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METHOD OF INCULCATING THE CHARACTER OF SCIENCE LOVE THROUGH ELONG OF BUGIS SOCIETY PERSPECTIVE

Sarifah Suhra

*Islamic high school religion of the Watampone
e-mail: syarifah_suhra@yahoo.com*

Abstrak:

This study aims to describe one way to instill the character of love science in Bugis society tradition is through elong. This research is a descriptive qualitative research with grounded theory strategy (theory from below). The method used in this research is descriptive analysis method. The method is intended to initiate research done by identifying songs that are loaded with messages of love and love character to the teacher. The data in this study is the folk song in the form of elong which until now elong has not been recorded but still the result of the original utterance uttered by the toriolo (parents first) then preserved through the speech from generation to generation both at home environment, in school environment and also in the community. The results showed that there are 4 songs that are popular among Bugis society related to educate children to love science through elong. Educators in this case include; parents, teachers and community leaders. First, the elong titled Engkalingani Anakku, the main requirement to be a noble child and useful for religion and nation is to study science to the level of college and to a very distant country though tireless and bored. Second, elong titled Ajalaloki Nengka Mallupai Gurutta, this song contains a message a student should not forget the services of his teacher, because teachers cause students to gain good also get knowledge. It is a glorious lamp for the ease of life in this world and the Hereafter. Third, elong titled Alamassea-Sea Mua, this song contains a message of adult regret that a small time lazy to learn. Fourth, elong titled Balibola Makawee, this song contains the message of near neighbors as you have to show each other goodness and not show each other evil, hatred of the neighbors with envy is useless Narrow association reduced sustenance. The neighbors here are not only living near home but also to friends, schoolmates, business associates and colleagues in the office.

Key Words:

character, love science, Bugis society/community, elong.

Introduction

Characters are often associated with temperaments that give them a definition that emphasizes the psychosocial elements associated with education and the environmental context. From a behavioral standpoint that emphasizes the somatopsychic element that individuals possess from birth, the characters

are considered to be the same as the personality. In this case the personality is considered as a characteristic or characteristic of a person who comes from the formations received from the environment, including life in the family environment in childhood and innate person from birth.

Strengthening character education in the present context is very relevant to overcome the moral crisis that is happening in our country.¹ Whether we recognize or not, there is a real and worrying crisis in society involving our most precious possessions, the children. The crisis is in the form of increasing free sex association, rampant violence of children and adolescents, crime against friends, teenage theft, cheating habit, drug abuse, pornography, rape, robbery and destruction of others belong to social problem until currently can not be solved completely. Our adolescent behavior is also colored by the habit of bullying (violence) and brawl in school. The resulting consequences are quite serious and can no longer be regarded as a simple matter as these actions have led to crime. Adult behavior is also equal to three money, happy with conflict and violence or brawl, rampant corruption behavior, and infidelity.² To keep children from bad behavior requires character education. One method of instilling character in children is through singing in the bugis tradition called *elong*.

Plato, a great philosopher once said that musical skill training is a more potent instrument than any other, because rhythm and harmony penetrate into a person through hidden places in his soul. Plato's statement is widely evident through various studies in the field of music art and singing.³

Many studies have shown that singing, including music can help the child's achievement in many ways. St. John's School Augustine School of the Arts, USA, which almost all learners come from poor and underdeveloped families love to learn, especially when studying music, even taking tests outside school hours to play music. As a result, students in this school have the highest academic achievement in all of America. Moreover, the

survey proves that three of the 17 countries whose students are junior high school, excelling in the field of science is the country that includes music lessons with very intensive in the school curriculum. The three countries are Hungary, Japan and the Netherlands.⁴

In addition, the art of music and singing has a unique nature that is able to open the gate into new thoughts and insights. Playing music and singing can also be a stimulant for the imagination of all parts of the brain to the maximum, because when listening to a music song or sing, left brain that has the potential language, logic, math and academics will process the lyrics of songs heard or sung. While the right brain that has the potential of rhythm, equations of sound, images, emotion and creativity will process the music and songs that are heard.

One of the famous tribe has a strong and courageous character who inhabit South Sulawesi region is Bugis tribe. Since long time, South Sulawesi is known to have a high value cultural diversity. Cultural diversity of South Sulawesi region, among others in the form of historical relics, traditions, and customs. One of the historical relics that store various aspects of ethnic culture that has its own script is a script. Bugis people are one of the tribes who are lucky to have characters so that aspects of culture in the past can still be stored in Lontarak texts. One form of Lontarak Bugis script related to wisdom and loaded with character value known as *pappaseng* (ancestral message). *Pappaseng* can be a song or song containing a will or a counsel.

Elong is loaded with meaning and moral messages, because it contains the noble values that can be used as a guide of life, as a regulator of social behavior in society. Therefore, there needs to be a serious review effort to revisit the noble values contained in them, especially the educational value needed to foster the character of present and future generations. To build the Bugis culture as the basis

¹ Darmiyati Zuhdi. *Pendidikan Karakter*, Cet. I; (Yogyakarta: UNY Press, 2009), p. 84.

² Suhra Safira. *Strategi Guru Pendidikan Agama Islam dalam Implementasi Pendidikan Karakter* Cet. I (Gowa: Gunadarma Ilmu, 2016)

³ Suyadi. *Manajemen PAUD* Cet. I (Yogyakarta: Pustaka Pelajar, 2011), p. 157.

⁴ Taufik Pasiak. *Manajemen Kecerdasan Memberdayakan IQ, EQ, dan SQ untuk Kesuksesan Hidup* (Bandung: Mizan, 2016).

for achieving the perfection of life, it is necessary to provide a more knowledgeable both of past experience. Only then can the cultural values inspire the growth of all aspects of Indonesian culture, both in the present and in the future.

Based on the preliminary explanation, the writer intends to conduct more in-depth study on the method of instilling the character of love science through *elong* perspective of Bugis society.

Research Methods

This research is descriptive qualitative, and to solve the problems in this study, the authors use sociological approach. The method used in this research is descriptive analysis method. The method is intended to initiate research done by identifying songs that are loaded with messages of love and love character to the teacher. This research data is divided into namely primary data and secondary data. The primary data in this study is the folk singing in the form of *elong* which until now *elong* has not been recorded but still the result of the original utterance uttered by the *toriolo* (*petuah*) then preserved through the speech from generation to generation either in the home environment, in the school environment as well as in the community. This research data is also supported from books that contain lontarak *pappaseng* especially *pappaseng* in the form of *elong*. While the secondary data comes from documentation, books and journals that support this research.

Based on the authors' observations, there are several authors who have attempted to preserve these *elongs*, in the form of research and other forms of writing, as Mattulada has done;⁵ Mattalitti, et al.,⁶ Nurfathana Mazhud, Analysis of Stilistika and Moral Values of Bugis People's Songs on *Elong Ugi's* Text Collection and Its Implications on

⁵ Latoa Mattulada, "Suatu Lukisan Analitis Terhadap Antropologi Politik Orang Bugis", Ujung Pandang: Hasanuddin University Press, 1995.

⁶ M. Arif Mattalitti, dkk. "Pappaseng To Riolutak", Ujung Pandang: Balai Penelitian Bahasa, 1986.

Literary Learning Tool at SMP Negeri 2 Sinjai S2 Thesis, Universitas Pendidikan Indonesia⁷

Some of the writings that inspired the authors to present this paper to reveal the noble values contained in *pappaseng* and *elong* which is considered still relevant to the life of Bugis society until today. Nevertheless, *pappaseng* not only needs to be preserved in the form of writing and various documents but it needs to be socialized in the community, taught in schools, and implemented in various aspects of the life of the nation and state.

The core of the study in this paper is focused on the discussion of the character values represented in *elong* which are popular in society because it is often spoken both at home in school and in the community. *Elong* is usually delivered through the advice or lectures of the *muballigh* in various places and in various events are often even sung as children's bedtime or sung by teachers and students at various events in schools such as penamatan and inter-class race.

Findings

Character education is a system that instills character values in learners, which contains components of knowledge, individual awareness, determination and the willingness and action to implement values, whether related to God Almighty, self, fellow human beings, environment, and nation so that manifest human beings.⁸

Curriculum Center of Research and Development Agency of the Ministry of National Education in its publication entitled Guidelines for Implementation of Character Education (2011) states that character education aims to form a nation that is strong, competitive, noble, moral, tolerant, cooperative, spirited patriotic, dynamic, and technology

⁷ Nurfathana Mazhud, "Analisis Stilistika dan Nilai-nilai Moral Nyanyian Rakyat Bugis pada Kumpulan Teks *Elong Ugi* serta Implikasinya terhadap Perangkat Pembelajaran Sastra di SMP Negeri 2 Sinjai." S2 Thesis, Universitas Pendidikan Indonesia, 2013.

⁸ Nurla Isna Aunillah. *Pendidikan Karakter di Sekolah* (Cet. I; Yogyakarta: Laksana, 2011), p. 18-19.

that are all imbued with faith and piety to God Almighty on the basis of Pancasila. In this publication it is stated that character education functions (1) develops the basic potential to be good hearted, behave well, (2) strengthen and build multi-cultural nation behavior, (3) improve the association of competitive nation in world association. In that connection has identified a number of character-forming values that are the result of empirical studies of the Curriculum Center. The values are derived from religion, pancasila, culture, and national education objectives include 18 values: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) spirit of nationality, (11) love homeland, (12) appreciate achievement, (13) friendly/ communicative, (14) love peace, (15) likes to read, (16) care for the environment, (17) social care, (18) the responsibility.⁹

By looking at some of the characters, the author only focuses on the study of the character likes to read (love of science). This is because the Bugis community has been hereditary for generations from generation to generation to instill love science character through *elong*. The moral values contained in the collection of *elong ugi* are divided into two parts, namely: (a) the pappaseng value contained in the song includes the value of honesty, the value of persistence, the value of courage, the value of propriety, the value of intellect, the value of loyalty, and the value of the business; (b) the benefits of pappaseng as a glue of individual relationships, counseling, and philosophy of life.¹⁰ Although the value of the characters contained in *elong* so much, but this paper will focus on the process of instilling the character of love science in children through *elong* spoken or sung society for generations.

Please note that in instilling a value or character to the child required method of planting value. In terms of language the meth-

od comes from two words, namely *metha* and *hodos*, *metha* means "back or back", and *hodos* means "through" or "through". In Arabic it means *al-tariqa* or "way". Thus the method can mean the way or path that must be passed to achieve the desired goals. Abuddin Nata said the next method is associated with the word *logos* which means science.¹¹ This methodology means the science of ways or paths that must be taken to achieve the goal. (Tayar Yusuf, 1993: 49) While in the General Dictionary of Indonesian explained that the method is a way that has been regular and well thought to achieve a purpose.¹² In the Big Indonesian Dictionary it is stated that "Method" is "A systematic way of working to facilitate the execution of activities in order to achieve the intended purpose." pursued by a person to arrive at a certain destination, whether in a corporate or commercial environment, as well as in the knowledge and other peoples.¹⁴

Bugis tribe is located in the southern part of Sulawesi ummnya inhabit the eastern and central parts are also partly in the West. They are generally located in several districts such as Bone, and Sinjai and parts of Bulukumba and in the East. While south-central Sulawesi covers Wajo, Soppeng, Sidenreng Rappang, and Pinrang. In the West are in Pare-pare, Barru, Pangkep, Maros and Makassar City in the West. Bugis tribe has a cultural diversity with manners and norms that characterize society or its population. In addition, Bugis is known for its work ethic and strong character example; love of science and its population is everywhere because they love to wander. Broadly speaking Bugis society is strong with its distinctive culture and still hold fast and run every traditions. Bugis

⁹ Heri Gunawan. *Pendidikan Karakter Konsep dan Implementasi* Cet. I (Bandung: Alfabeta, 2012), p. 53.

¹⁰ Nurfathana Mazhud, "Analisis Stilistika"

¹¹ Abuddin Nata. *Filsafat Pendidikan Islam*, Cet. I (Jakarta: Wacana Ilmu, 1997), p. 91.

¹² Tayar Yusuf. *Ilmu Praktek Mengajar Metodika Khusus Pengajaran Agama* Cet. I (Bandung: al-Maarif, 1993), p. 49.

¹³ W.J.S Poerwadarminta. *Kamus Umum bahasa Indonesia* (Jakarta: PN Balai Pustaka, 1984), p. 649.

¹⁴ Armai Arif. *Pengantar Ilmu dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Pers, 2002), p. 87.

community is also known as a community of dance lovers and proven dance songs are phenomenal staged at every procession welcome guests in an important institution or welcoming the entourage of the groom when about to get married called dance padduppa (picking). Still in a series of weddings often sung like songs; minnawa sabbarae (patience), this song inculcates the value of patience. Feather Alau'na Tempe, loaded with good values to follow and examples of crime values to avoid especially related to the character of being a leader, then the song Indo Logo (the name of a woman) this song contains the expression of happiness couples who reunited after a long time apart because her husband went abroad. The next song ongkona Bone (hers Bone), this song tells of a woman who gave up her husband to go to war against the Dutch until the last drop of blood. After 7 days and 7 nights the departure of her husband came news of him that her husband died in the battlefield. Even so the wife still entertain themselves by singing not despair in the hope to meet with her husband, although only can wipe the tombstone. Another song Yabe lale, this song has 2 versions. The first version tells of a wife left by her husband either wandering for a living or fighting against invaders, he lives with his son and then cares with a sense of emotion always pray for his son in order to succeed. In the second version of this song also implies the character of Bugis men who like to wander while Bugis loyal women wait for her husband home while working hard to meet his needs by weaving a sarong. So in general the male characters Bugis nomads as a form of responsibility to meet the family economy, while Bugis women have the character of patience, hard work never give up and independently economically even without being accompanied by the husband.

Bugis society is known by the titles of nobility that prioritizes the values of kinship. The kinship system is also preserved to this day, although the age of this sophisticated meaning of respect for the people above status is still preserved like a family of nobles commonly called Andi and petta as well as to sci-

entists. Bugis Bone people are also very respectful scholars and scholars also the government. This is why the Bugis tradition is still there and sustainable until now, especially in Bone.

Bugis as one of the locality that builds the diversity of Indonesian culture also has a local genius set that is practiced in their cultural life. In the local genius Bugis can also be drawn some basic principles of human life Bugis.¹⁵ The wealth of Bugis local wisdom, can be obtained in a variety of classic Bugis literature that contains various wisdom and it is still relevant to today's life. Some sources of local wisdom are Sure Galigo, Lontarak, Pappaseng, and Elong.

Local wisdom is a treasure of cultural heritage that should get attention in the joint effort to build a cultured civil society. From the local wisdom, it can be absorbed by various nations that are rich in cultural diversity and tradition. In terms of character education, local wisdom provides so many basic principles that can be appreciated more seriously in the effort to construct the values of national education. From local wisdom too, can be found a tradition that is so strong to form moral and ethics in local communities. Basically Bugis society morally and character built through papaseng which is the basic pattern and grip of life. For that we need more deep pursuing of *papaseng*. The following will outline some Pappaseng that contain educational value. *Pappaseng* comes from the word *paseng* which can mean message.¹⁶ *Pappaseng* contains advice even a testament to be known and known. *Pappaseng* contains the values, guidance and advice of ancestors of Bugis people in ancient times for their offspring to live life well.¹⁷

Bugis tribe tied to a cultural system called panggaleng, which became a reference for

¹⁵ MG Moein, *Menggali Nilai-nilai Budaya Makassar dan Srik Na Pacce*. (Ujung Pandang: Yayasan Mapress, 1990)

¹⁶ DM Said dan M. Ide, *Kamus Bahasa Bugis-Indonesia* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1977), p. 151.

¹⁷ Mattalitti dkk, "Pappaseng To Riolutak"

individuals in their social life, ranging from family life to a wider life as an ethnic group. The essence of this cultural system is the so-called *siri* 'and *peisé*. The existence of a culture in the Bugis tribe that strongly binds each member, this is a factor that makes this research important to do. In addition, this is also because the cultural system can affect the strength of characters related to human happiness and suffering. Similarly, Bugis culture is able to integrate all elements of *pengadereng* which in principle contain the main values of Bugis culture such as honesty (*alempureng*), *kecendikiawanan* (*amaccangeng*), propriety (*asitinajang*), persistence (*getteng*), business (*reso*), also self- *siri*'), besides that there are also values of *keprawiraan* (*awaraningeng*), patience (*asabbarakeng*), wealth (*asugireng*), mutual life (*sipatuo*) and mutually build (*sipatokkang*).¹⁸ The popular Bugis community with the term *pangadereng* includes the first five dimensions: *ade* 'serves as a view of life and the mindset that governs human behavior in social life and state. Therefore, in the social system of Bugis society, it is known *ade* ' (*adat*), second, *rapang* (law), third, *wari* (stata difference), fourth, speech (speech), and fifth is *sara*' (law based on religious teachings).¹⁹ The *pangadereng* system in Bugis society tradition is passed through *pappaseng* in various forms one of them through *elong*.

Thus *pappaseng* means testament in the form of advice or advice as a provision to navigate the life that must be preserved from generation to generation Bugis society in order to survive prosperous birth and mind in the world and in the hereafter. *Papaseng* is not only in the form of statements but can be a song. The message in the form of this song is called *elong* and is often sung by Bugis in various places and circumstances. As for the songs that aim to instill the character of love science perspective Bugis society in question is:

¹⁸ Rahman Rahim. *Nilai-nilai Utama Kebudayaan Bugis* (Ujung Pandang: Lepas UNHAS, 1985), p. 13
¹⁹ Mattulada. *Suatu Lukisan Analitis Terhadap Antropologi Politik*, p. 333.

1. Engkalingani anakku
 Bua ati cayya matakku
 Narekko battoaki matu ancajiki tau medecemmu
 Narekko battoaki matu ancajiki tau maggama
 Tuntukki paddisengeng mauni maga hata
 Aja mumangingngi bara mulolongengngi
 Mupakkegunai lao ri agamamu
 Mupakkegunai lao ri bangsamu
 Indommu mellau tulung
 Ri tungke-tungke wettu
 Bara mulolongengngi
 minasa madecemmu

Meanings:

Hear my son
 The fruit of the heart of my eyes
 If you're big then you'll be a good person
 If you're big then you're a useful person
 demand knowledge even if it is very far
 away
 do not be bored for your success
 you use on your religion
 you use it on your nation
 your mother always pray
 at any time
 so that one day you will find
 your good ideals

Elong or song above is usually sung by a mother in the process of lulling her child. She swayed or gently stroked her back and rubbed her head until the child fell asleep. The frequency of children hear the song as a child is expected in the child's embedded love of science in the future to adulthood. The mother hopes her children will eventually achieve success beyond their parents. Parents believe that only by insisting that high science can not succumb to succeed. The *elong* in the first verse indicates how a mother praises her child with a very beautiful call that is the bar of my eyes so that later when an adult can be a good and useful child. The second verse mother's expectation that her son can dedicate his knowledge in religious affairs by becoming a scholar of Islamic religion and in state affairs by becoming a State official. Besides this *elong* also explains about the consequences of science that must be far apart between mother and child, the mother must sincerely take off his son merantau to study science and children really want to learn in order

achieve that aspired. This is explained in the last stanza of this song contains the message that even if the child away from his mother in merantau to study but the accompaniment of prayer from both parents always with the child so that the child managed to achieve his goals. Among the Bugis society found many parents who never get education in school but his children successfully educated high and successful entrepreneurs.

- Ajalabki nengka mallupai garotta**
Iyatu nasabari naritobongeng decengnge
Iyani nasabari narangka paddisengotta
Mancaji sulai ri lino ri abara
Enggerangngi ri beccotta
Narapi loru bastowa
Masussana temmangngngi sibewa ati sabbara
Mannurekki mancaji tau makkengona

Meaning:

Do not ever forget your teacher
 He's the cause you find the good
 He is also the cause so we can science
 Become a lamp in the world and in the Hereafter
 Remember your childhood
 Until you grow up
 Difficult and without bored with a patient heart
 Hopefully you will be useful someday

Elong above is often sung at the event of student recruitment or there is a race event in school and explains about a teacher's message to not forget the services of teachers because teachers become the cause of a person to gain good also get knowledge. It is a glorious lamp for the ease of life in this world and the Hereafter. At the last stanza the song is explained about the importance of the child recalling his little time about the sacrifice of a teacher. How hard the struggles and challenges faced by teachers in educating their students. Educating people is not only done in the small time but until adulthood. Master feels an extraordinary suffering in educating and maturing children. Nevertheless, teachers never get bored even with a patient heart always pray for their students to be useful people in the future.

- Alamasso sea man**
Lau nasampoci sasa kale
Nasaba rivetta batecu'na
Bomemeng narangka samagguru
Buteruttamitu naweddisaseng
Narekko hatowaki masussani
Nasaba maraja nawa nawani
Encengnge potetoni akuttunguge

Meaning:

What a waste
 People who are sorry
 Because of his childhood
 Never learn at all
 Small time alone allows learning
 If you have grown up difficult to learn
 Because we are old man of many minds
 Also comes the feeling of being lazy

Elong above becomes a mandatory chant at the level of early childhood education and primary school level in Bone District. Bone District is a community center of Bugis people who inhabit South Sulawesi province other than some other districts such as Wajo, Soppeng and Sidenreng Rappang. Even this song already has a tone and can be played with modern musical instruments such as piano, flute and others. The message contained in this song describes the regrets of adults who at the time of small lazy learning and when it is difficult to learn adult because in addition to many thoughts are also encountered feeling lazy. But what is a remorse. In a maxim the first regret turns in sorrowful income.

- Bali bola makawee padai slessurengnge**
Sitirowang ri decengnge tessitirowang ri jae
Ribencinna balibolae siri ati temmagguna
Macipini lolangengnge nakurangini dallee
Nigi nigi tau mateppe taroi napakalebhi
Yamanenna bali bolana siajing tessiajinna
Tungke-tungke bali bolae Engka maneng-
appunnanna
Bicara sipatalinge pangkaukengnge sitinaja

Meaning:

Close neighbors are like brothers
 Mutual shows goodness and does not show evil
 Hatred of neighbors with envy is useless
 Narrow social intercourse decreases

Anyone who believes should glorify
All neighbors are family or not family
Each neighbor has rights
Talk to each other remind and deeds
should be appropriate usually

This song is very phenomenal among generations aged 40 years and over, but has started not known in the generation under the age of 40 years. This is due to the absence of a container that can preserve such songs. For that reason one of the factors causing the writer raised this study as effort to preserve *elong* culture which is loaded with character value. As in this song contains a message about the importance of a person has a social caring character, especially doing good to the neighbors. One of the factors causing the occurrence of Violence both at home, at school, and in the community because of the erosion of the values of social care characters among individuals and the general public, this song contains the message that the near neighbors are like brothers should show each other goodness and not show each other evil, the hatred of the neighbors with jealousy is useless because it causes narrow association and reduced sustenance. The neighbors here are not only living near home but also to friends, schoolmates, business associates and colleagues in the office.

Discussion

The study of character has long been the focus of attention of psychologists and educators. Values and characters can be understood differently by thinkers according to their own emphasis and approach. Therefore, it is not easy to determine definitively what the character is.

In this paper, character is understood as a set of values that manifest in a system of fighting power that underlies human thoughts, attitudes, and behavior. Character must be manifested through moral values that are inherited some sort of intrinsic value in human beings. However, the character must be shaped, developed and built consciously and deliberately through the educational process. Educate children not only in classrooms but

covering all places, situations and conditions. As with other areas, there are various ways to achieve a set of educational goals. For character education, various methods, programs, and curricula have been developed to help the younger generation to achieve a better and more personal life more satisfactory and especially more constructive. In the perspective of Bugis society found a method of education and inculcating the character especially the love of science that is through *elong*.

Elong can not be separated with *pappaseng* because in *elong* loaded with various messages about goodness including in terms of coaching various character values. Character education in the Bugis community in South Sulawesi needs to be done through a local cultural approach. *Pappaseng* as a society living *phenasafah* in South Sulawesi need to be refreshed, especially in the determination of methods and strategies value education and *karakter* appropriate. As explained in the unfathomable description that within a *pappaseng* is embodied a great noble mind, soul, precious soul, and other considerations of good and bad qualities. The noble values in a *pappaseng* are well packaged in a concept with abstract meaning that to understand the meaning requires certain approaches, because it does not rule is also that the meaning behind the *pappaseng* is situational. Another case with *elong* language is easily understood to be a medium in instilling certain characters in the younger generation.

Based on writer's search there are many songs that are popular among Bugis society related to educator effort to instill the character of science in students through *elong*. First, the *elong* titled *Engkalingani* that The main requirement to be a noble character useful for religion and nation is to study science to the level of college and to a very important country though tireless and bored. Second, *elong* titled *Ajalaloki nengka* *Makmur Gurutta*, this song contains the teacher's message to his students so as not to forget the services of his teacher, because the teacher makes the students to gain good ability.

knowledge. It is a glorious lamp for the ease of life in this world and the Hereafter. Third, elong titled *Alamassea-sea mua*, this song contains a message of adult regret that a small time lazy to learn. Fourth, elong titled *Balibola makawee*, this song contains the message of near neighbors as you have to show each other goodness and not show each other evil, hatred of the neighbors with envy is useless Narrow association reduced sustenance. The neighbors here are not only living near home but also to friends, schoolmates, business associates and colleagues in the office.

Conclusion

One way to instill the character of science love in Bugis society tradition is through elong. Based on the results of the study can be concluded that there are 4 songs that are popular among Bugis society associated with educator efforts to instill the love character of science in students through elong. First, the elong titled *Engalingani Anakku*. The main requirement to be a noble child and useful for religion and nation is to study science to the level of college and to a very distant country though tireless and bored. Second, elong titled *Ajalaloki Nengka Mallupai Gurutta*, this song contains a message a student should not forget the services of his teacher, because teachers cause students to gain good also get knowledge. It is a glorious lamp for the ease of life in this world and the Hereafter. Third, elong titled *Alamassea-sea mua*, this song contains a message of adult regret that a small time lazy to learn. Fourth, elong titled *Balibola makawee*, this song contains the message of near neighbors as you have to show each other goodness and not show each other evil, hatred of the neighbors with envy is useless Narrow association reduced sustenance. Neighbors are not only living near home but also to friends, schoolmates, business associates and colleagues in the office.

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