

Economic Learning with a National and Local-Cultural Values Combination Strategy

Muhammad Ilyas Thamrin Tahir^{1,*}, Wahjoedi², Sri Umi Mintarti Widjaja², Hari Wahyono²

¹Universitas Negeri Makassar, Indonesia

²Universitas Negeri Malang, Indonesia

Received November 18, 2019; Revised December 17, 2019; Accepted December 25, 2019

Copyright©2020 by authors, all rights reserved. Authors agree that this article remains permanently open access under the terms of the Creative Commons Attribution License 4.0 International License

Abstract This study is based on the importance of economic learning based on Pancasila values and Article 33 of the Indonesian 1945 Constitution. Learning must be presented in accordance with the basic characteristics and values that exist in Indonesia. Tudang sipulung as a form of culture group communication is found in Indonesia, especially for the Bugis-Makassar ethnic. Communication in the Tudang sipulung is a very important part of the role of the group meaning in the decision making process, the formation of attitudes, and human behavior in formulating a decision. There must be awareness and efforts to restore economic education in accordance with Indonesia's identity, namely the Pancasila economy. The purpose of this study is to identify problems and analyze the needs of economic learning and develop the design of Pancasila economic learning. This study uses a design-based research (DBR) method. The results of the study explained that: 1) Tudang sipulung give changes to the way of critical thinking, attitudes and actions of students. 2) The realization of interaction in the family and togetherness with the form of deliberation through the FGD setting on the Tudang sipulung.

Keywords Pancasila Economics, Learning Economics, Tudang sipulung, Local Wisdom

1. Introduction

Education has an important role and function in building civilization and the progress of a nation. National Education System Law No. 20 of 2003 Article 1 Paragraph 2 reads: National education is education based on the Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, the national culture of Indonesia and responsive to the direction of changing times. Then in Article 2 which states clearly that

"national education is based on Pancasila and the 1945 Constitution of the Republic of Indonesia". This law requires education to be rooted in national culture and religious values based on the Pancasila and the 1945 Constitution. This means educational theories and educational practices that are applied in Indonesia must be rooted in Indonesian culture and religion. But in reality it shows that we do not have educational theories that are specific to the nation's culture. Educational theories adopted in Indonesia have been adopted from abroad. Educators must understand and innovate in the learning process by incorporating the principles of the Pancasila and the 1945 Constitution. Pancasila economic education seeks to build a mindset of educators and students who are sensitive to the issues (problems) of God (religion, morals, and ethics), humanity, nationality, society, and justice. This sensitivity makes us have our own ideas about the future of the nation's economy (Santosa, 2009).

One of the efforts to make Indonesia's economic education to be in accordance with its identity is through the activities of the Tudang sipulung which is a group culture for the Bugis-Makassar tribe in solving problems in society. In the Tudang sipulung activities, it provides space to interact directly to obtain information, experience and responsibilities for the community. The tudang sipulung is still preserved by the people in the midst of strong foreign cultures entering Indonesia. Syarif (2016) states that instilling local cultural values in the learning process is expected to offset the influence of foreign cultures that is increasingly prevalent in our society, especially South Sulawesi. Syarif (2016) argues that Makassar Bugis culture as one of the local cultures that grows and develops has an important element that can increase students' motivation and academic achievement. The selection of Tudang sipulung activities as a way of practicing economic learning is expected to be able to provide a new atmosphere for increasing the motivation and achievement of students in the learning process.

Pancasila economic education seeks to build a mindset of educators and students who are sensitive to the issues (problems) of God (religion, morals, and ethics), humanity, nationality, society, and justice. This sensitivity makes us have our own ideas about the future of the nation's economy (Santosa, 2009). One of the efforts to make Indonesia's economic education to be in accordance with its identity is through the activities of the *Tudang sipulung* which is a group culture for the Bugis-Makassar tribe in solving problems in society. In the *Tudang sipulung* activities, it provides space to interact directly to obtain information, experience and responsibilities for the community. The *tudang sipulung* is still preserved by the people in the midst of strong foreign cultures entering Indonesia. Syarif (2016) states that instilling local cultural values in the learning process is expected to offset the influence of foreign cultures that is increasingly prevalent in our society, especially South Sulawesi.

Syarif (2016) said that Makassar Bugis culture as one of the local cultures that grows and develops has an important element that can increase students' motivation and academic achievement. The selection of *Tudang sipulung* activities as a way of practicing economic learning is expected to be able to provide a new atmosphere for increasing the motivation and achievement of students in the learning process.

2 Literature Review

2.1. Pancasila Economics

Mubyarto (1994) argues that the Pancasila economics is an economic system or economic system that is different from the capitalist economic system or the communist economic system. The Pancasila economic system is an economic system that is imbued with the ideology of Pancasila, which is an economic system that implements joint ventures that are based on kinship and national cooperation. He said that the economic practices of the Pancasila or the Pancasila economy in action could easily be found and recognized everywhere throughout Indonesia. The Pancasila Economic System has the following characteristics:

1. The wheels of the economy are organized by economic, social and moral stimuli.
2. The strong will of the whole society towards a state of social equality (egalitarianism) in accordance with the principle of humanity.
3. The priority of economic policy is to create a strong national economy which means that nationalism animates each economic policy.
4. Cooperatives are the cornerstone of the economy and the most tangible form of joint effort.
5. There is a clear balance and duty between national-level planning and decentralization in

economic activities to ensure economic and social justice.

Furthermore according to Sri Edi Swasono (2009), the Pancasila Economic System is described as an economic system that is oriented or insightful to the Pancasila principles, namely:

1. The One Mighty God (the validity of the ethics and morals of religion, not materialism; religious people implement sharia thanks to faith as God's guidance);
2. Just and civilized humanity (economic life that is humanistic, fair and civilized), does not recognize extortion, exploitation or usury);
3. Unity (based on Indonesian socio-nationalism, togetherness and familial basis, mutual cooperation does not exploit each other);
4. Democracy (based on economic democracy, economic sovereignty prioritizes the livelihoods of many people, people's economy as the basis of the national economy);
5. Social justice as a whole (primary community prosperity, not individual prosperity, justice and prosperity).

2.2. Culture of *Tudang sipulung* in Makassar Bugis Society

Tudang sipulung culture is one of the local wisdoms that people often meet in Bugis and Makassar social practices. *Tudang sipulung* originally came from two words; *tudang* which means sitting and *sipulung* which means gathering or being together. In short, *Tudang sipulung* literally means sitting together. *Tudang sipulung* is a tradition carried out by the ancestors where they sit together to discuss, negotiate, and solve the problems they face until they reach a solution (Arifin, 2009). In the economic context of the *Tudang sipulung*, it is often found in agricultural activities, where farmers work together to solve the economic problems they face (Anwar et al., 2019; Hasan et al., 2019; Syahrana et al., 2014). *Tudang sipulung* as one form of group communication is found in Indonesia, especially for the Bugis-Makassar tribe. Communication in the *Tudang sipulung* is a very important part of the role of the group meaning in the decision making process, the formation of attitudes, and human behavior in formulating a decision. *Tudang sipulung* as a traditional communication media that can share information, experiences, knowledge, and responsibilities for each member in a group (Ristiana, 2017), further developments show that the *sipulung tudang* is not only a cultural ritual, but also a method or strategy used in the community in solving community-based problems (Nuh, 2016). That can be seen from the program initiated by the government both at the district and provincial level. The *Tudang sipulung* program has proven to be effective in building bridges between government and social communities (Arifin, 2009).

3. Methodology

This study uses a Design Based Research (DBR) approach. The researcher acts as well as a collaborative learning designer with practitioners (facilitators and students) so that the learning design results that have contextual agreement can be obtained. In addition, DBR is one model that requires design development based on problems that occur in the field. The DBR research approach developed by Peffers et al. (2007) consists of 6 phases, namely: (1) problem identification and situation analysis; (2) Formulating Pancasila economic learning; (3) Arranging the design and development of Pancasila economic learning; (4) Trial of Pancasila economic learning; (5) Evaluation of the feasibility of Pancasila economic learning; (6) Communicating the results of the Pancasila economic learning trials. The subjects of the trial in the study were the students of the study programs in Economic Education FE UNM selected, namely students in semester II, IV and VI, totaling 20 people. Data obtained through observation, in-depth interviews, documentation and discussion with students of Economic Education Study Program FE UNM.

4. Results and Discussion

4.1. Problem Identification and Situation Analysis

This research focuses on the development of Pancasila economic learning has resulted in the design of Pancasila economic learning for students of the Economic Education Study Program at the Faculty of Economics, Makassar State University, using the Tudang sipulung setting. The problem identification and situation analysis phase is based on the results of interviews and direct observations that intend to track information on how the economic learning

process has been going on.

Table 1 shows that the implementation of economic learning in the Economic Education Study Program FE UNM is still within the limits of the delivery of material through lectures that are predominantly centered on lecturers, learning is still limited to concepts and theories in the classroom, ordinary group discussions, and has not yet reached the practice directly by college student. So that in the future a change or modification to the concept and implementation of economic learning is needed in the form of development of learning design oriented to Pancasila and Article 33 paragraph 1 of the 1945 Constitution by emphasizing the aspects of introduction, understanding, awareness and habituation of deliberations to reach consensus with FGD media with Tudang sipulung settings.

According to the table 2 regarding the identification and analysis of the learning component above that (1) according to students' perceptions that the concept of economic learning should not only be theory but also with real practice carried out both in the classroom or outside the classroom, then instilling the values of Pancasila and Article 33 paragraph 1 of the 1945 Constitution by giving equal opportunities to each student to express his opinion as a form of democracy through deliberations for consensus. (2) The importance of Pancasila economic learning is the concept of learning with tangible manifestation of Pancasila economic learning practices and Article 33 paragraph 1 of the 1945 Constitution through FGD activities with the setting of tudang sipulung and creating a learning experience based on the principle of kinship. Therefore, the learning of Pancasila economics through deliberation to reach consensus with the FGD container through the setting of the Tudang sipulung is expected to be given in order to give a new nuance to students' perceptions or knowledge in dealing with life and environmental phenomena.

Table 1. Information on the condition of the learning process that occurs in the Economic Education Study Program FE UNM

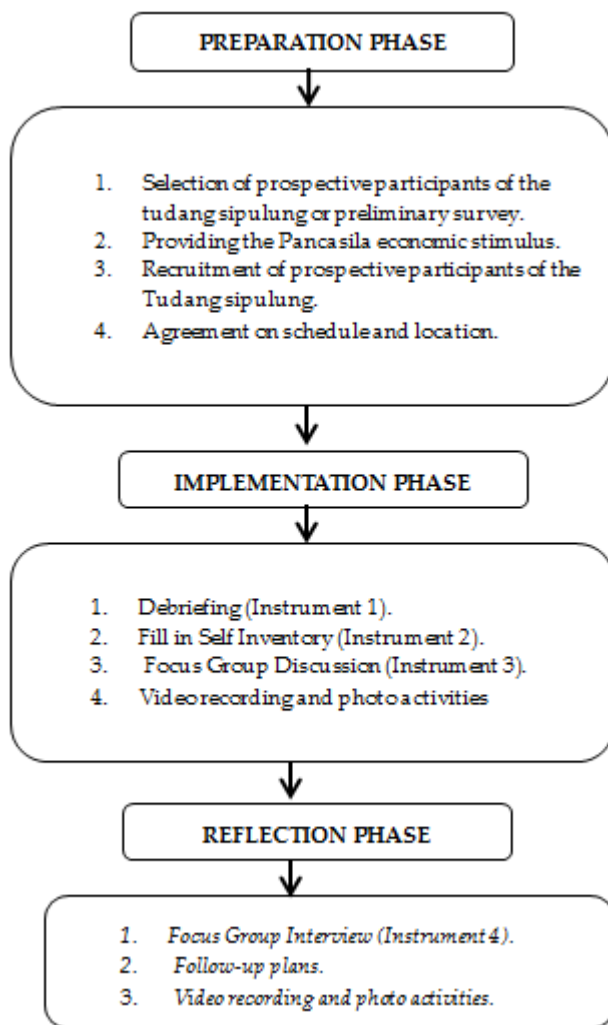
Factor	Information obtained (Interview and Observation)
Learning Process That Happens	<ol style="list-style-type: none"> 1. The material taught is centered on the lecturer. 2. The material taught is still dominated by mainstream economic thought. 3. The absence of special courses on Pancasila Economics. 4. Learning is limited to integrating the values of Pancasila and Article 33 paragraph 1 of the 1945 Constitution in certain materials only. 5. Learning still tends to be individual. 6. Learning has used groups but not as expected. 7. Learning is based on Pancasila and Article 33 of the 1945 Constitution in the form of deliberation to reach consensus, the spirit of togetherness and kinship, and mutual respect. 8. Students lack focus and are sometimes bored when only hearing lecturers teach using the lecture method.

Table 2. Identification and analysis of learning components in the Study Program Economic Education FE UNM

Situation Identification and Analysis	Learning Components Required	
	Learning Concepts	Learning Situation
Student Perception	<ul style="list-style-type: none"> Development of Pancasila economic material. 	<ul style="list-style-type: none"> Learning is not only theory but also with real practice.
	<ul style="list-style-type: none"> Investment value of Pancasila and Article 33 paragraph 1 of the 1945 Constitution. 	<ul style="list-style-type: none"> Providing equal opportunities to each student to express their opinions.
The Importance of Learning the Economics of Pancasila	<ul style="list-style-type: none"> The manifestation of Pancasila economic learning practices and Article 33 paragraph 1 of the 1945 Constitution. 	<ul style="list-style-type: none"> Through FGD activities with Tudang sipulung settings.

4.2. Developing Learning Syntax Design

The form of learning syntax for Pancasila Economy can be seen in the following Figure 1 below:

**Figure 1.** Syntax of Pancasila Economic Learning

In the first stage, the researcher conducted the selection of prospective participants for the Tudang sipulung. The selection of prospective participants was carried out by

students of the Economic Education Study Program at the Faculty of Economics, Makassar State University, 2015, 2016 and 2017. The researchers provided stimulus in the form of material sheets related to the Pancasila economy and the delivery of this research concept. Based on this, the researchers recruited participants who were willing to know and carry out economic learning activities of the Pancasila. Then the researchers and participants made an agreement regarding the schedule and location of activities.

In the second stage, the researcher together with the participants conducted debriefing with the hope that this research would run well. Then do the initial tracking by giving participants a self-inventory sheet of Tudang sipulung (SI-PTS) to get information on participants' perceptions related to their knowledge and experience regarding the learning of Pancasila economics. In the third stage, the researcher distributed and read out the Focus Group Discussion (FGD) protocol to participants of the Tudang sipulung (PTS). The FGD is carried out by PTS through a deliberative forum to reach a consensus related to the election of the event leader, the delivery of material from each participant of the Tudang sipulung, the determination of the material, discussion of the material, and finding solutions of the selected material. The event leader is chosen by each participant in each group. The event leader is responsible for leading the continuation of the deliberations from opening to delivering conclusions, after that, making an agreement for the follow up plan activities. The FGD activity with the setting of the Tudang sipulung as a miniature of the process of economic democracy in learning through deliberations for consensus rather than voting, researchers have established three FGD groups based on the year of student entry, namely class of 2015, class of 2016, and class of 2017. In the fourth stage, the researchers distributed and read out the Focus Group Interview (FGI) protocol to participants of the Tudang sipulung (PTS). This FGI as an instrument of evaluation of the Pancasila economic learning deliberation activities that have been carried out by participants by conducting questions and answers based on reference questions that have been designed by researchers, after that, making an agreement for the follow up plan activities.

5. Conclusions

The results of this study have achieved their goal in the form of developing an economic learning design with a Tudang sipulung strategy based on Pancasila values. During this research process, there were several empirical findings, namely (1) The material taught during economic learning was still centered on lecturers, not on the students as the learning subjects. (2) The teaching materials taught during the economic learning process were still dominated by mainstream economic thinking (western economic understanding) and very rarely discusses the local wisdom and the economics of Pancasila and also the 1945 Constitution. Learning is based on Pancasila and Article 33 of the 1945 Constitution in the form of deliberation to reach consensus, the spirit of togetherness and kinship, and mutual respect. (3) The absence of special courses on Pancasila economics. (4) Learning is limited to integrating the values of Pancasila and Article 33 paragraph 1 of the 1945 Constitution in certain materials only. (5) Learning still tends to be individual. (6) Learning has used groups but not as expected. (7) Students gain experience and new knowledge in economic learning and become equipped while in the same situation both in the classroom and outside the classroom. (8) Students gain understanding, awareness and acculturation in the learning process that places more emphasis on deliberation to reach consensus, these changes can be seen from the channeling of critical thinking and individual participation in interpreting a family and togetherness in a group. (9) Students show a conscious attitude to further uphold mutual respect for the opinions of others. (10) deliberation activities to reach consensus through the setting of the Tudang sipulung manifests the implementation and internalization of the values contained in Pancasila and Article 33 paragraph 1 of the 1945 Constitution in economic learning, and (11) Participants gave a positive response to the design of Pancasila economic learning.

Although there are contributions offered by this paper, several limitations are worth to be acknowledged. Firstly, as this study employed a quantitative stance, then it is suggested to obtain a rich and complex data by employing a qualitative approach. Secondly, a national or a global study may be conducted in the future as it may offer a comprehensive understanding on the topic. Thirdly, a homogeneous respondent in terms of a local population was a limitation of this study. Therefore, future research may be benefit from the sample with various backgrounds in the data collection processes.

REFERENCES

- [1] Anwar, A., Azis, M., & Ruma, Z. (2019). The Integration Model of Manufacturing Strategy Competitive Strategy and

Business Performance Quality: A Study on Pottery Business in Takalar Regency. *Academy of Strategic Management Journal*, 18(5), 234-243.

- [2] Arifin, I. (2009). Good Governance dan Pembangunan Daerah dalam Bingkai Nilai Lokal sebuah Study Birokrasi dan Perubahan Sosial Politik di Kabupaten Wajo. [Good Governance and Regional Development within the Local Value Frame a Study of Bureaucracy and Socio-Political Change in Wajo Regency]. *Jurnal Administrasi Dan Kebijakan Kesehatan Indonesia*, 2(1), 63–80.
- [3] Hasan, M., Hatidja, S., Guampe, F. A., & Maruf, M. I. (2019). Entrepreneurship learning, positive psychological capital and entrepreneur competence of students: a research study. *Entrepreneurship and Sustainability Issues*, 7(1), 425-437.
- [4] M.S. Nuh, (2016) "Tudang Sipulung: A Conflict Resolution Wisdom of Bugis Makassar Community," *Hasanuddin Law Review*, vol. 1(2), pp. 241-249,
- [5] Mubyarto. (1994). *Sistem dan Moral Ekonomi Indonesia [Indonesia's Economic System and Morals]*. PT. Pustaka LP3ES Indonesia: Jakarta
- [6] Nuh, M. S. (2016). Tudang Sipulung: A Conflict Resolution Wisdom of Bugis-Makassar Community. *Hasanuddin Law Review*, 1(2), 241–249.
- [7] Peffers, K., Tuunanen, T., Rothenberger, M. A. & Chatterjee, S. (2007). A design science research methodology for information systems research. *Journal of Management Information Systems*, 24, 45-77.
- [8] Ristiana, E. (2017). Pengembangan Model Pembelajaran Biologi Berbasis Budaya Tudang Sipulung (BTS) Dalam Meningkatkan Kemampuan Pemecahan Masalah, Berpikir Kritis dan Kognitif Mahasiswa Jurusan Pendidikan Biologi Universitas Muhammadiyah Makassar [Development of Culture Based Biology Learning Model of Tudang Sipulung (BTS) in Improving the Problem Solving, Critical and Cognitive Thinking Ability of Students in the Department of Biology, University of Muhammadiyah Makassar]. Unpublished dissertation postgraduate Program UM.
- [9] Santosa, Awan. (2009). *Ekonomi Kerakyatan [People's Economy]*. Yogyakarta: Marcu Buana.
- [10] Swasono Sri-Edi. (2009). Keparipurnaan Ekonomi Pancasila: Menegakkan Ekonomi Pancasila. Makalah disajikan pada Kongres Pancasila Kerjasama Universitas Gadjamada dan Mahkamah Konstitusi [Pancasila Economic Excellence: Upholding the Pancasila Economy. Paper presented at the Pancasila Congress of Gadjamada University Collaboration and the Constitutional Court]. UGM, Yogyakarta, 30 Mei-1 Juni 2009.
- [11] Syahrana, A. R., Yusoff, R. M., & Amin, M. (2014). Peranan Budaya Tudang Sipulung/Appalili dan Faktor-faktor yang Mempengaruhi Bergesernya Nilai Budaya Pertanian di Sulawesi Selatan [The Role of Sipulung / Appalili Culture and Factors Affecting the Shifting Cultural Values of Agriculture in South Sulawesi]. *SOSIOHUMANIKA*, 7(2).
- [12] Undang-undang sistem pendidikan nasional tahun 2003 [National education system law 2003]. Accessed on 8 Maret 2019, from https://kelembagaan.ristekdikti.go.id/wp-content/uploads/2016/08/UU_no_20_th_2003.pdf