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1 Revitalizing Buginese Local Wisdom in The Development of Local Economy: Constructing Paradigm and Models

Syaparuddin

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Abstract: This study aims to revitalize the economic values of Buginese local wisdom to be a paradigm and models of local economy to develop the people's economy in the rural areas in South Sulawesi, Indonesia. This study is a library study with the normative and cultural approach, and the data was analyzed by using content analysis and inter-text analysis. The result of study showed that Buginese local wisdom which expresses the economic values is called "reso" (achievement motivation). The economic values that can be expressed from the term of "reso" are "Tauhid (Oneness of God)", "Courage", "Hard Work", "Independent", "Respect for time", and the Ethics & Morals". The paradigm that can accommodate these values is a humanist paradigm; then this paradigm is reconstructed to be a new paradigm, called "Buginese Humanist", because it leads to the subjective view grounded in human consciousness, and emphasizes more on human values in conducting economic activities. While the models of local economy which are suitable to be developed from this paradigm, "Buginese Humanist", are "Human Development" and "Growth with Equity".

Keywords: Buginese, reso, content analysis, inter-text analysis

1. Introduction

Studying on local wisdom is very interesting to do because it can provide a solution to overcome a lot of things that happen in society, particularly in rural communities, including local economic problems. Local wisdom is the potential energy of the system of people's collective knowledge to live on the values that bring the civilized survival; living in peace; living in harmony; having a moral life; living in love, grindstones, and parenting each other; living in diversity; living full of forgiveness and understanding; having a tolerant life and open heart; living in harmony with the environment; living in orientation values that bring on enlightenment; living for solving problems based on own collective reasoning mosaic. Such wisdom grows from deep down of societies themselves. Actually, Indonesia has many tribes. According to the census done by the Central Bureau of Statistics in 2010 that there were about 1,340 tribes in Indonesia. Every tribe has own local wisdom. One tribe and the other ones may have similar or different local wisdom. If so, Indonesia has a tremendous asset that can provide a solution to overcome a lot of things happening in the communities, particularly in rural communities. The local wisdom of Buginese community is well documented and contained in a classical literary work that is passed down from generation to generation and has a powerful position in Buginese literature. The classical literary work is called "Lontara". The values of local wisdom contained in "Lontara" has been longly acculturated and assimilated with the values of Islam, even it is still very relevant to current developments.

The studies on local wisdom of Buginese community have been done very much, such as: a study done by Said in 1998, a book written by Abdullah in 1990, a book written by Pelras in 2016, a paper written by Sewang in 2007, a study done by Syaparuddin in 2011, and a study done by Mira Elfira et al. in 2013. But these studies are not specifically addressing local wisdom of Buginese community to be constructed as a paradigm to develop models of local economy. So, It is essential to do this study because it can be used as a policy to minimize the gap between the rural and urban economies. The fact that happened in public showed that almost all venture capitals were invested in all sectors in urban areas that tend to have rapid growth. While the village economy did not change proportionally from primary commodities which flew from rural areas.



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It means that the economic conditions in the rural areas are far behind when compared with the urban economies. At this point, the local wisdom of Buginese community can provide a solution to overcome it. ¹ On this basis, this study comes to look into the matter. Therefore the main point of this study done is to revitalize the economic values of Buginese local wisdom to be a paradigm and models of the local economy in the rural areas in South Sulawesi, Indonesia. Rural economic development programs focusing on the strength of local initiatives are more likely to be successful because they are based on the experience, knowledge, beliefs, customs and needs of the local community. Therefore, the realization of economic independence in villages through the strength of initiative, innovation and local wisdom is going to be an essential instrument and capital in accelerating economic development in the rural areas. The local wisdom of the Buginese community can play this role.

Therefore, the Buginese local wisdom becomes an interesting topic discussed in this study in building the economy of people in rural areas. There are at least two reasons that cause Buginese local wisdom can be a decisive element of the success of economic development in rural communities. First, it is the primary capital of Buginese society in building them without destroying the social order and adaptive to the surrounding natural environment. Second, it is built from social values that are upheld in the social structure of Buginese society themselves and has a function as a guide, controller, and signs of behaving in various dimensions of life both when dealing with others and with nature. However, the existence of Buginese local wisdom values is felt increasingly faded in Buginese society. Given this, the revitalization of Buginese local wisdom to serve as a paradigm and models of local economic development in improving the economy of rural areas of South Sulawesi Indonesia is urgently needed.

2. Method

¹ The kind of this study is a literature study. This study aimed to revitalize the Buginese local wisdom to construct a paradigm and models of local economy. The approach used normative and cultural approach. The focus of this study was the economic values of Buginese local wisdom. Therefore, the data was used in this study as cited from "Lontara", documents and books as well as the corresponding references, so library study must be used in gathering this data, then they were analyzed by using content analysis and inter-text analysis.

3. Findings and Discussion

3.1 Buginese Local Wisdom

³ To Ugi' or Buginese is one tribe among many tribes in Indonesia. They settled in the southern part of Sulawesi Island. However, in its development, the Buginese community has spread widely throughout in South Sulawesi, Indonesia. Ugi is not a word that has no meaning. But it is short of La Satumpugi, the name of a king in his time controlled most of South Sulawesi province. La Satumpugi was well renowned and very closed to the people. His people also called themselves To Ugi, which means the person or followers of Ugi. Along the way, in the Indonesian movement, Ugi was Indonesianized into "Bugis" (Buginese) and identified to be one of the official race within the scope of the Republic of Indonesia.

The real Buginese culture applied in everyday life is teaching matters relating to the character of the fellow, as saying tabe '(excuse me)' while bowing half of body when passing in front of a bunch of old people who are talking, saying 'iye' (in Java 'nggih'), answering questions before expressing some reasons, friendly, and appreciating older people and loving young people. This is among the real teachings of Buginese contained in "Lontara" which should be realized in everyday life by the Buginese community. Buginese is also thick with the typical customs, such as: wedding custom, visiting custom, custom of building houses, farming traditional custom, principles of life, and so on. These have been effected and mixed with the teachings of Islam. Buginese customs signify one thing that Buginese in his time had a remarkable and great civilization. The ancestors of the Buginese were very smart people who were able to create and pass on knowledge to their generation.

The values of Buginese local wisdom as the acculturation of Islam to the Buginese culture which are found in "Lontara", are "Ati Mapaccing" (clean heart), "Akkarungen Makessing" (the concept of good governance), "Amardekangeng" (democracy), "Reso" (achievement motivation), "Assimerelleng social" (solidarity), "Mappasitinaja", (propriety) and "Pattaro Ade" (law enforcement). In this study, the local wisdom discussed is only focused on the local wisdom that contains economic values, namely "Reso" (achievement motivation). The term of achievement motivation is revealed in Buginese expression with the term, "Reso" (hard effort). To achieve success, "Reso" according to Buginese people, is a major requirement. This suggests that in the struggle to achieve success, someone must never give up. He/she must emerge as winners. The Expressions on achievement motivation found in "Lontara", are: (1) "*Aja' mumaelo' ribetta makkalla ri cappa alletenng*" (Don't want to be preceded to set your foot on the end of the bridge). It means that in this life, there is a tight competition to win the competition, all existing capabilities you have, must be used. "The bridge" which can only be passed by anyone who set his/her foot first on it. It means that he/she is entitled to pursue first, namely to act quickly with courage, although he/she faces a great risk to be a winner. (2) "*Resopa natinulu, natemmanginngi malomo naletei pammase Dewata Seuwaee*" (Only hard work and perseverance can bring a divine grace easily). That means that to achieve success, someone must not only pray, but also he/she must work hard and diligently. (3) "*Temmasiri kajompie, tania ttaro rampingeng, naia makkalu*" ("The bean" is not really shy, he does not save the buffer, but he climbs it). This means that to achieve a better life, a person is required to work hard, he/she does not rely his/her hope on others. (4) "*Onroko mammatu-matu napole marakkae naia makkala*" (Stay with your laziness until "the nimble" comes then masters). That means that in addition important to appreciate the time/opportunity, someone is also important to avoid the actions not to have a benefit from the efforts of others. By using content analysis to understand deeply the fourth phrases of Buginese local wisdom as mentioned above, the economic values that can be expressed from them are "Tauhid (Oneness of God)", "Courage", "Hard Work", "Independent", "Respect for time", and the Ethics & Morals".

3.2 Constructing a Paradigm

Paradigm is the way people to perceive themselves and their environment which will influence them in thinking, acting and behaving. Paradigm can also mean as a set of assumptions, concepts, values, and practices applied in looking at reality in the same community, in particular, the intellectual discipline. The paradigm that can accommodate the economic values of Buginese local wisdom as mentioned above is a humanist paradigm, namely "Buginese Humanist", because it leads to the subjective view grounded in human consciousness, and emphasizes more on human values in doing economic activities. Its implication in the question of ethics and morality is the foundation and purpose to perform an economic activity. If so, the "Buginese Humanist" paradigm, can serve as a paradigm in developing the local economy in the rural community.

Humanist paradigm looks rather at the development of the human personality. This paradigm describes how people establish themselves to do positive things. The ability of this positive action is called as human potential, and it is closely related to the development of positive emotions contained in the affective domain. Humanists tend to emphasize the need to eliminate or overcome the limitations of existing social order. They assume that human consciousness has been controlled or shackled by an ideological structure that comes from outside himself. So he has not been himself anymore. The shackles have made the separation between himself and a pure consciousness (alienation) or have created a false consciousness that prevented him from achieving a true human fulfillment. Therefore, the primary focus of the "Buginese Humanist" paradigm is to understand human difficulties in freeing himself from all forms of social order that hinder the development of himself as a man. On this basis, The problem that must be solved is how people can decide the chains that bind them in the established social patterns to achieve the dignity of humanity.

3.3 Developing Models of Local Economy

Starting from the above explanation, it was revealed that the "Buginese Humanist" paradigm is an activity that emphasizes human values. Activities undertaken boils down to a process that gives attention to the enhancement of human dignity issue. The implication in the question of ethics and morality is the foundation and purpose of the activity itself. That means that as the foundation of economic activity in doing so, there are ethics that must be considered. Meanwhile, as the goal of economic activity, the ethics should be the direction and objectives of the economic activity.

Therefore, the local economic models that can match developed from the "Buginese Humanist" paradigm are "Human Development" and "Growth with Equity". "Human development" is based on the belief and recognition of the power of the people's choice, the people are given the opportunity to use the capability and capacity to build themselves. It is universal, non-discriminatory and it puts people as subjects of development, boosts the abilities and their usage, as well as reduces the suffering, and it is oriented to the sustainability of next-generation welfare. "Growth with Equity" is the equitable distribution of income through a variety of programs to ease the burden on the poor, such as (1) a labor-intensive program, (2) structural improvements in the productive sectors, and (3) government intervention to reduce market distortions.

4. Conclusion

The paradigm plays a vital role in advancing one's step. It means that a person is able to move forward better if he relies entirely on a paradigm. On this basis, this study is present to provide a paradigm in order to be used as an instrument in developing models of local economy, as revealed in the phrases of Buginese local wisdom. The economic values that can be expressed from the term of "reso" found in "Lontara" are "Tauhid (Oneness of God)", "Courage", "Hard Work", "Independent", "Respect for time", and the Ethics & Morals". The paradigm that can accommodate these values is a humanist paradigm; then this paradigm is constructed to be a new paradigm, called "Buginese Humanist", because it leads to the subjective view grounded in human consciousness, and emphasizes more on human values in conducting economic activities. While the models of the local economy which are suitable to be developed from this paradigm, "Buginese Humanist", are "Human Development" and "Growth with Equity".

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