

**CULTURAL VALUES AND INQUIRY IN DEVELOPING
EDUCATION AND CULTURE IN BANTAENG REGENCY,
SOUTH SULAWESI**

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Abstract: *Bantaeng is one of regencies in southern tip of South Sulawesi Province. This region possesses human cultural history which begun since prehistorical era around 4,700 years ago. Various cultural remains, mainly prehistoric and Islamic era down to colonial era, were found in this region. This study aims to reveal contained grand values of archaeological resources, as a guidance and or as an educational material. This study employed analytical description method to uncover various aspects and important values contained in archaeological resources of Bantaeng. Research regarding the cultural values of Bantaeng had been formulated and transformed as important values for educational, historical, cultural and religious purposes. These important values need to be inherited to young generation through educational media as an enrichment of national mental-spiritual education material, raising their awareness and pride of their nation's civilization history and in the end strengthening their national personality and identity as much as their self concept of Indonesia as a nation.*

Keywords: Bantaeng, archaeology, important values, education, identity.

This writing contains two main considerations: First, to reveal cultural values that can be studied through material culture or archaeological resources of Bantaeng. Cultural values are a representative of a mutual agreement which originated from customs, beliefs, and symbols, with certain characteristic (Schwartz, 2007). Cultural values are an ancestral legacy which characterized their customs, laws, norms, behaviours, social organization practices of a society (Bourdieu, 1972; Markus & Kitayama, 1994).

Second, offering a concept of inquiry-based study and utilizing archaeological research result. Inquiry, on this term, is a method of study, where students are demanding to be more active in the process of independent-study to resolve problems through the research process. Here we need an active learning where students possess a constructive theory based to build reality meanings (Bruner, 1990).

In this era of globalization, it is a necessity to have future generation that has the characteristics of: (a) educated, (b) cultured and (c) civilized (Suyanto, 2011). From here, it is necessary to have an effort to educate the young generation about their cultural values origin, which was taken a role in daily manners and guidance of their ancestors. These values were accumulated within collective memories and artifacts.

Inquiry, in term of education and culture development, refers to knowledge that can be gained from learning or a series of researches. the result, as we expected, will have a contribution in developing knowledge regarding resoluteness and commitment to build a positive mental. Students will expect to be more motivated to enhance their curiosity of objects or cultures.

In general, our society is lacking of archaeological resource information, whether possessed by their region or other regions in Indonesia. Whereas, archaeological resources are a benefit for developing their knowledge. By that, an easy and accessible information is needed for whole society elements, particularly in shape and values of cultures.

Archaeology achievement by far is expected to take a role in developing knowledge, especially to strengthen identity within cultural development, generally. Archaeological resources contain meaning and values of high quality which need to be uncovered, as guidance and or teaching material. In such, the cultural process of a region need to be narrated from historic, archaeological and other discipline aspects. Specific problems of this writing are (i) how was the forms of ancestral values contained within artifacts; (ii) what is the right concept for developing archaeological objects for educational purposes.

METHOD

Cultural diversity of Bantaeng regency of South Sulawesi Province, regarded as assets that can benefit the arrangement of cultural education as well as formatting the regarded region's identity. In the context of material culture (artifacts) diversity of Bantaeng, it is shown that there was an acculturation process from various cultural entries and, in time, influencing the original developed culture. Therefore, to have a conclusion, an identification and description needed to reveal the type, substance and era which the artifacts represent. As we know, each era was producing its own culture characteristic along with its forms and functions within society. To have an

understanding for that matter, therefore, a formal analysis and contextual analysis was performed to the findings.

Based on material culture (artifacts), archaeology, utilize observational analysis to find the similarity and differentiation elements and attributes of each material which marking each era. Consequently, to achieve an understanding of important values for regarded region, it was then performed by sorting data or artifact according to its attributes (technology, style and function) as well as living tradition data, there we can gain certain material grouping. Several groups of artifacts with certain attributes, then compared, the comparison will reveal some similar characteristic meanwhile other characteristic can only appear in certain groups (Clarke, 1968). Using comparison, by form, style or technology, it will depicted the mental template of employing civilization in the past. In order to materialize the purposes of learning, the research was aimed more to reveal cultural values for students to learn. Hence, contained cultural values of archaeological resources will have a strategic point to bequeath to young generation with hope that the information will grow their pride and developed as guidance for their life behaviour.

DISCUSSION

I. Accumulation of Noble Values of Artifacts

As an archaeology researcher whose oftentimes performing research on Bantaeng, South Sulawesi, it is obvious that the region has changed in time. Yet, it will be nice if this change can be coincide with utilization of archaeological objects or sites for educational purposes. There are two main concerns of this matter, which are the development of knowledge along with the development of ideology (character and identity). Various forms and types of artifact that Bantaeng contain important values that can benefit the world of education through an understanding of cultural root actualization, that, in the end, can develop pride and identity.

1. Educational important values

a. Innovation and Creativity Values

Archaeological sites of Bantaeng are having potency to be transformed into site museum. Their existence beside as historical information media it is also played as educational media, a medium of learning for young generation. It's cultural forms were

a store of knowledge of learning and creating process.

The diversity of shapes, typology and techniques of stone tool production of the Batu Ejaya prehistoric area along with megalithic sites of Bantaeng were depicting the techniques and engineering of stone resources to become tools that can support human daily needs. Findings of Batu Ejaya prehistoric area where the base of early researchers to set Bantaeng as a phase of the Toala prehistoric community, which was once inhabited the vast land of Sulawesi. Archaeological research results can help the effort to teach the principles of humanity, logics, arts, maths and cosmology using display items that can easily understand by students.

All types of stone artifacts such as blades and arrowheads were a form of innovation and creativity which teach us about human's skill and perseverance. Human in the past had learned to utilize caves as settlement from climate change. They were doing lots of activities and maximizing their food resources around them, they already had the ability to carefully choose stone material suitable with their environment appropriate to their needs of qualified tools. The condition of artifact technology is not depicting an underdevelopment culture, it was a show of their wisdom and intellectual achievement to adapt their environment which lead to suitable tools of their time period.

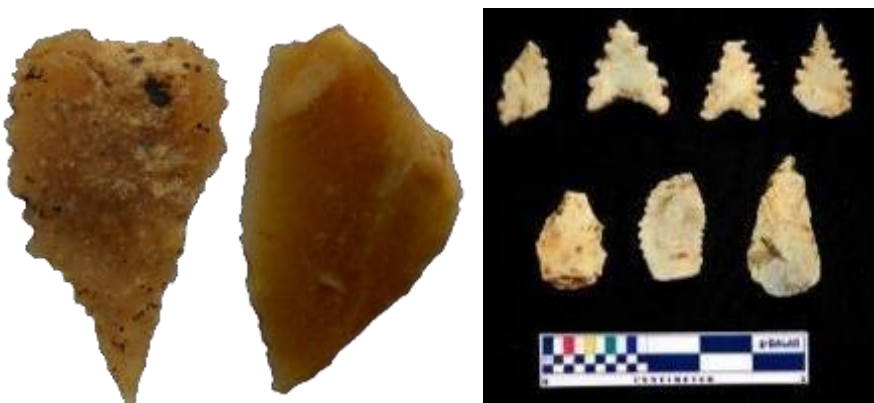


Figure 1. A prehistoric stone tools made by engineering technology, teach us about the nature of skills, tenacity and perseverance.

(Doc. Balai Arkeologi Sulawesi Selatan).

b. Moral Values

The existence of the archaeological resources of Bantaeng can be utilized as teach material about cooperation and mutual assistance nature along with respect for the people of the past. These values can be seen through the provisioning of various sizes of stones used as mutual ritual purposes. Big sized stones with large quantities was a proof of mutual assistance, to build such thing will need organization of dependency and

mutual assistance. This value also teaches us about the importance of preserving harmony.

c. Mutual Values

Whenever we tried to communicate with other civilizations and adapting to the differences, it was an action that proves that cultures were learned. Learning the culture of a certain region with all differences will form a strong mentality to understand and respect each other. Tolerance and respect is an attitude which implied in the *paddare-paddarengan* (a local traditional board game with receptacles). The token which used as tools of the game would teach us about how to share with others, as we can see in the activity of placing those little tokens in holes evenly, not more than needed. The morality of this game was if we have an extra subsistences, share it with others, with relatives, neighbour, and friends (Anonymous, 2015). These values teach us about how to respect and care for each others, about how to put respect on diversity and differences of cultures. No more “superiority” or “righteousness”, only the interrelations of cultures.

d. Economic/Subsistence Values

Humanity in Bantaeng can be traced back to the prehistoric age, where caves were settled, purely depend on the surrounding environment. With their skills, early civilization were able to exploiting available natural resources to be processed as consumption materials, such as local animals and plants. Within megalithic culture, economic values can be seen by the utilization of stone mortars or as local termed *issong batu*. The distribution of mortar and pestle around megalithic sites shows us the economic independence of people whose preparing their own structures for plantation crops process. The findings of mortars and pestles which were utilized as a grinder for grains show us that earlier cultures had known the production tools with economic values.



Figure 2. Utilization of stone mortars to process grains as a proof of knowledge of processing tools for food material (Hasanuddin, 2015: 347).

2. Historical important values

Historical important values of Bantaeng marked by the existence of two cultures which had settled and developed in prehistoric era, which were the pre- Austronesia speaker culture and The Austronesia speaker culture. In Middle Holocene (around 4700 years ago), prehistoric caves of Batu Ejaya and Panganreang Tudea contain data of early human semi-settlement of Bantaeng. Within the era, human using stone tools to maximize their cave settlements. Naturally, the related activities were game hunting and other natural resource exploitation of the environment and stones. Within that period, the development of flake tools, technology was occurring, characterized by findings of microlith and Maros Point (jagged stone arrowhead). Both mentioned prehistoric sites of Bantaeng are important, from the perspective of South Sulawesi Prehistoric culture, their existence was the form of innovation of prehistoric stone tools technology of Southeast Asia cluster (Bellwood, 2000).

Bantaeng Region had been occupied by settler since 4700 – 3500 years ago. The settlement keeps existed until the encounter with a Mongoloid race of Austronesian speakers taken place around 3500 years ago, whose brought the permanent-settlement pattern along with earthenware technique. During the period, after the encounter, Bantaeng settlements were discovered the utilization of metal, that take place around 2300 to 300 B.C (Mahmud et al, 2017). Next period was the proto-historic era, where

ancient trade network emerged with the utilization of large rivers as transportation line. Bantaeng, was dominated with earthenware, which was an important information sources about local or regional household industries, until the area enter an age of history where Bantaeng was recorded as an important Kingdom of the archipelago.



Figure 3. Colonial building with Europe and local characteristics, a prove of cultural adaptation (Doc. Balai Arkeologi Sulawesi Selatan).

Earthenware findings, megalithic remains, and worshipping ritual are the proof of the arrival of Austronesian immigrant in Indonesia. More advanced technological innovation along with worshipping rituals which was harmonizing human civilization with nature and their relationship with The Maker was marked by the existence of megalithic monuments. The next phase, characterized with the development of Islamic culture characteristics, evidences of such material culture were the findings of tombs and tombstones, mosques and Arabic calligraphy. In such manner, the colonial era was characterized by several buildings with European style architecture, however, it was also shown a characteristic of local architectural style and technology adaptation. colonial style monuments of Bantaeng were certainly built with the help of locals.

3. Knowledge important values

a. Important values for Archaeology

Data that can be studied for the sake of developing archaeology discipline were coming from several researches which was carried in Bantaeng. Earlier archaeological research of The Batu Ejaya prehistoric region of Bantaeng was performed by Van Stein Callenfels in 1937 and Van Heekeren in 1950 along with Indonesia-Australia

researchers lead by Soejono and Mulvaney. Those researches show that in the region of Batu Ejaya, there existed stratigraphy which can be utilized as references to explain the Mezolithic culture of South Sulawesi. Archaeological data which were studied by Van Stein Callenfels shows us that both mentioned prehistoric sites contained critical data to explain the prehistoric of Sulawesi. Younger upper layer soil, was depicting the early dissemination of Austronesian culture from Taiwan to Philipine and, later, entering Sulawesi around 4000 years ago (Soejono, 1984; Simanjuntak et al, 2012).

In its cultural history journey, Bantaeng keep developing with the adaptational pattern of social-culture which will become more advanced right after entering the era of the coastal kingdoms of the southern peninsula of Sulawesi around the 13th century (Bougas, 1998). As a kingdom, Bantaeng had given us enough evidence about its greatness and quaintness, marked with the findings of archaeological data, such as ancient tombs, foreign ceramics and earthenware in the form of fragments (Hasanuddin, 2009). During that period, Bantaeng had undergone of social transformation process, shifting powers and ricefield subsistence development along with the centralization and locally trade distribution centers dissemination (Nayati, 2005).

b. Important values for Geology

Archaeological sites of Bantaeng were assumed to have important values for geological aspect due to the formation which have a unique characteristic with its karst towers. The dilution and karstification is a geological process which still in proceeds until present and were considered as an attractive data for the development of the discipline of geology.

c. Important values for Ecology

Generally, Bantaeng cultural region has an important values ecologically due to its richness of the ecosystem. At least, several ecosystems can be identified, such as forest ecosystem, river, marine, sabana, swamp, ricefield and caves.

4. Cultural important values

Cultural important values can be seen if mentioned archaeological resources are representing certain cultural achievement, stimulating the process of culture creation or became national or community identity. Cultural important values which possessed by Bantaeng can be divided into three categories, which are ethnically valued, aesthetical value and public value.

a. Important value of Ethnic

Cultural diversity of Bantaeng possessed an important value of culture for it was a representation of certain cultural achievement and played as cultural identity for ethnic of Bugis, Makassar and Toraja. Archaeological findings of Bantaeng have an important ethnic value due to the findings of Austronesian community (Mongoloid) of prehistoric era of South Sulawesi. Proofs like fragments of siding axe, potteries, megalithic monuments and metal objects.

The phenomenon of the arrival of Austronesian community with Mongoloid characteristics of Sulawesi was not only a regional phenomenon in Southeast Asia, but it was expanded wider reaching Pacific (Simanjuntak, 2008). Those findings were one of the oldest proofs regarding genealogy and culture of ethnics of Bugis, Makassar and Toraja, which populating the present South Sulawesi.

b. Aesthetical value

Findings, such as hand stencils and rock painting of prehistoric caves are proofs of oldest arts expression that existed in Indonesia around 40.000 years ago (Aubert et al, 2014). Beside that, wearing jewelry and ornaments, custom, are proved by the finding of the pendant of shell, stone beads, stone bracelet and bronze (Mahmud et al, 2017), along with marked-stone such findings of Lembang Gantarang Keke (Hasanuddin, 2017).

c. Public value

Archaeological sites of Bantaeng have depicted various aspects of human civilization since the prehistoric period until the encounter with colonial period along with its environment is a very attractive tourism destination, in particular, it is also ruled as learning media for students. These sites possessed various important values, that can refer as monument of memory. The vast variation of archaeology remaining of the region can also make into an object of advance research and absolutely attracting tourist.



Figure 4. Various types and forms of artifact, building structure, human-shaped statues and tombstones are cultural achievement and considered as cultural identity of Bugis-Makassar ethnic (Mahmud et al, 2017).

5. Religious important values

An understanding of past religion matters can be achieved through contextual-artifact study. During this term, religion was part of cultural system which consists of a series of beliefs and practices which were developed to control various phenomena of the universe (Prasetyo, 2004). Religion can be used to explain things that cannot be understood by humanity at that time, it is residing in the human soul which then accumulated in the form of human beliefs (Bernadeta, 2017).

A Community's belief system which related to the honoring/respecting the *To Manurung* of Bantaeng was the base of political ideology which supporting the rise of monarchy and delivering the hierarchy of more stratified community (Bougas, 1998). More, Bougas explained that each kingdom of Bantaeng as Gantarang Keke, Onto and Kaili, had their different tradition when paying their homage to those who believed descended from heaven or The *Tomanurung*. It was not astonishing that the appreciation to these *To Manurung* were so high that the homage was performed each year in Bantaeng. For examples, in Gantarang Keke and Onto, aside being known by

their history regarding the rise of Kingdoms near river-flow, there were remains of some tradition that last of from the pre-Islamic era. A reminder of the pre-Islamic ceremonies which still performed each year at Gantarang Keke, known as *Pa'jukukang* as in Onto there is a ceremony of *Angganro Karaeng Loe*.

Such were also true for personal rituals or small group ritual, where it still lives in tradition, however, it is now incidentally. Which means, that, they still come to megalithic monuments on several sites of Bantaeng to release their vow. In the present, we can still see a remaining of homage/tribute placed on the stone altar at Onto sites, on Lembang Gantarang Keke and in front of a Big Stone of Borong Toa. Beside that, in the top of hill of Bonto Karaeng at Sinowa Sub-regency, there lies a monolith which located among the roots of big trees. Those monoliths are still visited by locals to release their vow. It can be proved by the twist of ropes that encircling the monolith as a sign of vow. There is a pattern exist in the community in order to materialize their ideological desires through ritual action, such like homage which shows a harmony between human with higher being whose determining all aspects.



Figure 5. Various mediums and homage of Bantaeng community's rituals (Hasanuddin, 2017: 146; Bernadeta AKW, 2017: 170).

II. Concepts for Developing Education-Based Cultural Objects

As a facilitator and motivator for organizing the education process, we have to

be able to stimulating students to become more active and enhance their passion to think and behave, through:

- a. Motivating students to develop thinking skills by utilizing archaeological objects as a chance for learning various aspects of the past. By doing such, it is expected, that archaeological objects or sites can be utilized as a site museum in order to support the process of cultural education.
- b. Facilitating students by providing information regarding sites and archaeological resources in order to make student have more understanding about their cultural identity and also recognizing other cultures to strengthening their character or identity (doing so by providing information board contained with historical and archaeological aspects).
- c. Presenting softer educational materials with specific themes, therefore new areas can be better explored. It can create creativity and innovation nature of students in order to understand the cultural values.
- d. Revealing and teaching noble values inherited from our predecessor, use it as guidance and manners of better behaviour.

CONCLUSION

We realized that it might be many cultural values heritages unidentified and uncovered by this writing. However, we can also say that there will be a vast chance for us to reach our dream regarding Bantaeng heritage using the vast diversity of archaeological findings. In this context, we have to utilize each chances, combined with our comparative advantage. The city of Bantaeng has many archaeological and cultural sites which can be used to attract tourist for visiting or to be used as a medium of cultural education development. Revitalization of its development and promotion needs to be reconsidered.

Optimism regarding Bantaeng and its future along with its independent spirit will also need to be developed, as a stimulation to developing a more advanced and prosperous Bantaeng in every aspect. One of modality that need to be possessed is cultural values as a positive guidance in community and national existence. Revealing the cultural values will be needed to build an identity that in the end will be expected to provide more prestigious attitude.

The expressing of cultural values through archaeological study result can be utilized as educational material on every level. The development of cultural objects as

education material will need displays and enriching books to simplify the understanding within the world of education. Reached information from archaeological studies are expected to be useful for enriching the educational material for national mental-spiritual purposes, to raise the awareness and pride of national civilization history as well to strengthening the national character and identity as an Indonesian nation.

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