesia. The research instruments were questionnaires, interview guidelines, and recorded observations of learning. The majority of participants believed the value of *siri' na pacce* is still relevant to current conditions and realized their essential role in conveying it to students. Most participants thought that the value of *siri' na pacce* needs to be integrated into learning, although there were participants who thought it is difficult to do. More than 50% of participants stated that they always or often conveyed *siri' na pacce* value to students both inside and outside the classroom. However, less than 50% of participants regularly or frequently consider how to integrate these values into learning. The activities of integrating *siri' na pacce* value conducted by the teacher in learning were not well planned yet.

Keywords: *siri' na pacce*, value inculcation, teachers' perceptions, primary school teachers

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INTRODUCTION ~ The culture and characters of the Indonesian people are formed from the diversity of cultures and characters of the region. This diversity enriches the cultural treasury and confirms the identity of the Indonesian's plurality. The culture and character of this nation must continue to be maintained and passed on to the younger generation, so as not to erode the current of globalization. Rencana Pembangunan Jangka Menengah Nasional IV/RPJMN IV (The National Medium Term Development Plan) 2020-2024 deals specifically with the development of the culture and character of the nation.

RPJMN IV emphasized education as an essential pillar of the nation in developing culture and character. Teachers are expected to present a school environment and learning culture that can foster students' habits to behave well (Kementerian PPN/Bappenas, 2019). Likewise, teachers should bring the students closer to the regional cultural roots. An understanding of local wisdom can create pride in national heritage (Hajar & Ezir, 2018). This pride will be pursued to an increased sense of nationalism. Educational efforts in the school environment must undoubtedly work together with education in the family and the social system.

Siri' na pacce as the local wisdom of the Bugis-Makassar tribe is a central point in maintaining self-esteem, so someone is still considered *tau* (human). *Siri'* embodies the unification of the attitude of shame and self-esteem, while *pacce* embodies an attitude of compassion and solidarity (Mattulada in Marzuki, 1995). Various expressions in both the Bugis and Makassar languages emphasize *siri'* as a sign that someone can be called a human being. These expressions include *sirik tadji nakitau* (only because of having *siri'* then one can be called a human), *sirik emitu tariaseng tau, nereko dei sirikta, tania nik tau, rupagaumi a senna* (only by *siri'* we are called humans, if we do not have *siri'* then it is no longer human but only a scarecrow), *naia dee sirikna, de lainna olo olok* (if someone does not have *siri'*, then he is no different from animals), *siri' mi na to tau, manekko de'ni sirie tau-tau mani/ olo' olo' ni asengna* (only because of *siri'*, a person can be called a human, if humans do not have *siri'*, then he is only a person/called an animal) (Moein, A., 1994; Nurnaningsih, 2015). According to Salam (1998), *siri'* serves as a guide and impetus that contains noble values, self-esteem, social solidarity, and responsibility in the life of the Bugis-Makassar tribe. Marzuki (1995) argued that someone who maintains *siri'* in himself will hold on to the five *akkateningeng*, namely *tongeng* (truthful), *lempuk* (straight, honest), *getteng* (firm on true belief), *sipakatau* (mutual respect for fellow human beings), *mappesona ri dewata seuae* (surrender to God Almighty).

Pacce is related to emotional intelligence, including love, sadness, pain, and solidarity (Ali, 2010). Marzuki (1995) explained that *pacce* is an expression of empathy, sympathy, or social solidarity with the suffering of others. Farid (2017) interpreted *pacce* as being related to the spirit of self-sacrifice, hard work, and abstinence. Abdullah (in Umar, 2017) revealed that the fundamental thought of *siri' na pacce* consists of *appasitinajang* (fairness), *getteng* (firm stance), *reso* (hard work), *toto iare ga were* (destiny or fate), *lempu situru adatongeng* (honesty and saying right), *warani* (brave), and *siri' iare ga pesse* (self-esteem and compassion).

The noble values of *siri' na pacce* need to be preserved and inherited to the younger generation, especially in South Sulawesi, and introduced as part of Indonesia's cultural wealth. The implementation of *siri' na pacce* value in learning in schools can be an effort to preserve and inherit. The habit of applying *siri' na pacce* value can support students to become individuals who are brave, hard-working, honest, tenacious, highly competitive, loyal, careful in facing problems, consistent, independent in life, and trusting in God in making every effort (Kilawati, 2019).

Previous research revealed the integration of local culture in learning (Saliman, 2007; Suastra, 2010; Tandililing, 2013; Baka, Laksana, & Dhiu, 2018; Ilhami, Riandi, & Sriyati, 2019). Suastra (2010) analyzed the needs of junior high school students, which was used as a basis in designing Balinese culture-based science learning models. Saliman (2007) sought to apply

culture-based learning in order to improve student motivation and learning achievement, especially in Office Administration Learning Planning courses. Ilhami, Riandi, & Sriyati (2019) integrated the local wisdom of Larangan Fish from the Province of West Sumatra in science learning to improve the environmental literacy of junior high school students. Tandililing (2013) developed mathematics learning based on local culture in West Kalimantan (ethnomathematics) in primary schools. Baka, Laksana, & Dhiu (2018) examined the integration of the local culture of Ngada (East Nusa Tenggara) in thematic material in primary schools.

This research aims at describing teachers' perceptions about the inculcation of *siri' na pacce* value in learning in primary schools and the learning practices that teachers have done so far. The results of the research can be taken into consideration for developing a series of learning models based on *siri' na pacce* in primary schools.

METHOD

This research was conducted in the second semester of the 2018/2019 Academic Year. The data was presented based on the following events in the field. The data was collected in the form of words or sentences obtained from the results of questionnaires, interviews, and classroom observations. Based on those characteristics, this research employed descriptive-explorative qualitative research (Creswell, 2012).

Participants

The participants of this research were public primary school teachers in Panakkukang District, Makassar, Indonesia. The questionnaire was distributed to 102 classroom teachers from 13 schools. Among the participants, five were selected purposefully to undergo interviews and classroom observations.

Instruments

This research used two types of questionnaires, namely The Perception of Inculcation of *Siri' Na Pacce* Value Questionnaire and The Inculcation of *Siri' Na Pacce* Value Questionnaire. The Perception of Inculcation of *Siri' Na Pacce* Value Questionnaire was used to trace the teachers' perceptions about *siri' na pacce* value, especially in learning. The Inculcation of *Siri' Na Pacce* Value Questionnaire was used to explore the learning practices of the teachers by integrating *siri' na pacce* value. Interview guidelines became a reference for the researchers to explore more in-depth information related to teacher learning perceptions and practices. The researcher also used an audio-visual recording tool that was used during interviews and classroom observations.

Data Analysis

The data were analyzed in four stages, namely (a) preparing and organizing data, (b) exploring data, (c) presenting findings, and (d) validating the accuracy of findings. The findings were validated using the triangulation. The results obtained from questionnaires, interviews, and observations were compared to corroborating evidence (Creswell, 2012).

RESULTS AND DISCUSSION

Teachers' Perceptions Regarding the Inculcation of *Siri' Na Pacce* Value

The result of the Perception of Inculcation of *Siri' Na Pacce* Value Questionnaire is presented in Table 1 below.

Table 1. Teachers' Perceptions Regarding Inculcation of *Siri' Na Pacce* Value

Statement	Strongly Agree		Agree		Neither Agree nor Disagree		Disagree		Strongly Disagree		Total
	f	%	f	%	f	%	f	%	f	%	
The value of <i>siri' na pacce</i> is still relevant to the current conditions	47	46.08	48	47.06	5	4.90	2	1.96	0	0.00	102
Inculcation of <i>siri' na pacce</i> value does not need to be included in the lesson plan	0	0.00	13	12.75	6	5.88	70	68.63	13	12.75	102
Knowledge of <i>siri' na pacce</i> can be inserted at the beginning or end of learning	26	25.49	73	71.57	1	0.98	1	0.98	1	0.98	102
Inculcation of <i>siri' na pacce</i> value is difficult to practice in classroom learning	1	0.98	11	10.78	11	10.78	67	65.69	12	11.76	102
Inculcation of <i>siri' na pacce</i> value needs to be integrated into classroom learning	48	47.06	50	49.02	3	2.94	1	0.98	0	0.00	102
The teachers have the role of conveying the value of <i>siri' na pacce</i> to students	53	51.96	46	45.10	2	1.96	0	0.00	1	0.98	102
Inculcation of <i>siri' na pacce</i> value is done in a family	4	3.92	7	6.86	3	2.94	65	63.73	23	22.55	102

Table 1 shows that the majority of teachers who participated in this research believed the value of *siri' na pacce* is still relevant to current conditions, especially with the effects of globalization and easy access to information on students' attitudes and actions in everyday life. There were only two teachers who thought that the value of *siri' na pacce* is no longer relevant to the current conditions. The interview results elaborated on the findings of the teachers' belief in which the value of *siri' na pacce* is still relevant to existing conditions. The

following statements are opinions of Mal and Asr about the relevance of the value of *siri' na pacce* with current conditions.

Mal : I think it's still relevant. For example, with YouTube, it is easy for children to access movies containing pornography. If children have *siri'* value, of course, they will not watch them.

Asr : *Siri'* or shame and *pacce* or compassion are at the heart of the culture of the Bugis-Makassar society. Someone will feel ashamed of God, ashamed of others, ashamed of oneself for committing an offense or doing something that is not good. The value is essential and appropriate to be applied in the current conditions.

There were 83 teachers (81.38%) who thought that the value of *siri' na pacce* needs to be included in the lesson plan. Six teachers were still doubtful whether or not the value should be included in the lesson plan, while 13 people thought that it does not need to be included in it. The majority of teachers believed that knowledge of *siri' na pacce* could be inserted at the beginning or end of learning. Meanwhile, one teacher was hesitant and two people were not sure that knowledge can be added at the beginning or end of learning. In addition, there were 77.45% of teachers who thought that inculcation of *siri' na pacce* value was not difficult to practice in classroom learning. 10.78% of teachers were still doubtful about its practice, while the remaining 11.76% thought that it is difficult.

Despite the fact, there were still teachers who found difficulties to practice inculcating *siri' na pacce* values in classroom learning, but the majority of them thought that it needs to be done. There were only three people who doubted and one person who did not agree integrated the inculcation of *siri' na pacce* value in learning. The following are the opinions of Asr, Ria, and Len when interviewed regarding the integration of *siri' na pacce* value in learning.

Asr : The value of *siri' na pacce* needs to be integrated into learning, so children know their distinctive culture and recognize their identity as a Bugis-Makassar tribe. The value of *siri' na pacce* is encouraging and a pattern of behavior in student life, namely *lambusuk* (honest), *getteng* (firm stand), *sipakatau* (not discriminating), *arewang* (brave), *sipakalebbiri* (mutual respect), and *sipakainge* (mutual reminding).

Ria : The value of *siri' na pacce* can be integrated into learning as long as it is in line with the syllabus that has been set. The value of *siri' na pacce* encourages students to be embarrassed if they are not honest, brave, tell the truth, help each other, nor take responsibility.

Len : The value of *siri' na pacce* can be related to teaching material. I have not included the value in my lesson plan, but when teaching occasionally, I remind students about it.

The teachers were aware of their role in conveying the value of *siri' na pacce* to students. There were only two people who doubt their position and one person who disagreed. The teachers also realized that the inculcation of *siri' na pacce* value is not enough to do in the family environment. The schools and community environments also have a responsibility to

instill these values in students. The following are Len's and Rul's statements regarding this matter.

Len : The family who is introduced first the value of *siri' na pacce*, but it is important to be cultivated in school, both in the classroom and outside the classroom. It can influence students positively.

Rul: The teachers play the role of conveying the value of *siri' na pacce* to students. The teachers need to get students used to apply the value of *siri' na pacce*. For example, when a student is sick, and his friends visit him, I said they have *pacce* (compassion).

The results of the perception of inculcation of *Siri' Na Pacce* value questionnaire showed that most of the teachers who participated in this research were aware of the need to instill these values in students in the school environment, including in the learning process. Although, it is still probably somewhat challenging to do. These results were reinforced by the participant statements at the time of the interview.

Learning Activities Accommodates the Inculcation of *Siri' Na Pacce* Value

The inculcation of *Siri' Na Pacce* value questionnaire was given to participants to obtain information about what they had done to instill *siri' na pacce* values in the school learning. The result of the questionnaire is presented in Table 2.

Table 2. Teachers' Activities to Inculcating The Value of *Siri' Na Pacce*

Statement	Always		Often		Sometimes		Seldom		Never		Total
	f	%	f	%	f	%	f	%	f	%	
I include the value of <i>siri' na pacce</i> in my lesson plan	17	16.67	39	38.24	28	27.45	14	13.73	4	3.92	102
I remind my students of the value of <i>siri' na pacce</i> at the beginning of learning	21	20.59	37	36.27	29	28.43	13	12.75	2	1.96	102
I associate the subject matter with the value of <i>siri' na pacce</i>	28	27.45	27	26.47	32	31.37	13	12.75	2	1.96	102
I implement the value of <i>siri' na pacce</i> in the learning process	11	10.78	42	41.18	38	37.25	9	8.82	2	1.96	102
I remind students of the value of <i>siri' na pacce</i> at the end of learning	21	20.59	29	28.43	42	41.18	10	9.80	0	0.00	102
I apply the value of <i>siri' na pacce</i> to student activities outside the classroom	19	18.63	41	40.20	30	29.41	8	7.84	4	3.92	102
I consider how to integrate the value of <i>siri' na pacce</i> in learning	11	10.78	31	30.39	39	38.24	13	12.75	8	7.84	102

Based on the results of the questionnaire revealed that there were 56 teachers who always or often included the value of *siri' na pacce* in their lesson plans (54.91%). While, there were 58

teachers who always or often reminded students about the value of *siri' na pacce* at the beginning of learning (56.86%), and 50 teachers who reminded it at the end of learning (49.02%). Whereas, there were 55 teachers who always or often associated the subject matter with the value of *siri' na pacce* (53.92%), and 53 teachers stated that they always or often implemented *siri' na pacce* value in the learning process carried out in the classroom (51.96%). Moreover, there were 60 teachers who always or often applied the value of *siri' na pacce* to student activities outside the classroom (58.83), and 42 teachers who always or often considered how to integrate the value of *siri' na pacce* in learning (41.17%).

The results of this questionnaire were supported by the results of observing the learning activities conducted by the teachers. The following descriptions outline some examples of teachers' activities to instill the value of *siri' na pacce*.

Activities Before Entering the Classroom

Teachers and students had agreed on the actions before entering the classroom. Every morning, the students would line up in front of the classroom, and the teacher checked students' cleanliness and neatness on nails, teeth, hair, and clothes. The teacher carried out the task of examining each student, and the students carried out their obligations to appear clean and neat. It reflected the value of *sipakatau* (mutual respect) included in *siri'*. The students feel *siri'-siri'* (embarrassed) for their dirty appearance. Figure 1 depicts the cleanliness and neatness checking the activity of students in Mrs. Mal's classroom.



Figure 1. The Cleanliness and Neatness Checking Activity

In the classroom, the students led by the class leader prayed before the class activity began. They asked God to get ease and success in learning. This activity was the embodiment of *mappesona ri dewata seuae* (surrender to God Almighty), which was one of the five *akkateningeng* owned by someone who maintains *siri'* in himself (Marzuki, 1995). The *pappaseng* mentioned: *Nakana Tupanritaya: teako assalaknu rannuang, pangngapettainna Allahu Ta'ala rannuang, na antu na piagangia- Allahu Ta'ala pangapettai gauq bajika* (Clerics said: do not rely on the origin of your descendants, but the grace of Allah is

what you always expect, the grace of God will lead to good deeds) (Mathes in Abbas, 2014). Figure 2 depicts the prayer before the class activity begins in Mr. Asr's classroom.



Figure 2. The Prayer Before Class Activity

Teaching and Learning Activities In Classroom

During observations in Mr. Rul's classroom, the teacher occasionally revealed the value of *siri' na pacce*. For example, Mr. Rul reminded students to work hard, not cheat the work of friends, or disturb friends. He told students, "*siri'-siri' ki* (we feel ashamed) if friends can complete the task while you cannot", "*siri'-siri' ki* (we feel ashamed) to cheat". During group work, he reminded students to work together and help each other in completing group assignments.



Figure 3. The Group Activity

Figure 3 depicts the example of students' cooperation in doing group work. Students in groups tried to arrange the pieces of the picture into a complete picture. Afterward, they interpreted and explained it to other groups. This activity was a manifestation of *reso* (hard work). In the *pappaseng* (message), it was revealed: "*Akbulo sibatang pakik, na mareso tamatappuk, na look sannang la ni pusakai*" (Only with unity and hard work, happiness can be achieved) (Saleh, 2017). The *pappaseng* emphasized the importance of uniting, working together, and making serious efforts to achieve worthy goals.

The *pappaseng* revealed *Lima passaleng namulolongengdecengnge: seuani, pakatunai alemu risitinajannae; maduanna, soroko mase ri sillalennae; matellunna, makkareso patujue; maeppaqna, molae roppo-roppo nareweq; malimanna, molae laleng namatikeq* (There are five aspects to consider if you want to get kindness, namely: first, be humble deservedly; second, help others properly; third, do useful work; fourth, face obstacles, truthful in God; fifth, walk carefully) (Hakim in Abbas, 2014). The *pappaseng* implied that in cooperation, humility is needed by mutual acceptance, mutual assistance in completing useful work, ready to face obstacles by always remembering Allah Almighty, and being careful in solving problems, even if it is complicated. Another *pappaseng* states *rebba sipatokkong, mali siparappeq, siruiq menereq tesiruiq noq, malilu sipakaingeq maingeq pi napaja* (when falling, upholding each other, when sinking, stranding each other; pulling each other up and not pressing down on each other; if you forget, remind each other, then wake up or help, then stop) (Sikki in Abbas, 2014). *Pappaseng* implies that every human being needs to help each other and to remind each other if they make a mistake. Humans should avoid badmouthing one another. The message can be fostered or instilled to students so that they grow up in a culture of working together in completing a given task, and do not complain in the face of severe problems by always solving it together without babbling each other among friends.

Activities Outside the Classroom

The good behaviors of students need to get teachers' reinforcement. Figure 4 shows students who shared food with their friends at break time. This behavior is an example of applying *pacce* values. Additionally, extracurricular activities such as scouts, art studios, and *dokcil* (*dokter kecil*/little doctors) can be a means to instill the value of *siri' na pacce* outside the classroom.



Figure 4. Sharing Lunch

CONCLUSION

The majority of participants in this research thought that the value of *siri' na pacce* needs to be integrated into learning. The teachers play an essential role in instilling this value in

students. Through instilling this value, the local wisdom of the Bugis-Makassar tribe can be preserved and inherited. It can also foster the good characters of students. Some teachers have implemented *siri' na pacce* values in their learning activities, but these activities were spontaneous and had not been well planned. This indicates the need to develop a learning model that integrates the value of *siri' na pacce* in learning.

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