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Marakka' bola as an educational vehicle for youth character values in South Sulawesi

Dewi Handayani

Sekolah Tinggi Agama Islam Morowali, Indonesia, dewi15.handayani@gmail.com

Arifuddin M. Arif

Universitas Islam Negeri Datokarma Palu, Indonesia, arifuddinmarif@uindatokarama.ac.id

Nurliana Nurliana

Sekolah Tinggi Agama Islam Morowali, Indonesia, nur477383@gmail.com

Dian Permata Sari

Universitas Lampung, Indonesia, dianpermatasaridps15@gmail.com

Roma Wijaya

Ankara Üniversitesi, Turkey, rwijaya@ankara.edu.tr

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***Marakka' bola* as an educational vehicle for youth character values in South Sulawesi**

Dewi Handayani *

Sekolah Tinggi Agama Islam Morowali, Indonesia
dewi15.handayani@gmail.com

Arifuddin M. Arif

Universitas Islam Negeri Datokarma Palu, Indonesia
arifuddinmarif@uindatokarama.ac.id

Nurliana

Sekolah Tinggi Agama Islam Morowali, Indonesia
nur477383@gmail.com

Dian Permata Sari

Universitas Lampung, Indonesia
dianpermatasari@fkip.unila.ac.id

Roma Wijaya

Ankara Üniversitesi, Turkey
rwijaya@ankara.edu.tr

*Corresponding Author

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Abstract

This study explores the *Marakka' Bola* tradition as an educational medium to instil character values in the youth of South Sulawesi. Employing a qualitative research approach, data were gathered through observation, interviews, and documentation. The *Marakka' Bola* tradition, widely practised in Palakka Village, Barru District, embodies the values of unity, cooperation, and integrity. The findings reveal that the *Marakka' Bola* tradition is a significant cultural heritage of the Bugis community, recognised as an intangible cultural asset of Indonesia. It is a practical application of Pancasila values, particularly *gotong royong* (cooperation). However, the research identifies challenges, such as waning youth participation in traditional practices due to modernisation and a lack of cultural and educational significance awareness. By engaging in *Marakka' Bola*, participants experience a sense of togetherness and solidarity, essential for cultivating a strong societal character. This study underscores the importance of preserving ancestral traditions like *Marakka' Bola*, not only as a cultural identity but also as a dynamic tool for character education. The research advocates for integrating traditional practices into broader educational frameworks to address contemporary challenges in youth character development and enhance community cohesion.

Keywords: Character, Education, Culture, Marakka' Bola, Youth.

Introduction

Indonesia is one of the largest countries in the Asian continent and has a diverse culture. One of the provinces with a variety of cultures is South Sulawesi, which is located in the eastern region of Indonesia. South Sulawesi, part of Indonesia, is expected to maintain and uphold the



values of cooperation as a form of Indonesian national character (Wirawan, 2022). The President of Indonesia fully supports character education in Indonesian children and youth through Presidential Regulation No. 87/2017 on strengthening character education for Indonesian children and youth (Perpres, 2017). If we understand more deeply about Perpres, the character education of Indonesian children and youth can involve and be the responsibility of various parties, including parents, the school environment, and Indonesian society.

There are still several problems related to the character of children and youth in everyday life. Based on research by the Ministry of Education, Culture, Research and Technology (2020) on character-strengthening issues, there are still children and youth who show low values of belief in Pancasila, intolerance, violence against children and women, pornography, and so on which can threaten the characteristics of generation Z (Adlina, 2022). Seeing these problems, one of the values that are very important in fostering character is teaching children and youth to cooperate, which is part of the value of character strengthening. Seeing these problems, one of the values that are very important in fostering character values is to teach children and youth to do *gotong royong*, which is part of the value of intolerance and the embodiment of the practice of Pancasila (Sariyatun, 2021). *Gotong royong* is a tangible form of culture that occurs from social interaction and becomes a human need for both individuals and society (Sarjana et al., 2022). It is an Indonesian cultural heritage that has existed for generations (Effendi, 2016; Widaty, 2020).

Nowadays, very few young people want to follow and participate in *gotong royong* (Tueno & Yahya, 2018). Today's youth often see *gotong royong* as an activity not in line with current trends (Amanina et al., 2022; Permana et al., 2022; Ridha, 2022). Youth tend to participate less in *gotong royong* due to a lack of understanding of the benefits of *gotong royong*. Ironically, the lack of involvement in *gotong royong* activities can result in a decline in individual character values (Lukiyanto & Wijayaningtyas, 2020; Putri et al., 2023). The fading value of *gotong royong* in youth will result in a loss of a sense of togetherness and solidarity, and every job is not voluntary. It is only valued based on material or money (Bintari & Darmawan, 2016; Kurnia et al., 2023; Rolitia et al., 2016; Serungke et al., 2023). This has caused the fading of the sense of *gotong royong* and togetherness to reduce youth's character values in the future; education is needed for youth to foster the value of *gotong royong*.

Education is one of the places or containers for children and youth to obtain knowledge (Tarigan et al., 2022). Education is obtained from schools and family and community environments (Sukiyani & Zamroni, 2015; Warada & Hasanah, 2021). This means that education can be obtained through activities and habits carried out in the family and community environment. Based on the 1945 Constitution and Pancasila, education serves to develop the ability character and civilisation of the nation, which is beneficial to educate the nation's life and aims to develop the potential of a human being who has faith and devotion to God Almighty, noble, capable, healthy, creative independent and become a citizen who has a sense of community. Character education is not only at school but can also be obtained in the community.

Character education can be provided through the community through culture or local wisdom (Alhamuddin et al., 2022; Firmasyah, 2020; Purnama, 2021; Rawanoko et al., 2023; Widiyanto & Lutfiana, 2021). One example of culture or local wisdom that can be applied is through the *Marakka' Bola* tradition found in South Sulawesi province. The *Marakka' Bola* tradition is a tradition of cooperation to move someone's house or residence to a place. The tradition can foster character values in youth for the future. This follows the statement that character education is education that can be grown to develop ethics, responsibility, cooperation or togetherness.

Seeing the many problems related to the character values of *gotong royong* in the youth, there should be a unique way to educate the values of *gotong royong* characters. In principle,

character education is not only the responsibility of certain parties but also a shared responsibility of parents, schools, and the community environment, as stated in Presidential Regulation 87 of 2017 (Perpres, 2017). So, it is necessary to educate the character of cooperation values outside of formal education or school, one is by utilising traditions in the community environment, such as the *Marakka' Bola* tradition found in the province of South Sulawesi.

In civic education, this innovation offers significant contributions by utilising local traditions as a medium for learning. A culture-based approach like *Marakka' Bola* provides an alternative method for profoundly fostering civic character. Through direct involvement in the tradition, the younger generation understands and internalises Pancasila values, such as cooperation, unity, and integrity (Rahmawati et al., 2024; Simatupang et al., 2024). This aligns with the experiential and participatory civic education paradigm, which supports lifelong learning principles (Kusnadi, 2023; Mujib, 2018; Ritonga et al., 2024). This research provides new insights into how local wisdom can be leveraged to strengthen civic values amid the challenges of globalisation and modernisation. It also offers practical solutions for revitalising Pancasila values, which are gradually diminishing among the younger generation.

Based on the problems described above, there are several problems related to character values among youth, especially the character values of *gotong royong*. So, the role of several parties related to character values education for youth is needed. One of them is using the *Marakka' Bola* tradition from South Sulawesi. Therefore, researchers are interested in and aim to examine further how the *Marakka' Bola* tradition is a vehicle for educating youth character values in South Sulawesi.

Method

The method used in this research is a qualitative approach. The qualitative approach provides a comprehensive descriptive picture of a problem developed creatively and can be used as an innovative solution. The data source in this research is primary data. The subjects of this research are parents in South Sulawesi province, namely Palakka Village, Barru District, Barru Regency.

The selection of Palakka Village, Barru District, Barru Regency, and South Sulawesi as the research location is based on several considerations. First, this area is known for its strong preservation of the *Marakka' Bola* tradition, which remains a central part of the community's cultural practices. Second, the tradition in this region has been recognised as one of Indonesia's intangible cultural heritages, emphasising its cultural and educational significance. The community's active participation in maintaining this tradition provides a rich setting for examining its role in fostering character values, particularly among youth. This makes Palakka Village an ideal location to explore the potential of cultural practices as a medium for civic education and character building.

Data collection techniques used in this research include observation, interviews and documentation. This research was conducted from September to December 2023. In this study, a credibility test or internal validation was used. The credibility test used extended observation, triangulation, and peer discussion. Data analysis is carried out until the data is saturated, and activities in data analysis are data reduction, data display, and verification (Miles et al., 2014).

Result and Discussion

The people of South Sulawesi have traditionally had rules, norms, and morality in their society that are internalised into a cultural context and local wisdom. One of the most popular local wisdom in South Sulawesi is *Marakka' Bola*, or what people call *Mappalette' Bola*. *Marakka' Bola* is a tradition reflecting community cooperation, especially in the Barru district, South Sulawesi. The *Marakka' Bola* tradition maintained by the Bugis community is one of the ways the community maintains cooperation, reflecting character values. *Marakka' Bola* is

moving a house from one place to another to ensure the new location is more suitable (Adlina, 2022).

The *Marakka' Bola* tradition is always maintained and preserved by the people of South Sulawesi because it is one of the relics of the ancestors or ancestors of the Bugis community. In 2021, in Jakarta, *Marakka' Bola* was designated one of Indonesia's intangible cultural heritages. To establish the *Marakka' Bola* tradition as one of Indonesia's cultures, the Barru Regency Government fought for almost a year and had to go through a very long process. Determining the intangible cultural heritage was coupled with other cultural heritages totalling 289 cultures.

Based on the results of interviews conducted directly with one of the residents in Barru district, South Sulawesi, Researchers describe the *Marakka' Bola* tradition based on the results of quite a lot of information. Mrs. Ratnasari, as one of the informants, has answered the questions posed to her, namely:

Is it true that the *Marakka' Bola* tradition is a tradition that exists in South Sulawesi? *"Yes, the Marakka' Bola tradition is one of the traditions found in South Sulawesi. As a resident of Barru Regency, I also carry out the Marakka' Bola tradition. This tradition is a legacy of our ancestors, so as a native of South Sulawesi, I must preserve and carry out the Marakka' Bola tradition"*.

Is the *Marakka' Bola* tradition a cooperation activity?

"Yes, the Marakka' Bola tradition is a cooperation activity. This tradition can only be carried out together and cannot be carried out alone because in this tradition, the community moves the house from one place to a new, better place".

How do people carry out the *Marakka' Bola* tradition?

"The community carries out the Marakka' Bola tradition, which is usually led by one of the traditional leaders or (elders) in one of these areas. This tradition is carried out by lifting or shifting the house of one of the residents in South Sulawesi so that it can move to a new place. Moving the house is done together and according to the activity's leader's signal".

What values are derived from the *Marakka' Bola* tradition?

"The value obtained from the Marakka' Bola tradition is that the community feels togetherness, solidarity and unity, which is part of cooperation activities. With these cooperation activities, it means that the community carries out and practices the values of Pancasila and forms the character of the people of South Sulawesi".

Based on the answers or interview results from one of the Barru Regency communities, it can be seen that *Marakka' Bola*, or moving or shifting the house from one place to a new place, is an ancestral tradition. The *Marakka' Bola* tradition is one of the activities that reflect the values of cooperation in the people of South Sulawesi. Based on information from Mrs Ratnasari, it can be concluded that the *Marakka' Bola* tradition is one of the cooperation traditions that can unite the sense of solidarity and togetherness of the people of South Sulawesi, especially in the Barru Regency area. While the results of information obtained from the people of Barru Regency named Mr. Imron, received information that:

Why do the people of South Sulawesi carry out *Marakka's Bola* activities?

"Emmini, the reasons underlying the Marakka' Bola activity in this community are of several kinds. Some feel uncomfortable, some want to be close to their families, some feel that the place is not good, and some are even asked to move by the landowner, or the land is sold but not the house. So Marakka' Bola is carried out because of various reasons".

How do the people of Barru Regency carry out the *Marakka' Bola* tradition? *"Marakka' Bola is carried out when a member of the Barru Regency community wants to move his house somewhere. Usually, a Barru Regency resident asks the customary leader or elder*

to help and announces to the community that the person intends to carry out Marakka' Bola. Then the community works together or helps one of these residents move his house

Is the *Marakka' Bola* tradition still carried out if the distance from the house to the new place is quite far and time-consuming?

"For distances that are too far, it is usually impossible to do Marakka' Bola. There is no specific distance, and it's just that it adjusts not too far and not too close. In addition, to do Marakka' Bola, you must see the condition of the road to be travelled on, whether there are obstacles or not. If there are obstacles, then it cannot be done. So to do Marakka' Bola is considering the people who want to carry it out and the customary elders based on the jara and the road travelled".

Is there a specific ceremony if you want to carry out *Marakka' Bola*?

"In this village, there is no special ceremony or ritual. It's just that usually, the host invites the community to ask for help in carrying out Marakka' Bola and is given a meal or banquet. And at the time of the banquet, there is usually a determination of the head of the activity, usually an elder whose voice is loud and that person does not participate in lifting, only guides it so that it runs smoothly".

Who can participate in this *Marakka' Bola* tradition?

"Marakka' Bola can be participated in by all the people of this village. But usually, only men who are strong enough and old enough participate in Marakka' Bola. The women and girls help prepare the meal in the kitchen. So Marakka' Bola is the same as gotong royong".

What are the benefits of *Marakka' Bola*?

With this Marakka' Bola activity, I feel a sense of togetherness and unity in the community. We, as Indonesians, also realise that what is stated in Pancasila must be implemented and practised. One form of practising Pancasila, in my opinion, is this Marakka' Bola tradition. Apart from being a form of togetherness, this tradition also builds character in young people to maintain the value of unity and integrity".

The results of interviews obtained from the informants above show that the authors found uniqueness in this *Marakka' Bola* tradition. The uniqueness is the process of moving the house from one place to another, and it turns out that the house can be moved to another place as a place to live. The background of the *Marakka' Bola* tradition comes from the ancestors of the Bugis community. The people of South Sulawesi, especially those from the Bugis tribe, believe their ancestral land is their home or residence (Ambronsius, 2023).

This *Marakka' Bola* tradition cannot be carried out alone or only 5-10 people. This tradition can only be carried out by many people because it takes quite a lot of energy and time. In addition, the *Marakka' Bola* tradition usually takes a path that is not easy and requires a wide road. Sometimes, obstacles can hinder implementing *Marakka' Bola* or moving the house. Zulkarnain, (2016) mentioned in his research that the process of *gotong royong* in the tradition of Barru district is carried out jointly by the community with a number that is not fixed or quite large and involves people from various circles and ages, from adolescents to adults.

The figure 1 results from observations made by researchers while implementing the *Marakka' Bola* tradition in Barru Regency. The picture shows that the *Marakka' Bola* tradition requires a lot of energy, so only 5-10 people cannot do it. Implementing the *Marakka' Bola* tradition in Barru Regency is led by one person who has a loud voice and is considered a village elder.

Based on the observations, interviews, and observations carried out directly by researchers, the results show that the *Marakka' Bola* tradition is one of the traditions highly guarded or preserved by the people of Palakka Village, especially Barru Regency. The

community considers this tradition a tradition of ancestral heritage or ancestors of the Bugis tribe, especially those in South Sulawesi. *Marakka' Bola* for the people of Barru Regency is a form of cooperation and unity that reflects the character values stated in Pancasila.

Figure 1.

The process of Implementing the Marakka' Bola Tradition in Barru Regency



Source: Research Documentation (2023).

The people of Palakka Village believe that implementing *Marakka' Bola* is one of the traditions that can shape the community's character, especially among young people and adolescents. Without the *Marakka' Bola* tradition, the characters of teenagers and youth of Palakka Village could not be formed. The character of adolescents and youth, especially those in Palakka Village, is formed based on cooperation or unity in carrying out *Marakka' Bola*. This follows the results of Ambronsius (2023), those who state that the *Marakka' Bola* tradition in the new Regency is a tradition that can foster the value of unity and unity of the Barru Regency community.

So, it can be seen that the *Marakka' Bola* tradition is one of the intangible cultural heritages that have useful values. The values of unity, togetherness or cooperation and maintaining ancestral heritage are the values of the *Marakka' Bola* tradition. These values reflect education in the community through a culture or tradition. It can be concluded that the *Marakka' Bola* tradition in South Sulawesi contains values that benefit the character building of children, adolescents or youth and adults. Therefore, the traditions or cultural heritage of ancestors need to be preserved because they contain elements of education that can be used as a vehicle for education in society.

Conclusion

The Bugis community has always been very protective of the heritage of their ancestors. One of the heritages that has been preserved and become one of the intangible cultural heritages is the *Marakka' Bola* tradition in Barru Regency, Palakka Village. The *Marakka' Bola* tradition, known as the tradition of moving houses from one place to another, is a tradition that

has many valuable values. The values included unity, integrity, and cooperation, which can shape a person's character in the community. As one of the intangible cultural heritages, the *Marakka' Bola* tradition can be used as a vehicle for education in the community to shape one's character, especially the youth or teenager. To preserve the *Marakka' Bola* tradition and utilise its potential in character education, local governments are advised to support this tradition through programs involving the younger generation, such as cultural festivals or local wisdom-based training. Educators, especially in civic education, can integrate this tradition into teaching materials to help students internalise Pancasila's values, especially cooperation and unity. In addition, local communities are expected to continue to maintain the thirst for this tradition while increasing the awareness of the younger generation of the importance of the role of tradition in building character and social solidarity.

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Authors' contributions

Authors DH, AMA, N, DPS, and RW contributed to analysing the problems, finding solutions and interpreting issues related to this topic. All authors designed the research, conducted the study, analysed the final results and contributed to preparing the final manuscript.

Competing interests

The authors have declared no competing interests.

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