

# Tudang Sipulung:

Integrating South Sulawesi local wisdom into learning practice in teacher learning community

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**Abstract**—Teacher professional development is an effort attempted at maintaining teachers to always possess the required competency. One form of these teacher professional development programs is done through a community. One of community social assets is local cultural wisdom. *Tudang Sipulung* is one of South Sulawesi local wisdoms which has been growing and been applied from generation to generation. This research implements qualitative method, a case study on *Gamacca* community particularly. *Gamacca* is a teacher learning community in Gowa Regency, South Sulawesi. The researcher is going to describe how the values and practices of *Tudang Sipulung* are integrated into the learning process in a teacher learning community. This research concludes that there are some characteristics on *Tudang Sipulung*-based learning practice through teacher learning community. The members of *Gamacca* perceive several benefits from the learning practice which is the integration of value and practice of *tudang sipulung*. The values and practices of *Tudang Sipulung* which are integrated into the learning practice of teacher community provide various advantages for sustainable teacher professional development.

**Keywords**—learning community; local wisdom; teacher professional development; *Tudang Sipulung*

## I. INTRODUCTION

Teachers play a very significant role to assist students in achieving their competence [1-3]. In short, teachers have complicated duties and responsibilities. Facts from various countries show that progress in education is highly supported by teachers' competency, both individually and collectively [4]. In Indonesian context, each teacher is required to have pedagogical, professional, personal, and social competence [5]. Teachers are not only supposed to teach but also to be responsible to expand their professional capability [6]. This responsibility results on the urgency for teachers to continuously develop their competence [7]. The practice of sustainable teacher professional development is actualized into some models. Kennedy explains 9 models of professional development for teachers namely, award bearing, deficit, Cascade, Standards Based, Coaching / Mentoring, Community of Practice, Action Research, and Transformative [8]. Teaching practice through community has been developed since a long time ago and is used as a model in teacher professional development in several countries [4].

In Indonesia, the practice of teacher professional development through community has become one of models in teacher professional development program which is facilitated and funded by the government [9]. This program is carried out through the empowerment of teacher community, such as Teacher Activity Centre/*Pusat Kegiatan Guru* (PKG), Teacher Work Group/*Kelompok Kerja Guru* (KKG) and Deliberation of Subject Teachers/*Musyawarah Guru Mata Pelajaran* (MGMP) [10]. In 2009, the Ministry of National Education initiated a program called BERMUTU (Better Education through Reformed Management and Universal Teacher Upgrading (BERMUTU) [11]. This program contains of teacher's reflection through Teacher Work Group (KKG) Deliberation of Subject Teachers (MGMP).

Despite a range of teacher professional development programs created by the government through community empowerment, this activity is not yet sustainable [12]. Teachers' motivation is not high enough to develop their profession through KKG and MGMP community [9].

Each community owns social asset potential, one of which is the local wisdom [13]. This principle also happens in teacher learning community where local wisdom containing social asset potential is capable of giving a great contribution in realizing sustainable teaching through community. Therefore, the integration of local wisdom with community teaching practice is significantly needed.

*Tudang Sipulung* is one of South Sulawesi local wisdoms which has developed as collaborative-based social problem solving in the related society [14]. *Tudang Sipulung* was initially a tradition done by farmers prior to planting seeds and after harvesting crops [15]. The practice of *Tudang Sipulung* is later included in the governmental and educational activities [14].

This research discusses how the values and practice of *Tudang Sipulung* as South Sulawesi local wisdom are applied in teacher professional development activities, particularly in the teacher learning community.

## II. RESEARCH METHOD

This Research combined phenomenology and case study approach as the methodology for this study [2]. The data were

collected through observation, interview, and documentation on community's learning activities. The data were analyzed using qualitative descriptive analysis which explains the real condition regarding teacher professional development through learning community in Gowa District and identifies the values and practice of *Tudang Sipulung* in the related activities [16].

Related to this research, the researcher plays roles as both initiator of the community establishment and facilitator in every learning activity of *Gamacca* teacher community. Thus, the data were mostly obtained from direct observation and experience of the researcher.

### III. RESULT AND DISCUSSION

#### A. *Tudang Sipulung*, Local Wisdom from South Sulawesi

South Sulawesi is one of provinces in eastern Indonesia. There are four major tribes living here; Bugis (41,9 %), Makassar (25,43%), Toraja (9,02%), and Mandar (6,01%) [17]. Referring to the data, Bugis and Makassar become the majority, which counts up to 67,33%. Although they are different ethnics, Bugis and Makassar share commonalities. One of those commonalities is the tradition of *Tudang Sipulung*. *Tudang Sipulung* is one of local wisdoms people can frequently meet in social practice of Bugis and Makassar.

*Tudang Sipulung* originally comes from two words; *tudang* which means sitting and *sipulung* which means gathering or together. In short, *Tudang Sipulung* literally means sitting together. *Tudang Sipulung* is a tradition carried out by ancestors where they sat together to discuss, negotiate, and solve problems they faced until they reached a solution [14]. *Tudang Sipulung* was a special tradition done by farmers to solve problems related to farming [18]. In *Tudang Sipulung*, farmers discussed the appropriate time of planting, selection of paddy variety, use of artificial fertilizer, and agreement on determining the price of paddy or rice [19].

Later development shows that *Tudang Sipulung* is not only a cultural ritual, but also a method or strategy used in community-based problem solving [20]. It can be seen from the programs initiated by the government both in regency and province levels [14]. This *Tudang Sipulung* program is proven effective in establishing a bridge between the government and social community.

#### B. *Tudang Sipulung* in Learning Practice of Teacher Community

*Gamacca* comes from Makassar language meaning a partition or house wall made of woven bamboo. *Gamacca* is actually an acronym of Bugis and Makassar language, *GuruntA MACca AppaCARadde*, which means our teachers who are intelligent and promote intelligence. The vision of this community is in line with its literal meaning, which is actualizing teachers who are intelligent and promote intelligence, teachers who are not only brainy for themselves but also are capable of promoting intelligence to others.

Different from KKG dan MGMP, *Gamacca* teacher learning community was founded from the initiation of its members. The members are coming from various professions,

such as teachers, supervising lecturers, and *widyaiswara* (civil servants who serve as trainers for other civil servants in government training institution). *Gamacca* community has 15 members, most of which have long friendship and family bond. In its practice, participants of *Tudang Sipulung* consist of various parties. Although *Tudang Sipulung* is aimed at solving farming problems, the participants also come from the government, agriculture trainers, and tradesmen [18].

#### C. Value Based Learning Practice

Learning principles function as rules which become the base for participants of *Gamacca* community in discussing or solving learning problems. Learning principle is an unwritten agreement among *Gamacca* community members. Those learning principles are formulated based on five *akkatenningeng* (five ways of live) as a source of traditional normative values in Bugis society [21].

The aforementioned values include *ada tongeng* (honest words), *lempu'* (honest actions), *getteng* (holding on truth), *sipakatau* (respecting each other), *mappesona ri Pawinruk seuwa E* (the willingness to sincerely receive any results from God). These values become the foundation for Bugis-Makassar community in establishing *siri'* [17]. *Siri'* is the most fundamental life principle for Bugis-Makassar regardless where they are.

#### D. Discussion Based Participatory Learning Practice

Learning practice in *Gamacca* teacher learning community applies discussion-based participatory activities. This practice is implemented in the planning and execution phase in the learning community. The learning plan is carried out at the end of each meeting. Suggestions and inputs in determining next schedule, venue, and material are welcome. Decision is made based on discussion result among all members and is facilitated by a facilitator.

In the practice of *Tudang Sipulung*, discussion-based participatory principle becomes a basic principle in making decision. *Tudang Sipulung* is one of meaningful heritage in negotiating decision making process both in local and farming contexts [14]. The determined decision should be *masolo'pao*, a decision based on public necessity or public will [21].

#### E. Practical Problem Based Learning Practice

The learning topics or materials in *Gamacca* teacher learning community are taken from problems existing in the community members' classes. Instructional activity is initiated by a presentation on existing problems by one of the members. Then, each member has time to discuss the solution based on their own experience. When the material is practical, the facilitator will give opportunity for every member to really involve or experience the materials they get on that day. From this process of practicing and experiencing, intriguing problems would likely come up to discuss.

The practice of *tudang sipulung* in South Sulawesi society is a practical problem solving. *Tudang Sipulung* is a forum to listen to society's aspirations and problems and discuss the solution [22]. The purpose of *Tudang Sipulung* is seeking solutions for various problems faced by the society. The

primary characteristic of *Tudang Sipulung* practice in South Sulawesi society is sitting together in solving practical problems [23].

#### F. Simple and Practical Learning Practice

The learning practice in *Gamacca* teacher learning community is practical and simple. The venues for the activities are flexible, depending on the members' availability, agreement, and distance. The venues vary from café, meeting room, a member's house, to outdoor space. This is conducted at least once in two weeks. The duration of each meeting ranges from two up to four hours. This learning activity can occur either in the morning, afternoon, or night, depending on the members' agreement.

The implementation of *Tudang Sipulung* in South Sulawesi society is an easy and simple method to do. The simple aspects can be viewed from the minimum time and budget [20]. *Tudang Sipulung* not only happens indoor but also outdoor space, it can be in the morning, afternoon, or night, and it does not require formal invitation letter [24]. The process of *Tudang Sipulung* is very simple; it is semi-formal or even informal. This means that there are no rules attached to its members, the process of delivering aspiration happens in a natural way, and the use of language really depends on individual's linguistic capability [14].

#### G. Sustainable Learning Practice

The learning practice in *Gamacca* teacher learning community is sustainable. The plan is continuous and involves the whole members. A meeting will always be related to the previous meeting. This cycle is repeated and correlated.

The implementation of *Tudang Sipulung* which is sustainable can be found in the life of *Towani Tolotan* society, a minority in Sidrap Regency, South Sulawesi. *Tudang Sipulung* is applied by *Towani Tolotang* continuously so that the bond among them gets stronger. Thus, their political power can be united [20].

The members of *Gamacca* teacher learning community gain a number of benefits from the learning practice which is integrated with the values and practice of *tudang sipulung*. Some of those are that they get solutions dealing with problems they face in the classroom without having to leave school and family, and they need not to spend much budget on professional development activities. The requirement to join this community is very simple. They only need to be present and actively participate in every learning activity. Through this learning community, they can continually develop their professional aspect.

## IV. CONCLUSION

Based on the observation on the practice of *Gamacca* teacher learning community, the members of *Gamacca* perceive several benefits from the learning practice which is the integration of value and practice of *tudang sipulung*. The *tudang sipulung* -based teacher professional development through teacher learning community is expected to be applied more broadly. Therefore, the involvement of school principal,

supervisor, the related government, and other education stakeholders is significantly.

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