

The Effect of Makassar-Bugis Myths and Traditions in the Application of English Teaching Strategies in Some Universities in South Sulawesi

Sukmawaty¹, Nasmilah¹, Nadirah Mahaseng¹, Marleiny Radjuni¹

Hasanuddin University, Indonesia

Correspondence: sukmamumu@yahoo.com

ABSTRACT

Developing human resource and its institution on the basis of indigenous knowledge and wisdom is the theme where this study is embedded. It is a scientific contribution to the development of tertiary education system in which English is offered in all levels and in all scientific areas. This research is based on the fact that English as a foreign language is considered important even though it does not attract many people's interests due to many different factors. The most dominant factors are certainly both teachers and learners of the English as a foreign language (EFL) themselves. This study investigates the effect of myth and tradition of Bugis-Makassar on the teaching strategies of the EFL teachers and the learning strategies of the EFL learners in several universities in South Sulawesi Province. It aims to comprehend the impact of the local culture on the learning process applied by teachers and students. Based on both qualitative and quantitative methods, it is found that three significant categories are underlying the culture - "faith", "norm", and "value" inherent in local myth and tradition of Bugis-Makassar value on the preference strategies in foreign language learning. The statistical measurement shows that "value" is the most influential aspect among the others. In addition, the three other categories; 'Knowledge', 'Skill', and 'Action' are of affecting methods from local myth and tradition. Deep understanding on the influence of both myth and tradition, as part of culture society towards students' learning strategies as well as teachers' strategies, would be meaningful inputs for adjusting the designed and adapted materials in achieving the objective goals of learning

ARTICLE HISTORY

Published June 25th 2021



KEYWORDS

English Teaching Strategies, Makassar Bugis Myths, South Sulawesi, Traditions

ARTICLE LICENCE

© 2021 Universitas Hasanuddin
Under the license CC BY-SA
4.0



1. Introduction

In today's era of globalization, information and technology, people in different parts of the world can easily communicate. The need to master a foreign language, especially one that is used as an international language, seems inevitable. In Indonesia, the number of English enthusiasts as an international language is growing dramatically (Budhi, et al., 2021). More and more are learning for personal gain and for professionalism. However, although English teachers have done many things to better accommodate the needs of language learners, there are still difficulties experienced by these learners in improving their English skills.

Various factors influence the achievement of learners' expectations to master these English skills. The teaching and learning system applied by lecturers and students in the classroom, especially in the English language Skills course; Reading, Writing, Listening, and Speaking play a very important role (Said, et al., 2021). One of the dominant factors influencing the teaching and learning system found through various studies is the cultural factor. Culture has a big influence on the selection of lecturers' teaching strategies and students' learning strategies which ultimately determine their success in teaching and learning English as a second language.

The main issue of this research is English language education and local wisdom, especially Traditions and Myths that apply in the Bugis-Makassar community. These two factors play a role in implementing teaching and learning strategies applied by lecturers and students in English language skills classes at several universities in the Sulawesi Province area. This research focuses on the teaching and learning strategies of lecturers and students formed by traditions and myths that are practiced in the cultural life of the Bugis Makassar community. The questions have been formulated as

follows: 1) What are the traditions and myths in the culture of the Bugis-Makassar community that shape the teaching and learning strategies of lecturers and students in English skills courses? and 2) How do these traditions and myths affect lecturers and students' teaching and learning strategies in English skills courses?

This study investigates Traditions and myths as part of the Bugis Makassar culture affecting teaching and learning strategies in English language skills classes by students at various universities in South Sulawesi. It is hoped that by gaining a better understanding of the external factors affecting student achievement, a learning module combining teaching materials and appropriate teaching techniques can be developed to accommodate student learning strategies and thus aid in improving English skills that are critical for them to master. in preparation for a career.

2. Literature Review

2.1 Learning approach

This point comes from English, namely approach which means 'approach'. In the world of teaching, approach can be interpreted as a way to start learning. According to Wahjoedi (1999), the learning approach is a way of managing learning activities and student behavior to actively carry out learning tasks so that they can obtain optimal learning outcomes. Judging from the approach, there are two types of learning approaches, namely: (1) a student-centered or student-oriented learning approach (student-centered approach) and (2) a teacher-centered learning approach (teacher centered approach). The function of the Learning Approach is as a general guideline in compiling the steps of the teaching method to be used.

2.2 Learning strategies

The learning approach that has been proposed is then reduced to a learning strategy. Kemp in Senjaya, (2008) suggests that learning strategy is a learning activity that must be done by teachers and students so that learning objectives can be achieved effectively and efficiently. Furthermore, referring to Senjaya (2008), he states that the learning strategy contains the meaning of planning. This means that the strategy is still conceptual about the decisions to be taken to implement learning.

Judging from the strategy, learning can also be grouped into two parts, namely: (1) exposition-discovery learning and (2) group-individual learning (Rowntree in Senjaya, 2008). Learning strategies are still conceptual in nature and to implement them, certain learning methods are used. In other words, the strategy is "a plan of operation achieving something" while the method is "a way in achieving something".

Newman & Logan in Makmun, (2003) suggested four elements of the strategy, namely: 1) Identifying and setting specifications and qualifications for results (outputs) and targets that must be achieved, taking into account the aspirations and tastes of the people who need them, 2) Considering and selecting the most effective basic way to achieve the target, 3) Considering and determining the steps that will be taken from the starting point to the target, and 4) Considering and setting benchmarks (criteria) and measurements (standard) to measure and assess the level of business achievement.

2.3 Learning methods

This method can be interpreted as a method used to implement plans that have been prepared in the form of real and practical activities to achieve learning objectives. Learning methods are procedures, sequences, steps, and methods used by teachers in achieving learning objectives. Several learning methods can be used to implement learning strategies, including: (1) lectures; (2) demonstration; (3) discussion; (4) simulation; (5) laboratory; (6) field experience; (7) brainstorming; (8) debate, (9) symposium, and so on.

2.4 Learning Techniques

Furthermore, the learning method is translated into techniques and learning styles. Thus, learning techniques can be interpreted as the way someone does in implementing a specific method. For example, the use of the lecture method in a class with a relatively large number of students requires its own technique, which of course will be technically different from the use of the lecture method in a class with a limited number of students. While learning tactics are a person's styles in carrying out certain learning methods or techniques that are individual in nature.

2.5 Learning model

If the approaches, strategies, methods, techniques have been assembled into a unified whole, what is called a learning model is formed. The learning model is a plan or pattern used as a guide in planning learning in the classroom.

In other words, the learning model is a wrapper or frame from the application of an approach, method, and learning technique.

In principle, every teaching and learning model or modern learning model must have four elements: a. Syntax, b. The social system, c. Principles of reaction, and d. Support system (support system). Kinds of Learning Models According to Karli and Yuliaratiningsih (2002) are: (a) contextual learning model (CTL), (b) problem-based learning model, (c) constructivism learning model, (d) environmental approach model, (e) teaching model direct, (f) integrated learning model, and (g) interactive learning model.

Furthermore, Wolpert-Gawron (2012) emphasized that in the teaching and learning process of English, each learner can use 5 strategies and then share and collaborate with other participants. So in the spirit of multiple strategies and collaborations, and after weeding through a few iterations, Wolpert-Gawron shares 40 different strategies. Some strategies are clear, and some are considered less clear. Wolpert-Gawron mentions that *"the strategies that are good for teaching English Language Learners are good for every learner."*

The strategies are easy to write and more importantly, easy to use. As an English teacher, the list of strategies that can be made can be selected and any strategies that might want to be used can be selected. It can be a particular way of assessing, and providing the best for students, or it can be a way of teaching a particular skill. It can also be a strategy used to ensure that these strategies co-exist in the teaching and learning process or a way to bridge or assess gaps.

3. Research Method

Several sources of data used in this study are questionnaires, interviews (interviews), class observations (especially Hasanuddin University), field notes, and artifacts (documents). Interviews and class observations were recorded using a video camera to ensure data accuracy. Merging of multiple data sources will enable the achievement of data enrichment. The adoption of a wide range of data sources and types enabled data triangulation to be achieved (Hammersley, 1979; Charles & Mertler, 2002). To obtain accurate data about the research subjects, the questionnaire was designed by containing questions about information directly related to the formulation of questions in the formulation of the problem. The second instrument that will be used in this research is the interview. Two sets of questions were prepared to collect data about students' learning strategies (interview set-1) and follow-up questions from questionnaires and classroom observations where students' learning strategies could be directly monitored (interview set-2) and link them with field observations where students spend time outside of class hours. Especially for lecturers teaching English courses, a set of interview questions is designed to gather information about how students are graded and the aspects that fall into their assessment category. In addition, questions regarding the observed learning process in the classroom will be asked again to adjust student responses about the same thing by continuing to use the stimulated-recall discussion format. The entire interview process for the caregivers of this English course will be carried out after data collection through class observation.

187 students from the English department were the subjects of this research. They were chosen randomly to determine the level of data validity. 10 students from each university were interviewed to enrich the qualitative data. A survey questionnaire was conducted on all samples to collect data about their personal background, including preferred learning strategies. The questions asked in the survey are the elaboration of the Research questions answered through this research. The English lecturers at each university were also given a questionnaire to answer as part of the formulation of the research problem.

All data collected through the research instruments that have been previously stated except the questionnaire will be compiled, transcribed, interpreted and analyzed descriptively qualitatively. The questionnaire was computed using SPSS to determine the frequency of students' use of learning strategies in relation to their final English achievement. Qualitative analysis is used mostly in reviewing the data that has been collected. Data collection and analysis will be carried out on-going, namely directly analyzing the data that has been collected by following the procedures that have been prepared previously. The analysis in question is an early stage analysis including interpretation and data categorization. This makes it easier for researchers to determine the scope of research as early as possible.

4. Findings and Discussion

Culture is the norms or beliefs that have been mutually agreed upon by the ancestors or ancestors to the next generation. In general, the concept of this culture is still weak because this ancestral heritage is no longer carried out in the current era (Mansyur & Said, 2020). Cultural shifts that occur in society by most cultural observers are suspected as a bad result of western culture through globalization. Building a society that is able to maintain a positive ancestral culture for our east is a very formidable challenge. The question that arises for educators who still have to uphold our culture is,

“Is there still a cultural influence, in this case, Bugis Makassar myths and traditions on teaching and learning behavior in universities? be sure to research this issue starting from the assumption that culture has a very large impact on the development of knowledge through the transfer of knowledge in the classroom, especially for adult learners. In the following, the results of the analysis of the data collected will be explained thoroughly to answer the three formulations of the questions from this research.

4.1 Bugis-Makassar Myths and Traditions

The influence of Bugis-Makassar Myths and Traditions on the use of teaching and learning strategies in English classes at several universities in South Sulawesi as the central theme of this research.

Makassar is a name referring to the kingdom in South Sulawesi which during the 17th century was the largest after being united with the Kingdom of Bone on the east coast of South Sulawesi. Anthropological studies say that people from South Sulawesi are Bugis, although based on dialect they can be further grouped into Bugis itself, Makassar, Toraja, Mandar, and Duri. The fact that the people who speak the Bugis dialect group are the largest number and invaded the city of Makassar where the Makassar dialect is used by the natives of the city of Makassar and the southern part of South Sulawesi, so Bugis and Makassar are inseparable. Both of them mingle and have the same beliefs about myths and oral traditions that apply in society, although their noble values begin to shift along with the development of technology.

Myths and oral traditions in the Makassar Bugis society are countless. All refer to the goal of regularity in living daily life. Some examples of myths and oral traditions that can be collected from the Bugis Makassar community can be listened to through the writings of several cultural observers as well as from writers on Bugis Makassar culture, such as the following explanation. “Regional culture is a very interesting thing. Be it typical food, traditional games, language, behavior, to regional myths (Rahman, et al., 2019).

From the realm of thoughts, myths, folklore and various values and practices of Bugis Makassar political culture, things that are a reflection of the fundamental values that drive all aspects of people's lives are known as Ade' (custom). Ade'. Bugis-Makassar tribe consists of 5 main elements: 1) Ade' *werekada* Ade' is part of the *pangaderreng* which specifically consists of: a). Ade' *akkalabinengeng* or norms regarding matters concerning marriage as well as kinship relationships and manifest as marriage rules, rules of descent, rules regarding the rights and obligations of household members, ethics in household matters and social manners between relatives. . b). Ade' *tana* or norms regarding state matters and governing the State and manifest as state law. Supervision and development of ade' in the Makassar Bugis community is usually carried out by customary officials such as: *pakka tenniade'*, *puang ade'*, *pampawa ade'*, and *parewa ade'*, 2) Speak. Talk is an element that concerns all activities and concepts related to justice, so it is more or less the same as procedural law, determining the procedure and the rights and obligations of a person who brings his case before a court or files a lawsuit, 3) *Rapang*. It is an example, a simile, a figure of speech, or an analogy. Rapang maintains the certainty and continuation of an unwritten legal decision in the past by making analogies from cases from the past with those being processed in the present. 4) *War'*. It is about to classify all objects, events, and activities in people's lives according to their categories. and 5) *Sara'*. It is the institution and law of Islam and which completes the four elements into five. In the *Paseng* (oral literature) which contains messages from the ancestors, there are several examples of the expressions given to the concept of *siri'* such as: a. *siri' emmi rionrowang ri-lino* means: only for siri' we live in the world. The meaning of siri as something that gives social identity and dignity to a Bugis-Makassar, b. *mate ri siri'na* means to die in *siri'* or to die to uphold one's dignity, which is considered a commendable and honorable thing, and c. *mate siri'* means siri' death' or a person who has lost his dignity is like a living corpse. (Tahir, et al., 2018).

In the context of political culture, the Bugis-Makassar ethnic adheres to a value system consisting of ideas, knowledge, customs, and myths. Political culture is a valuable thing and has an impact on the implementation of a political system. These political cultural values are a continuation of various ideas and political activities of the kingdoms in the Bugis Makassar area from the past until now, whose values and activities can be traced from the La Galigo period (Pelras, 2006:394; Weda, S., et al., 2021).

The social tradition which was later adopted into a political culture that is very well known in the Bugis-Makassar is *Tudang Sipulung* which literally means "sitting together", but conceptually it is a space for the public to voice their interests in order to find solutions to the problems they face. If you look at the essence of *tudang sipulung*, this conception is considered an authentic public space that can mediate between the public interest and the government (ruler).

The myths and traditions (customs) that have been described above are examples of cultural aspects that have influenced all aspects of the life of the Bugis Makassar tribe, including educational practices. From the data collected

during the research at several universities in South Sulawesi, it is hoped that there will be more examples of Bugis Makassar traditions and myths that affect aspects of learning, especially on lecturers' teaching strategies and student learning strategies.

4.2 The Influence of Bugis-Makassar Myths and Traditions on Lecturer Teaching Strategies

What are the traditions and myths in the culture of the Bugis-Makassar community that shape the teaching and learning strategies of lecturers and students in English language skills courses?. This is the first question in the formulation of the problem which will be answered in the following presentation. But before that, it is necessary to mention several categories of variables used in analyzing the existing data, namely "Faith, Value and Norm.

Faith (belief), value (value) and Norm (norm) are the three variables used in this study as a reference in preparing the questions posed to the respondents. All three are cultural reflections that include the basis for the formulation of myths and traditions that build the character of teachers/lecturers and students.

"Faith" is a complete trust or confidence in someone or something or strong belief in the doctrines of a religion based on a spiritual conviction rather than proof. Furthermore, according to Schaefer (2012 :3) in his book, "Sociology: A Brief Introduction, defines norms are the established standards of behavior maintained by a society. For a norm to become significant, it must be widely shared and understood. Norms are closely related to the standard rules of conduct adopted and maintained in a social environment. Something that must be accepted, practiced and understood by all levels of society. Furthermore, "Value" is "Cultural values are these collective conceptions of what is considered good, desirable, and proper—or bad, undesirable, and improper—in a culture. They indicate what people in a given culture prefer as well as what they find important and morally right (or wrong). Values may be specific, such as honoring one's parents and owning a home, or they may be more general, such as health, love, and democracy. Of course, the members of a society do not uniformly share its values". (Schaefer, 2012:3)

From the quote above, it can be concluded that value according to Schaefer is a collective concept in a society that is considered good and worthy or not good and undeserved. Things that apply back to the community itself.

The questions covering the categories of "faith", "value" and "norm" can be seen in the following table:

Table 1. List of questions in the questionnaire for Teachers (Lecturers) in the "Faith", "Value", and "Norm" categories For Students

Faith	Value	Norm
I do believe in myth and traditions	I refer my teaching to every positive tradition.	Students should strictly follow my instructions.
I believe that anything to do with the classroom should be under my control	I am affected by the dos and don'ts perceived by the society.	Students tend to be ashamed/afraid if they are corrected.
	I get upset when students criticize me.	I never force students to speak until they are ready.
		I am the one who makes the decisions in the classroom. dalam kelas)
		Elegance is influential on the teaching and learning process

Questionnaire data analyzed using SPSS to determine the frequency of attendance of Faith, Value and Norms listed in the table above can be seen in the following quantitative analysis.

4.3 Quantitative Analysis

The statistical test using the SPSS tool that can prove the magnitude of the role of the three cultural aspects mentioned above can be seen in the following table.

Table 2. Frequency Distribution

		Faith1	Value1	Value2	Norm1	Norm2	Skill	Norm4	Faith2
N	Valid	32	32	32	32	32	32	32	32
	Missing	0	0	0	0	0		0	0

The table above shows the number of valid answers given by the respondents as many as 32 answers.

Table 3 Faith (First Question)

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
1	9	28.1	28.1	28.1
2	4	12.5	12.5	40.6
3	10	31.3	31.3	71.9
4	6	18.8	18.8	90.6
5	3	9.4	9.4	
Total	32	100.0	100.0	100.0

In the frequency table above for the first question variable for the Faith category, from 32 respondents it was found that as many as 10 respondents chose Neutral or 31.3% of respondents chose neutral in terms of belief in myths and traditions. And the distribution of data can be described as follows:

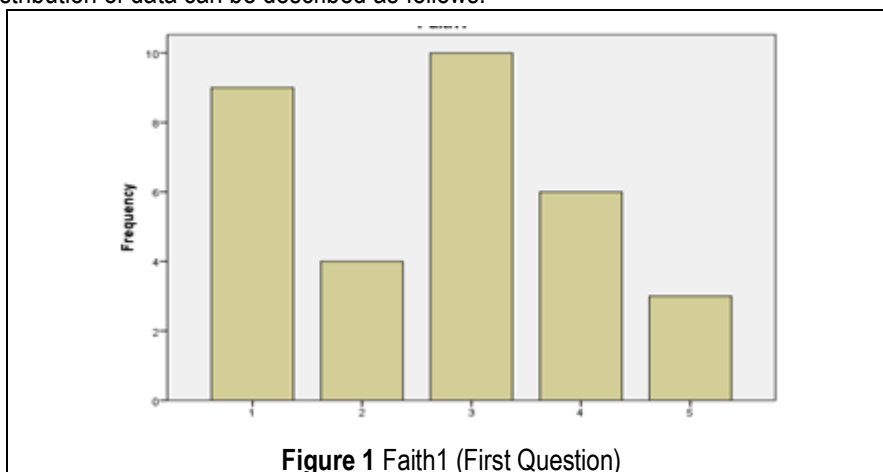


Figure 1 Faith1 (First Question)

The table of frequency of question variable in the Value category (32 respondents) shows in the following

Table 4. Value1 (Second Question)

Valid	Frequency	Percent	Valid Percent	Cmulative Percent
1	1	3.1	3.1	3.1
2	6	18.8	18.8	21.9
3	10	31.3	31.3	53.1
4	10	31.3	31.3	84.4
5	5	15.6	15.6	
Total	32	100.0	100.0	100.0

In the table of frequency above for the second question variable in the Value category, from 32 respondents it was found that there were as many as 10 respondents choosing somewhat agree and also neutral or as many as 31.3% of respondents chose somewhat agree and neutral that the teaching given refers to each positive tradition. And the distribution of data can be described as follows:

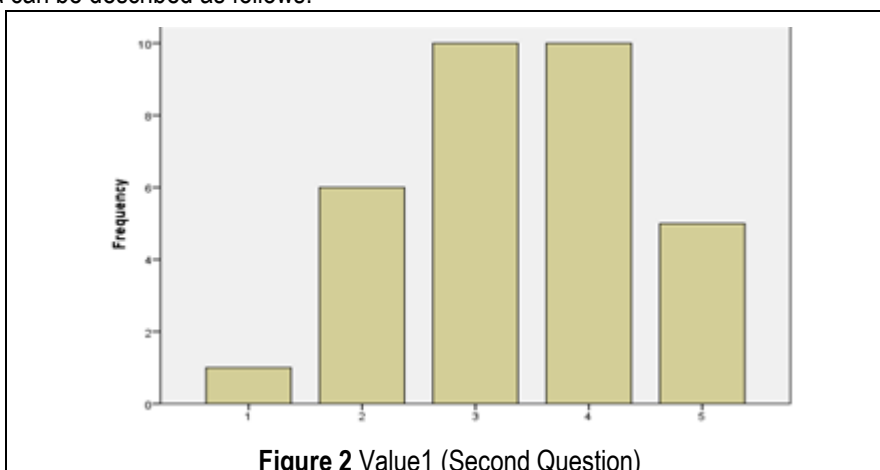


Figure 2 Value1 (Second Question)

Futhermore the table of frequency of question variable in the Value category (32 respondents) shows in the following;

Table 5 Value 2 (Third Question)

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
1	5	15.6	15.6	15.6
2	9	28.1	28.1	43.8
3	11	34.4	34.4	78.1
4	5	15.6	15.6	93.8
5	2	6.3	6.3	
Total	32	100.0	100.0	100.0

In the frequency table above for the question variable for the three Value categories, from 32 respondents it was found that as many as 11 respondents chose Neutral or 34.4% of respondents chose neutral in terms of the influence on perceptions of what may and may not be by the community. And the distribution of data can be described as follows:

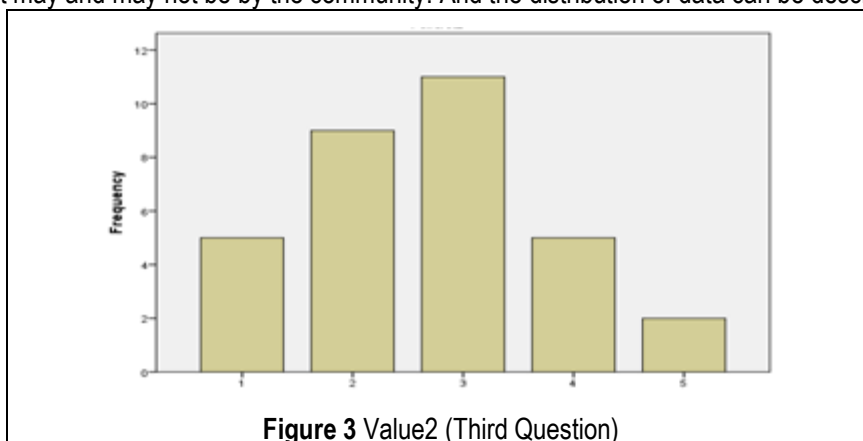


Figure 3 Value2 (Third Question)

The following is about table 6 from the fourth question (Norm1). The cumulative percent is taken from 32 respondents:

Table 6 Norm 1 (Fouth Question)

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
1	2	6.3	6.3	6.3
2	4	12.5	12.5	18.8
3	10	31.3	31.3	50.0
4	9	28.1	28.1	78.1
5	7	21.9	21.9	
Total	32	100.0	100.0	100.0

For the question variable for the four Norm categories, from 32 respondents it was found that as many as 10 respondents chose Neutral or as many as 31.3% of respondents chose neutral in that students had to follow the instructor's instructions. And the distribution of data can be described as follows:

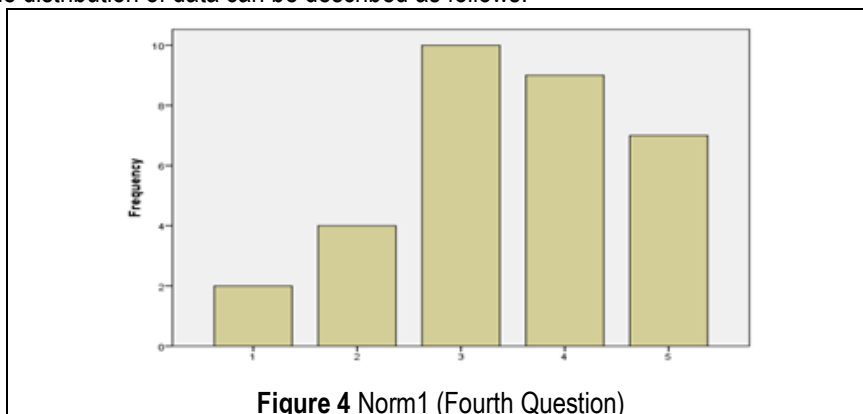


Figure 4 Norm1 (Fourth Question)

Related to the Sixth Question as listed in questionnaire, namely Norm2, it can be seen in table 7 below.

Table 7 Norm 2 (Sixth Question)

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
1	4	6.3	6.3	6.3
2	8	12.5	12.5	18.8
3	2	31.3	31.3	50.0
4	16	28.1	28.1	78.1
5	2	21.9	21.9	
Total	32	100.0	100.0	100.0

In the frequency table above for the question variable for the Sixth Norm category, from 32 respondents it was found that as many as 16 respondents chose somewhat agree or as many as 50.0% of respondents chose somewhat agree in terms of students tending to feel embarrassed/fearful if they were corrected. And the distribution of data can be described as follows:

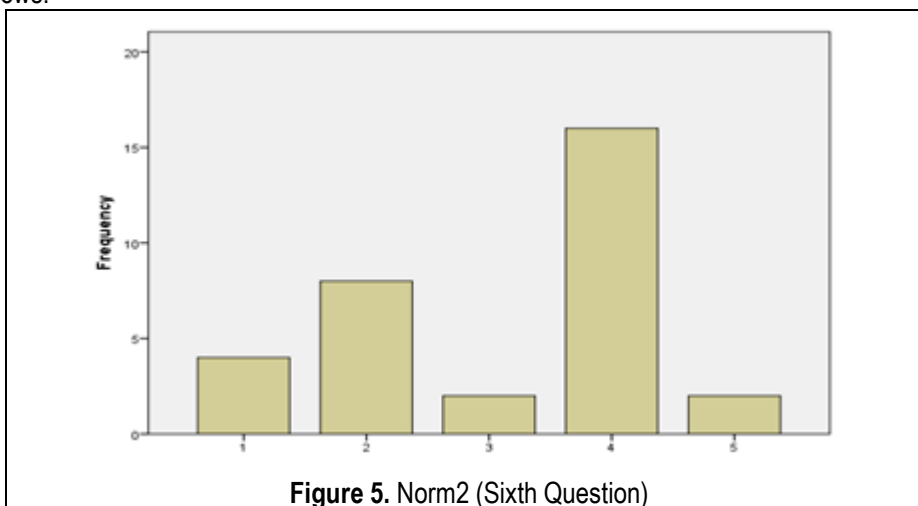


Figure 5. Norm2 (Sixth Question)

In relation with the Sixth Question as listed in questionnaire, namely Norm2, it can be seen in table 7 above while about the Skill is presented in the following table 8.

Table 8 Skill (Eight Question)

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
1	5	15.6	15.6	15.6
2	10	31.3	31.1	46.9
3	9	28.1	28.1	75.0
4	8	25.0	25.0	
Total	32	100.0	100.0	100.0

	Frequency	Percent	Valid Percent	Cumulative Percent
1	5	15.6	15.6	15.6
2	10	31.3	31.1	46.9
3	9	28.1	28.1	75.0
4	8	25.0	25.0	
Total	32	100.0	100.0	100.0

In the table of frequency above for the question variable for the eight Skill categories, from 32 respondents it was found that as many as 10 respondents chose somewhat less agree or as many as 31.3% of respondents chose somewhat less agree in terms of the teacher making decisions in class. And the distribution of data can be described as follows:

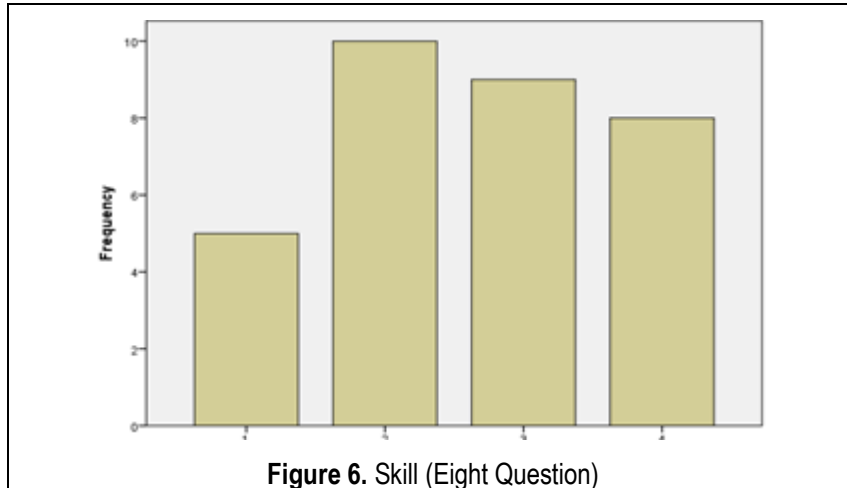


Figure 6. Skill (Eight Question)

For the Ninth Question, the question variables related to this question are shown in Table 8 below;

Table 9. Norm4 (Ninth Question)

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
1	1	3.1	3.1	3.1
2	3	9.4	9.4	12.5
3	6	18.8	18.8	31.3
4	10	31.3	31.3	62.5
5	12	37.5	37.5	100.0
Total	32	100.0	100.0	100.0

In the table of frequency above for the Ninth question of Norm category variables, from 32 respondents it was found that as many as 9 respondents chose strongly agree or 37.5% of respondents chose strongly agree in terms of the teacher making decisions in class And the distribution of data can be described as follows:

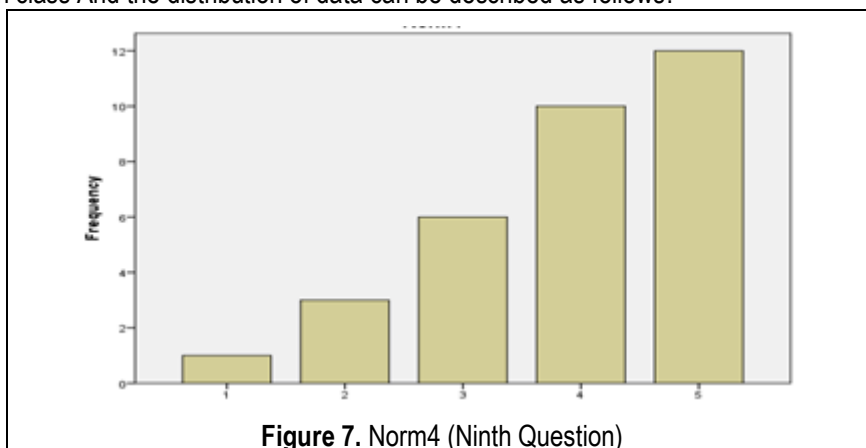


Figure 7. Norm4 (Ninth Question)

The following table is about the Faith2 as seen in the tenth question. In order to find the answer of Faith2, look at the following table

Table 10. Faith2 (Tenth Question)

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
1	7	21.9	21.9	21.9
2	6	18.8	18.8	40.6
3	3	9.4	9.4	50.0
4	10	31.3	31.3	81.3
5	6	18.8	18.8	100.0
Total	32	100.0	100.0	100.0

In the table of frequency above for the tenth question variable for Faith category, from 32 respondents it was found that as many as 10 respondents chose somewhat agree or as many as 31.3% of respondents chose somewhat agree in terms of the teacher believing that everything related to class and teaching was under his control. And the distribution of data can be described as follows:

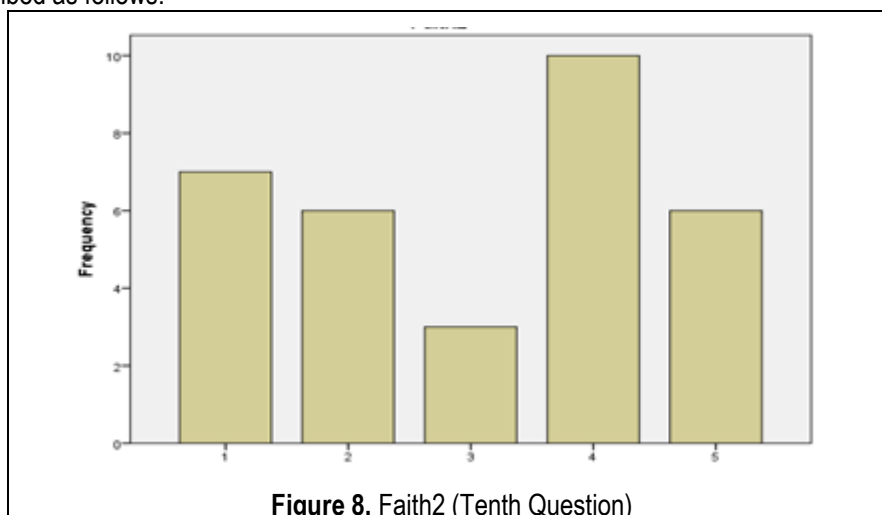


Figure 8. Faith2 (Tenth Question)

The division of cultural aspects into the three variables above (faith, value and norm) shows that these three become important pillars that shape the attitude of teachers in carrying out their teaching practices.

4.4 Qualitative Analysis

In the following, it will be explained how the teaching strategies of lecturers are influenced by the myths and traditions of Bugis-Makassar which are believed to be role models in everyday life regardless of the status of myths or oral traditions that lie behind them.

In answering the question "How do you solve the problem of imbalance between the syllabus and student interest", most of the lecturers responded by proposing the same solution. They change or modify teaching materials to attract students' interest in learning. They believe this can dispel student boredom in class. Their statements can be seen in the following segments:

"I will try to link [engage] them and make a change [that] fit to their knowledge" (T1)

"Make the materials be interested [interesting] with [through] media and make it be [] fun and easy with the teaching method" (T3)

"If the students' interest does not meet the syllabus, the modification of classroom interaction including the materials are needed" (T4)

The three statements above show that there is a common perception from these lecturers/teachers that if the syllabus which is considered a teaching guide cannot attract the attention of students, it is necessary to make changes to the guide. The Makassar Bugis tradition which is represented as a factor that influences taking steps or teaching strategies is creativity in changing things to be easier, that is "Kualleangi tallanga na towalia" (never back down in the face of adversity). Although there are other factors that can influence this decision, it is certain that these teachers do not know despair in maintaining continuity of learning in the classroom.

Furthermore, in answering the question "How to overcome student anxiety to participate in class, almost all lecturers suggest using the same strategy as shown below:

"Make the classroom be interest [interesting] with the creative and funny [activities]. Make the class [] active and under control" (T3)

"Giving motivation or personal approach to effort [stimulate] them to build their motivation and interest to study" (T5)

"Make them relax" (T7)

"Carry out a teaching and learning process that can arouse the enthusiasm of students, with the aim of eliminating the anxiety that these students have" (T12).

The statements above can show that the teaching strategies of lecturers are influenced by the habit of entertaining and pleasing others with a personal approach that is full of kinship. In the Bugis-Makassar tradition, community members who are afflicted with misfortune will be thoroughly entertained by the entire community in the community. A high sense of empathy is known to be very closely related to the Bugis-Makassar tradition, namely *pacce* which describes a high sense of tolerance and tolerance. There is a myth that has developed since a long time ago among the Bugis-Makassar community, namely when we are easy-going in helping others, it is believed that we will get a reward for that kindness even though it is not directly from the recipient of our assistance.

Other data that supports the results of this study are responses to the question: "Monitoring and evaluation are important part of teaching. What do you think?" (Monitoring and evaluation are an important part of teaching. What do you think?). This question was also answered by the teachers with the same pattern of answers as shown in the following segment:

"I totally agree. By monitoring and evaluating my teaching process. I could make my own reflection and improve it." (T1)

"Yes, they are very important. They are to assess the students' achievement during and after instructional process. (T4)

"I agree with this statement. Monitoring and evaluating help us to know our achievement of the instructional objective." (T5)

"I think, monitoring and evaluation are very important part of teaching because the teacher can find out the students' improvement and also know the students have achieve the objective of teaching or not." (T17)

The following is an explanation of the lecturer regarding decision making in solving problems that occur in the classroom. On the question, "Do you usually plan your learning early? If so, how? In responding to this question, there are approximately 95% of lecturers who have similar answers, namely:

(T6) "Of course, because planning is the most important to do first. Make syllabus and course design"

(T7) "Yes, I do. I arrange syllabus, SAP, teaching materials based on some sources and students' needs"

(T8) "Preparing the lesson plan, selecting the materials/books.

(T9) "yes, I plan based on instructional at university curriculum.

(T13) "Yes, by collecting teaching materials that will be used in class.

(T24) "Yes, it is usually planned, crosscheck to the reference on SAP and make it in power point

(T28) "Yes, before I'm teaching, I make a lesson plan.

The statements above reflect that every lecturer prepares himself with teaching materials before entering the classroom. This indicates that as lecturers they do not want to lose face in front of the class if they do not provide teaching materials. This picture is clearly a manifestation of one's unwillingness to feel humiliated which in the Bugis Makassar tradition is *siri*. *Siri* as a philosophy of life for the Bugis Makassar community is closely related to self-esteem which is considered taboo by many Bugis Makassar people because the stakes are life. The deeper meaning is, if you have shame then don't be ashamed, this is closely related to a high work ethic. On the other hand, there are also questions as follows,

"Punishment and rewards are essential in improving the students' skills in English. What do you think? Respon yang diberikan oleh dosen adalah antara lain;

(T3) "Yes, but the punishment must be a positive to the students and the rewards can improve the students' motivation.

(T7) "I think if it is positive punishment, so it is good in motivation the students and also reward are essential to support them in improving their skills in English.

(T19) "Rewards is to motivate students while punishment is to make students to be in discipline"

(T22) "Rewards and punishment are important"

(T29) "I use more reward since I feel it will encourage students"

By looking at the responses of the lecturers above, it can be concluded that the attention of the lecturers to their students is so great, related to the answers that generally want these two things to be applied in the teaching and learning process. This is closely related to a high work ethic, which is certainly related to 'siri', which reflects the determination of the teacher to increase motivation in his students. Apart from that, the cultural value system in Bugis-Makassar, that *siri* teaches ethic morality in the form of suggestions and prohibitions. Driven and motivated by the spirit of *siri* as the Makassarese say, "*takkunjunga bangung turu, naku gunciri, gulingku kualleangngangi tallanga na towalia*" which means, as soon as your eyes open (wake up in the morning), steer the wheel, set a goal where your feet will go, set a determination "It's better to sink before turning your back on the bow (going home) before your goals are achieved." Or, once the sails have grown, they will never recede to the shore, before the island of hope is reached. In relation to the responses of the teachers mentioned above, that once you decide to take responsibility, you never give up. This is also the philosophy or symbol of the city of Makassar.

Apart from the two questions above, there are also questions regarding monitoring and evaluation in teaching. Faith and knowledge emerged as the main basis in responding to these questions. Approximately 2/3 of the number of teachers who respond as knowledge and the rest is value. This proves that these teachers really have faith and knowledge in carrying out their duties. In addition, they also uphold the value or action in teaching. The examples of responses given to these questions are as follows:

For knowledge and faith aspect;

(T7) "I think, monitoring and evaluation are very important part of teaching because the teacher can find out the students' improvement and also know the students have achieved the objective of teaching or not".

(T14) "To know the progress we made and the weakness of our teaching process".

(T15) "That's right, because my monitoring and evaluation I can understand about my teaching".

(T19) "Saya setuju; monitoring dan evaluasi dapat memberikan input untuk pengajaran selanjutnya".

The above indicates that it is very important to conduct monitoring and evaluation in the learning process. There is a common perception among teachers that in carrying out a good teaching and learning process, it is necessary to monitor and evaluate the things that have been given (based on the syllabus and curriculum) in the classroom.

For value and action related to the faith and knowledge;

(T1) "I totally agree. By monitoring and evaluating my teaching process, I could make my own reflection and improve it"

(T3) "Yes, monitoring and evaluation are media to control and to know about the students comprehension/understanding about the materials.

(T9) "Extremely agree! Monitoring and evaluation are part of teachers' function"

(T12) "Monitoring and evaluation are very important because they can measure the level of the learning process that we achieve"

4.5 The Influence of Bugis-Makassar Myths and Traditions on Students Learning Strategies

The following table is a summary of the questionnaire questions for students that reflect the three elements of Faith, Value and Norm.

Table 11. List of questions in the questionnaire for Students
in the “Faith”, “Value”, and “Norm” categories for Students

Faith	Value	Norm
I do believe in myths and traditions	I refer my learning style to every positive tradition.	I should strictly follow my teacher's
I believe that anything to do with the classroom should be under my control.	I am affected by the dos and don'ts perceived by the society.	I don't like to be corrected by my teacher in front of my classmates
	I am afraid to raise questions	I never force myself to speak until I am ready
		Elegance is influential on the teaching and learning process

Furthermore, how students' learning strategies are influenced by the myths and traditions of Bugis-Makassar which are believed to be role models in everyday life regardless of the status of myths or oral traditions that lie behind them. In answering the question about what is done to overcome boredom in class, most of the students responded by doing the same thing such as: listening to music, talking or discussing with friends, reading novels, playing games and opening Facebook. In this case, these students tend to do the same thing. Their statement can be seen based on several responses from the existing data:

S2: *Reading novel, drawing something, talking with my friends*

S8: *Reading books*

S10: *Discussion with my friends*

S11: *Listening to music*

S20: *Talking about things with my friends, open my social media/internet browsing.*

The data shows that there is the same action from the students in overcoming boredom in the classroom. The connection with the myths and traditions that exist in the life of the Bugis-Makassar community is where a person performs all activities in life will refer to 'war' which is based on prevailing norms or customs. So, in dealing with a problem or problem, students will take an action to replace an activity that is considered boring. Even though this is considered a violation of ethics because students do things that are not in accordance with ongoing class activities. From the point of view of Bugis-Makassar customs and traditions, students in this case can still show respect and obedience by not leaving the classroom.

To answer the question of how do you deal with the discontinuity between the syllabus and your interests, most students respond by trying to adapt and compensate for the differences that arise due to the discontinuity between their learning interests.

In answering the question of how to overcome diversity among fellow students, most of the students gave the same answer, namely mutual respect and respect for these differences. This can be seen from several student responses as follows:

S10: *Trying to adapt the differences*

S16: *Always motivate yourself to keep adding interest in learning accompanied by more effective learning.*

S17: *Always raise the spirit within and improve the quality of yourself to balance*

S19: *Trying to develop the syllabus with interest in learning by adding or changing the syllabus.*

S31: *Adjusting to the syllabus because it has been arranged by the campus*

S39: *trying to adapt to the syllabus*

From the answers given, most of the students stated the same thing in overcoming the imbalance between the syllabus and their interest in learning. In relation to the Bugis Makassar tradition, this is a reflection or action of the same

and collective nature that exists in the Bugis Makassar culture. In Bugis-Makassar culture, this collective action is an expression that is poured into a togetherness in social life.

Furthermore, questions to students about monitoring and evaluation which are seen as important in the learning process, overall answered the same thing. Students tend to respond that monitoring and evaluation of learning is very important, as stated below:

S4 : *as a measure of ability*

S11: *very important so that we can know the ability of students*

S12: *with monitoring and evaluating. I can know how far I understand with the material.*

S15: *I agree because from that it can be measured the student's ability*

S16: *I really agree with that because it can tell how far we understand the teaching about it.*

S37: *I agree because the monitor is a teaching aid that can make it easier for lecturers and evaluations to measure the level of student understanding.*

Based on some of the data above, it can be concluded that in responding to monitoring and evaluation, almost 90% of students consider it important in relation to learning strategies. This can be related to the principles that exist in the Bugis-Makassar culture, which is known as *assossoreng iyya sitinaja pangoloi alena risukkara, E na teppaccoccoreng manu' mate* which means that descendants who are taught to face problems and do not run away from the reality of life.

5. Conclusions

Based on the results of the analysis of research data collected through questionnaires, interviews and class observations, it is concluded that the myths and traditions of Bugis-Makassar are still closely attached to social life among universities so far. Although it cannot be denied that the influence of technological progress is also very large in helping lecturers and students to get out of the class problems they face, the philosophy of life adopted as a description of belief in myth and loyalty to tradition still persists among this limited academic community. The responses of lecturers and students to the set of questions used in collecting data indicate that the myths and traditions of Bugis-Makassar have a significant effect on the selection of lecturers' teaching strategies and student learning strategies. These two conclusions lead researchers to continue this study to the next level, namely the preparation of Teaching Modules that contain subject matter and classroom instructions based on learning strategies shaped by local Bugis-Makassar myths and traditions.

Although in general the results of this study cannot be generalized considering the research subjects selected from the Bugis-Makassar area, but the same form and type of research can be expanded to other areas in Indonesia in order to produce teaching modules that are more applicable, efficient and effective in building educational character. Indonesian human resources.

References

- Budhi, GNS., Rahman, F., & Sukmawaty. (2021). The Possible Problem of Similar Callsign in Verbal Air-Ground Communication. *International Journal of Innovative Science and Research Technology (IJISRT)* vol. 6 issue 1.
- Charles, C. M. & Mertler, Craig. A. 2002. *Introduction to Educational Research*, 4th Edition. Pearson Press.
- Hammersley, M. 1981. Using qualitative methods, *Social Science Information Studies*, Vol. 1, Issue 4, 1981, p. 209-220 ([https://doi.org/10.1016/0143-6236\(81\)90012-0](https://doi.org/10.1016/0143-6236(81)90012-0)).
- Karli and Yuliaratiningsih. (2002). Kelebihan dan kelemahan model pembelajaran kooperatif in <http://www.artikelbagus.com/2011/06/kelebihan-dan-kelemahan-model-pembelajaran-kooperatif.html> (accessed on 15 June, 2021)
- Makmun, A.S. 2003. *Psikologi Pendidikan*. Bandung: PT. Rosda Karya Remaja.
- Mansyur, F. A., & Said, R. (2020, May). A Cognitive Semantics Analysis of Wolio Proverbs Related to the Human Body. In *1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019)* (pp. 259-262). Atlantis Press.
- Pelras, C.. (2006). *The Bugis*. Jakarta: Nalar.

- Rahman, F., Akhmar, A. M., & Amir, M. (2019). The Practice of Local Wisdom of Kajang People to Save Forests and Biodiversity: A Cultural-Based Analysis. In IOP Conference Series: Earth and Environmental Science (Vol. 270, No. 1, p. 012038). IOP Publishing.
- Said, M. M., et al. (2021). English Language Performance Development through Extracurricular Activities at Faculty of Teacher Training and Education Tadulako University Palu. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 18(08), 388-403.
- Sanjaya, W. (2008). *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*. Jakarta: Kencana.
- Schaefer, R.T. (2012). "Sociology: A Brief Introduction, Schaefer. DePaul University Press.
- Tahir, D., Rahman, F., & Rahman, A. (2018). The Study of Buginese Reciprocal Verb in the Boegineesche Chrestomathies Manuscript. *Am. J. Humanit. Soc. Sci. Res*, 2(08), 48-54.
- Weda, S., et al. (2021). Linguistic aspects in intercultural communication (IC) practices at a higher education institution in Indonesia. *Eroupean Language Scientific Journal* Vo. 14 (2-6), p. 76-91
- Wolpert-Gawron, H. (2012). Kids Speak Out on Student Engagement. Edutopia. Retrieved from <https://www.edutopia.org/blog/student-engagement-stories-heather-wolpert-gawron>