

## CONTENT ANALYSIS ON MAKASSAR CULTURE IN ENGLISH TEACHING AND LEARNING ACTIVITIES AT ISLAMIC SENIOR HIGH SCHOOL NURUL ILMI

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ARTICLE INFO	ABSTRACT
<p><b>Article history:</b>                      Received: July 6, 2023                      Revised: September 18, 2023                      Accepted: November 26, 2023                      Published: Desember 9, 2023</p> <p><b>Keywords:</b>                      Siri' Na Pacce,                      English Teaching and                      Learning, Polite language,                      Culture, Behavior</p>	<p>This research aimed to analyze the way Makassar culture of "siri' na pacce in utterance, attitude, solidarity and honesty" was implemented by students in teaching and learning activities of English class XI Science at SMA Islam Nurul Ilmi. In this research, the researcher used descriptive qualitative research method. The researcher used non-random sampling, namely quota sampling by taking class XI Science as the research sample. The research instruments that used are observation, interview and questionnaires. The result of this research was that the found that students implement the siri' na pacce's culture, first was in utterance where students implement polite language according to the Makassar language by using lots of the words "ki" and iye'. The researcher was found 4 ways of permission used by students in the attitude section, namely when students wanted to go to the toilet, when they wanted to ask or answer questions, when they wanted to borrow other people's things and when they wanted to leave the class when the teacher was still in class with clear reasons. In the solidarity section, the researcher found 2 indicators that were interrelated, namely work team and help each other, and in the honesty section the researcher found that all students were honest in doing the exams. The siri' na pacce cultural content that was most dominantly implemented by students was the utterance and attitude section, namely the used of polite language in accordance with Makassar culture and the behavior of asking the teacher for permission before going to the toilet during English learning.</p> <p style="text-align: right; font-size: small;">This is an open access article under the <a href="#">CC BY-SA</a> license</p> <div style="text-align: right;">  </div>
<p>Nur Rahma, Daddi, H., &amp; Ariana. (2023). CONTENT ANALYSIS ON MAKASSAR CULTURE IN ENGLISH TEACHING AND LEARNING ACTIVITIES AT ISLAMIC SENIOR HIGH SCHOOL NURUL ILMI: Eleventh Science Grade at Islamic Senior High School Nurul Ilmi, Rappolemba Village, Tompobulu District, Gowa Regency . Indonesian Journal of Sociolinguistics, 6-13. Retrieved from <a href="https://jurnal.fkip.unismuh.ac.id/index.php/ijs/article/view/564">https://jurnal.fkip.unismuh.ac.id/index.php/ijs/article/view/564</a></p>	
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## INTRODUCTION

Teaching and Learning Activities (TLA) is a process in which teachers and students interact reciprocally with one another that is influencing and being influenced. The success of a teaching and learning process is determined by many factors, especially between the teacher and the students themselves. according to Rusman (2011) is a learning activity that uses all individual potential to encourage changes to certain behaviors. This teaching and learning activity serves as a communication tool to access, store, and share information or as a tool to establish interpersonal relationships, exchange information, and enjoy the beauty of language. Based on the objectives of learning English described above, it looks very beneficial, but sometimes what happens today is that teachers think that they must also learn the culture of learning a foreign language. This is reasonable considering that language and culture cannot be separated and bound to each other. It is not uncommon for teachers to argue that in learning a foreign language such as English, they cannot raise it and do not need to have anything to do with the local culture because the two things are different. If this continues to happen, it will not take long for our culture to be eroded and even displaced by the culture brought by the English language.

This is in line with the low ability of students in learning English, such as at Islamic Senior High School Nurul Ilmi. In general, students have not been able to pass well in English subjects. The Minimum Completeness Criteria (MCC) of 70.0 which has been set by the teacher is considered high because it is seen from the student graduation rate which is only about 50% at each level. Students also seem less motivated in learning, moreover, the dominance of students in schools mostly comes from mountainous areas and native villages of the Makassar tribe. From the results of research, one of the University Muhammadiyah of Makassar lecturers (Tarman and Arief, 2016) who has developed a learning model called the *siri' na pacce* Model is a very effective learning model because it has a background of cultural values and local wisdom of the Makassar people which has been tested in high school in Makassar City.

The concept of *siri' na pacce* culture in the Makassar tribe is very broad. This culture is very important so that it is applied in all things, be it in religion, social politics, personal or family life, as well as in education and other things. Makassar society cannot be separated from this *siri' na pacce* culture because of the importance of the values contained in it. In Makassar's advice that three things are used as the main principles of *siri'*, namely: fear of God, shame on oneself, and shame on fellow human beings (Machmud, 1978). *Siri'* culture is closely related to *pacce*. Marzuki (1995) once mentioned in his dissertation that *pacce* is the principle of solidarity of Bugis-Makassar individuals and refers to the principles of firmness, straightness, intelligence, and courage as the four main characteristics that determine the presence or absence of *siri'*. The meaning of *siri' na pacce* can be adopted into English teaching and learning activities which can have an impact on improving students' English learning outcomes while maintaining the Makassar local culture that has long existed.

The *siri na pacce* culture which contains values and ethics as well as very good behavior to be used as a guide for life must be preserved not only within the scope of the school but also must be instilled in the personality of every individual, especially in the younger generation so that this culture does not disappear with time. Therefore, the researcher wanted to find out the way of Makassar culture (*siri' na pacce* in utterance, attitude, solidarity and honesty) which is implemented by students in English teaching and learning activities of eleventh science grade at Islamic Senior High School Nurul Ilmi.

## RESEARCH METHOD

This research study used descriptive qualitative method by using observation, interview, and questionnaire. This research study aims to find out the way of Makassar culture (*siri' na pacce* in utterance, attitude, solidarity and honesty) is implemented by students in teaching and learning English of eleventh science grade at Islamic Senior High School Nurul Ilmi.

## RESULT AND DISCUSSION

The way of student implementation on Makassar culture (*siri' na pacce* in utterance, attitude, solidarity and honesty) in English teaching and learning activities at XI science grade based on the result of observation checklist, interview and questionnaire could be seen clearly in the following explanation:

### 1. Utterance

Good behavior was seen starting from someone's words. Polite language was also given a good response for a person's personality. A student was look authoritative and educated starting from his polite speech towards everyone. Pranowo (2012) said that the expression of a good, polite, and correct personality needs to be developed in a person. The use of polite language can maintain his dignity and respect for others. Where the meaning of politeness is present in the *siri'* culture to maintain one's shame.

It can be seen from the results of observations obtained by the researcher that both teachers and students used polite language in accordance with *siri'* culture such as the used of the words "ki" and *ye'*. Where these two words are words that are very common for us to hear among the people of Makassar.

#### a. The used of "ki" and *ye'* in utterance

The word "ki" in Makassar language was an example of clitic in Indonesian, which a free morpheme but was bound to a phrase or other word and when spelled it looks like an affix but the word class of clitic was at the phrase level. Clitic placement exists between words and affixes, generally formed from abbreviations of words which are actually bound morphemes different from affixes.

The used of the word "ki" that the researchers found in this study was a clitic of "ki" which means direction or can also mean a request in a more polite way that was often used when speaking especially to older people as a sign of respect for the other person. The word "jangan" was Indonesian which then combined with clitics in Makassar, namely "ki" to "jangki". In this case there was language interference

between Makassar and Indonesian, which was shortened to "jangki" which means "don't".

As quoted from the research results of Malbar, et al (2022) Phonological interference (sound errors) occurs in this word because there was a change in the phoneme (an) at the end of the word which was replaced by the clitic "ki" so that a sound change occurs. Changes like this are quite a lot in the Makassar language used by the community, especially for people who used Indonesian but are mixed with Makassar accents or dialects.

The word *iyé'* according to Rukman Pala (2015) in his research was a word used as a form of respect or in Indonesian it means the word yes. The distribution of phatic *iyé'* based on the finding occupies the initial position of a sentence, this phatic has the meaning of expressing politeness. In this study, the researcher found that most students uttered phatic *iyé'*, especially when replying to the teacher's words, statements or questions.

The answers from the students indicated that they agreed with the teacher's question but used phatic *iyé'*. It can be seen that the word yes experiences phonological interference with the change of letters from /a/ to /e/ so that the word "yes" becomes *iyé'* with a little emphasis at the end where in Makassar the word *iyé'* was more polite or polite to use than the word "iya". So that the word *iyé'* was more often used by students, especially when talking to the teacher.

Also, from the results of interviews and questionnaires the researcher found that both students and the teacher had implemented this *siri'* culture, especially in indicators of good and polite pronunciation to display long-held culture as well as showing shyness and mutual respect between people, not only to elders but also to peers. This was also always a concern and a source of student attitude assessment for the teacher so that when the teacher finds students who do not implement this culture they are reprimanded and advised not to repeat it again so that harmony always maintained between peers and students was get used to using polite language even if only to his peers.

## 2. Attitude

Polite behavior was always be accompanied by polite behavior. Mutual respect for each other not only between teachers and students but also among fellow students. L. L Thurstone in Saifuddin Azwar said that attitude was a positive or negative tendency related to psychological objects. One of the most common good behaviors we encounter during the learning process was asking permission either when we want to go to the toilet, ask or answer questions or even when we want to borrow something. This was directly proportional to the meaning of *siri'*, namely mutual respect among others. During three meetings, the researcher found all objects in the attitudes of students who wanted to be analyzed, namely:

- a. Asking permission from the teacher before going to the toilet

In this observation, the researcher found that students had implemented the *siri'na pacce* culture in an attitude that focused on permission. There were students who raised their hands first to ask permission to go to the toilet and rushed out of the classroom after receiving permission or confirmation from the teacher. Not only did they ask permission before leaving the class, but these students also waited for confirmation from the teacher and then left the class to go to the toilet. From this attitude it can be seen that the student has implemented the *siri'* culture in his attitude where the meaning of *siri'* that was implemented mutual respect between people.

b. When they want to ask and answer questions (QnA)

In a lesson, of course there was a questioned and answered session or even a sharing session. In this activity, usually the class conditions are become noisy because the students had scrambling to take the opportunity to submit questions or statements. It turned out that the students of class XI science did not make the class chaotic when the teacher opened the questioned and answered session, the teacher invited students to raise their hands first if they wanted to ask and answer questions. This keeps the class condition calm and stable so it doesn't disturb other classes. There were some students who raised their hands to ask questions, then started to speak when asked by the teacher. After that, the teacher was answered the student's question but also provide opportunities for other students who want to answer or express their opinion according to the question. Likewise, when the teacher provides opportunities for students to answer questions raised by their friends.

c. When they want to borrow their friend's things

In this observation the researcher found students who, when the learning process was about to begin, did not bring pen, so these students asked other students, maybe there were those who brought more than one pen with the intention of borrowing it. Another student answers and responds indicating that the student has a pen that can be borrowed. The student who needed the pen walked to his friend's desk but when he was near his friend, this student did not immediately take the pen he was going to borrow but asked again if he could borrow the pen and waited for a response from his friend. After his friend responded, the student took the pen then returned to his desk to prepare to study and after the lesson was finished the student returned the pen that had borrowed to the owner with a thank you. This is an attitude of mutual respect between fellow students and maintaining good friendships, and not just running around taking other people's pens

d. When students want to out of the class

The last permission attitude the researcher found was during the daily test. Where the first student to finish working on the given question asked the teacher

when he returned to his seat after collecting the worksheets. The student raised his hand to ask, after being invited by the teacher, after getting an answer from the teacher, this student came out and left the class to go to the school cafeteria with the excuse that the student did not disturb other students who had not finished or even told their friends the answers. This student has implemented the *siri'* attitude in his actions, namely, permission himself to the teacher before leaving the class.

This also brings changes to student attitudes that are getting better, especially when learning takes place. More and more students are focused on paying attention to the teacher's explanation and actively asking when something was not known. Also, by implementing this culture, the classroom atmosphere was always conducive, especially during the questioned and answered session. The students did not scramble to speak, causing the class to become noisy, but raised their hands first and then spoke when the teacher asked them to. Also, when there was a student who wants to borrow a friend's stuff and asks the owner for permission first, making their friendship even better than students who arbitrarily used other people's things even if it's just a pen.

### 3. Solidarity

Solidarity according to Yesmil & Adang (2013) was generally a group that interacts with each other, generally only to do work, to improve relationships between individuals or it could be both. In every learning, there must be interaction in it. Solidarity was awakened when everyone is active in it. Help each other and work together in a group.

In this study, in learning English in class XI Science, the teacher divided the group into several groups with random members so that all students would not be jealous. When group work takes place, all students are active to work on assignments until they are finished. Even though all of them were active, there were still students who were left behind, so their group friends immediately helped explain until their friends understood. Not only between fellow group members but also, they help each other between groups so that it really shows their very good solidarity. By helping their friends or other students, students unconsciously implemented the pack's culture in teaching and learning activities. After the group work was finished, students show the results of cooperation that are in accordance with the teacher's expectations. All students get satisfactory results from the assignments they do.

Based on what the English teacher said during the interview, class XI science highly upholds an attitude of solidarity among people, especially when together with class XI social. Where these two classes are separated only when there was learning that leads to their respective majors, the rest they will study together in one room. So that if their cooperation was bad, there was a dispute between the science class and the social class. However, according to the teacher, these two classes always work

together when the classes are combined. They remain one unit, especially when there was a competition between classes at the end of each semester.

#### 4. Honesty

According to Mustari (2011) honesty was a behavior based on efforts to make himself a person who can always be trusted in words, actions, and work. This implemented in the evaluation of learning where the teacher gives a test or test to determine student understanding. During the exam, no one student was allowed to cheat or discuss. With honesty, students can provide a pure test of students' understanding and knowledge and maintain their trust in the teacher.

In the third meeting in this study, the teacher gave daily tests to class XI Science students to test their understanding of all the material that had been given. The daily test took place without a single student cheating and discussing. All students calmly answered the questions. There are some students who ask the teacher because they don't really understand the problem. One student asked but all the students seemed to pay attention. The results of the test are immediately checked by the teacher when they are in the teacher's room. And, the results are almost all the same except for students who are rarely present. This was a concern and note by the teacher to increase the motivation of students who rarely attend so that they can be even more enthusiastic about coming to school.

The habit of students not to cheat in all things must be accustomed not only during the exam. If you are used to it, students are always maintained honesty wherever they are and under any circumstances. Seeing from their school background that has Islamic nuances requires them to study deeper religious knowledge which also teaches about honesty. This was what strengthens the faith of students not to commit fraud with the understanding that has been given from various sides.

## CONCLUSION

According to the data analysis, the way of student implementation of Makassar culture (*siri' na pacce* in utterance, attitude, solidarity and honesty) at XI science grade at Islamic Senior High School Nurul Ilmi, the researcher drew the following conclusion that all students in class XI implemented the *siri' na pacce* culture during teaching and learning activities, starting with:

1. The first was Utterance, in this utterance section, the researcher found two polite words that were most often used by students and teachers, namely the words "ki" and *iyé'*. The used of the clitic word "ki" students or teachers used to give an affirmation about a word such as "jangki" (don't). As for the used the word *iyé'*, most students used it when responding to questions or statements from the teacher.
2. The second was Attitude, the researcher found four indicators at the time of observation namely the first was that there were students who asked permission from the teacher before going to the toilet, the second when students wanted to ask and answer

questions, the third when students wanted to borrow their friend's things and the last when a student wants to leave the class.

3. The third was Solidarity, there are two indicators that are interrelated, namely work team and help each other.
4. And the last was Honesty, where student honesty was seen in this section, especially during exams.

From the results of observation, interview and questionnaire that have been carried out, the researcher concluded that students still maintain the local Makassar culture that exists in their area, namely the *siri' na pacce* culture and implement it to the school environment, especially in the teaching and learning process of English.

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