



The Application of the Character Values of the Local Sipakatau Sipakainge Sipakalebbi to Enhance Students' Empathy Through the Rational Building Model

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Abstract: This research aims to analyze the application of the character values of the local Sipakatau Sipakainge Sipakalebbi (3S) to enhance student empathy in Social Sciences through the rational building model. The research method used was experiment quasi with a noninvasive or non-equitable control group design. This research used a questionnaire and an observation sheet as instruments that have been tested for validity and reliability. Data analysis used the prerequisite test, namely the normality and homogeneity tests, and hypothesis testing using the paired sample t-test analyzed using SPSS For Mac 25. Based on this study's results, applying the character values based on the local *Sipakatau Sipakainge Sipakalebbi* (3S) through the rational building model in Social Science lessons can enhance the student's empathy. The research revealed that applying *Sipakatau Sipakainge Sipakalebbi* (3S) local prudence values through the modeling rational building is well applicable. Based on pre-test and post-test results, students' empathy in the experimental class is enhanced to the "high" category.

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Introduction

This decade in Indonesian society had a real worrisome crisis: the moral crisis of the children generation. The very causes of the breakdown of morality are complex; according to Borba (2000) the causes of the current collapse of one of the critical social factors that make up the moral character of school education. According to Hakam (2007) the education process and the value of education have been integral since the formal and informal educational education process was recognized as part of our social system.

Hersh, et al. in Hakam (2007) suggested that the rational building model is based on confidence in the primary purpose of education to develop the students' analyses and tools, skills, and moral attitudes so that they can become responsible and influential citizens in their communities. Therefore, character education development could be used for local quality-based model rational building. If it is contextually applied, it will explore and solidify local prudence, cultural values, and the social values of a society.

Sipakatau Sipakainge Sipakalebbi have become the one value of cultural wisdom of the Buginese that positively affects the personalities of every populous society. This value has an attitude about how the organization achieves success and relationships among human beings without cooperation, relationships, and interactions with people. Such values center on efforts to humanize, remind, and appreciate one another Halima, et al. (2021) *Sipakatau, Sipakainge Sipakalebbi's* cultural values have the relevance of developing the ethical education of empathy. Empathy is a concern about another person's position or experiencing



a mood response that befits another. Empathy is a necessary component of moral development as it enables individuals to take the perspective of others and understand their needs and concerns (Kohlberg, 1984)

Even so, lacking empathy found many problems regarding tribal, racial, and religious differences in Makassar. Makassar is a multiethnic town with various ethnic tribes, including the Makassar, the Buginese, the Toraja, and the Mandars. UPT SPF SMP Negeri 33 Makassar is a junior high school in the center of Makassar. This strategic location gives the school a wide variety of backgrounds, both religious, tribal, social, economic and parents' educational experience and culture. Early observations conducted by the survey of students at UPT SPF SMP Negeri 33 Makassar found that a student's empathy was still in the moderate or sufficient category. Based on the questionnaire results that the 33 students had answered in the table below.

Table 1. Categorizing Student empathy

Category	Score interval	Frequency	Presentation (%)
High	X 71,07	5	15%
Medium	62,93 X < 71,07	24	73%
Low	X < 62,93	4	12%
Total		33	100%

The survey results were supported by interviews with Social Studies teachers in UPT SPF SMP Negeri 33 Makassar found that there was no particular program for internalizing the educational values of local value-based character, so students do not know the meaning of the values of *Sipakatau Sipakainge Sipakalebbi*. The implanting of character education is only integrated into every study by each teacher's subject.

Moreover, according to Supriatna (2016), integrating various values into social studies education introduces local cultural values in the surrounding area to students. In addition, the learning activities are designed to make students knowledgeable and internalize these values into behaviors by the local community's norms and rules. Besides the problem of moral degradation and the shifting cultural values of *Sipakatau Sipakainge Sipakalebbi* in the specially privileged communities of Makassar, this study goes from some earlier studies. Research by Herlin et al. (2021) shows that if there is a measure of tolerance in *Sipakatau Sipakainge Sipakalebbi* contains encouragement to respect one another's creation, reminds them of kindness to avoid giving in to each other and value one another for creating a sense of community and cooperation so that it can become a preventive measure of intolerance in Southern Sulawesi. Next, research by Hasbi & Komariah (2022) shows that the local wisdom of *Sipakatau, Sipakainge and Sipakalebbi (3S)* may be a conflict resolution effort in social media for students because it contains peace values. The implementation of *Sipakatau Sipakainge Sipakalebbi* character education has been done on research by Hendri (2021) at Madrasah Palopo, and it shows its application steps of 3S' value integration with subjects and exemplary application to regular breeding activity.

Therefore, to prevent the potential acts of violence caused by students' moral degradation in UPT SPF SMP Negeri 33 Makassar, researchers would like to research the integration of local values on Social Sciences leading to the internalization of *Sipakatau Sipakainge Sipakalebbi (3S)* in students' daily conduct through the learning processes of the student's planning, execution, assessment, and by reinforcing his character's capacity toward empathy. This research aims to analyze the application of the character values of the local



Sipakatau Sipakainge Sipakalebba (3S) to enhance student empathy in Social Sciences through the rational building model.

Research Method

The research method used was experiment quasi with a type of noninvasive control group design or non-equitable control group (pretest and post-test) (Creswell, 2015), so it would pretest, and post-test both groups, but only experimental groups get treatment. The population was VII grade at UPT SPF SMP Negeri 33 Makassar 2022/2023, constituting 292 students divided into 11 classes. The sample was selected from class VII A as a control class and VII B as an experimental class. Assigning classes as experimental classes and sample classes based on the same characteristic equations: 1) The same social studies teacher, 2) Almost the same number of students, and 3) The examination average among 80-82.

This research used a questionnaire and an observation sheet as an instrument. Data were analyzed through normality testing to obtain normally distributed data on the Kolmogorov-snow formula with the SPSS for MAC software 25 (Ghozali, 2018). The research used experimental approaches by comparing the aggregated groups of pre-and after-treatment through examinations and independent tests. Then to know the increasing ability of students between the results of the pretest and post-test using testing N-gain and the observation sheet tests to get continuity of teacher and student learning in class. The results of a descriptive analysis would be presented in percentage form.

Results and Discussion

The research used two classes, experimental classes and control classes. Treatment was given to class VII B as the experiment class. It applies character values based on Sipakatau Sipakainge Sipakalebba (3S)'s local value through the rational building model during class VII A as the control class used conventional learning through lecture and discussion methods—a descriptive analysis intended to capture data images that have been collected. The results of the description in the two classes are in the following table.

Table 2. Data of Pre-Test of The Experimental and Control Classes

Statistic	Pretest Data	
	Experimental Class	Control Class
Mean	94,91	92,72
Standard Deviation	4,402	5,589
Minimum Score	84	81
Maximum Score	101	101

Based on the above data, the value of a 94.91 experiment class with a standard deviation of 4.402 and the mean value of a 92.72 control class with a deviation standard of 5.589. Minimum scores on experiment classes 84 and 81 on the control class and the maximum test class experiment and control class 101. Table 3. Post-test results of experiment and control class.

Table 3. Data of Post-Test of The Experimental and Control Classes

Statistic	Post-test Data	
	Experimental Class	Control Class
Mean	99	97
Standard Deviation	5,992	4,224
Minimum Score	99	97
Maximum Score	124	112



Based on the above data, the mean value of the experimental class was 99, with a deviation value of 5.992, and the mean value of the control class was 97, with a deviation standard of 4.224. The minimum scores on experimental class 99 and 97 on the control class and the maximum class of experiment 124 and control class was 112. Normality tests identify data from the two classes presented in the table below.

Table 4. Tests of Normality

Class	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pre-Test Eksperimen (Emphaty)	,105	32	,200*	,955	32	,194
Post-Test Eksperimen (Emphaty)	,104	32	,200*	,961	32	,284
Pre-Test Kontrol (Emphaty)	,158	32	,060	,872	32	,101
Post-Test Kontrol (Emphaty)	,142	32	,097	,886	32	,103

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Based on the output o above, the pre-test of the experimental class obtained a statistical price for Kolmogorov-Smirnov of 0.105 and sig or p-value = 0.200 and the pre-test of the control class sig or p-value of 0.158 and sig or p-value = 0.060, because of 0.200 and 0.060 > ; thus the pre-test students normally distributed. The analysis of Shapiro-Wilk on the experimental class also showed 0.955 and a p-value of 0.194.05, while the control class was 0.872 and a p-value of 0.101 > 0.05, which means normal distribution data. And then, for post-test results, a statistical Kolmogorov-Smirnov on the experimental class was 0.104 and sig or p-value 0.200, and the control class was 0.142 and sig or p-value 0.097. Thus, normal distribution data. The analysis also showed a statistic for Shapiro-Wilk on the experimental classes was 0.961 and p-value 0.0.284 > 0.05, and the control class was 0.142 and sig or p-value = 0.097, which means it can deduce that the population data of post-test students are normally distributed. The homogeneity test in this research determines whether both samples taken have homogeneous variants, as seen in the table below.

Table 5. Test of Pre-Test Homogeneity of Variance

	Levene Statistic	df1	df2	Sig.	
Emphaty	Based on Mean	,147	1	62	,703
	Based on Median	,073	1	62	,789
	Based on Median and with adjusted df	,073	1	61,299	,789
	Based on trimmed mean	,133	1	62	,716

The pre-test empathy result of the homogeneity between the experimental and control classes was that a probability based on mean suggested a 0.703 value, meaning its significance > 0.05. At the same time, the median degree offers a significant result of 0.789. That way, it could be stated if the pre-test empathy results in the experimental and control classes have homogeneous data.

Table 5. Test of Post-Test Homogeneity of Variance

	Levene Statistic	df1	df2	Sig.	
Emphaty	Based on Mean	,348	1	62	,557



Based on Median	,168	1	62	,683
Based on Median and with adjusted df	,168	1	59,427	,683
Based on trimmed mean	,320	1	62	,574

Based on The pre-test empathy result between the experimental and control classes, the probability based on the mean was 0.557, meaning that its significance because attained > 0.05. At the same time, a significant median degree showed significant results of 0.683. That way, it could be stated if data post-test of empathy in the experimental and control classes has homogeneous data. This data describes the fragmented data in both classes as coming from uniform data.

The hypothetical test used in this study is *Paired Sample t Test*. The hypothetical test results are presented in the following table below.

Table 7. Test results verified t-test samples

		Independent Samples Test								
		Levene's Test for Equality of Variances				t-test for Equality of Means				
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Empathy	Equal variances assumed	1,464	,231	8,850	62	,000	11,469	1,296	8,878	14,059
	Equal variances not assumed			8,850	55,714	,000	11,469	1,296	8,872	14,065

The results above the criteria on the sample test, if t count t table, was smaller than 0,5. Then ha was accepted or said there was a significant difference between the pretest and post-test student. The test t on the table above showed that sig (2-tailed) was of 0,000 or could be restated sig (2-tailed) plus 0.05, which means there is a significant difference between pretest results and student postings. Hypotheses then summarize that applying value characteristics based on local *Sipakatau Sipakainge Sipakalebbi* (3S) can enhance students' empathy in Social Science subjects by rational building model.

N-gain testing to know the increasing student's empathy before and after applying a local *Sipakatau Sipakainge Sipakalebbi* (3S) through a rational building model. Here are the results of the N-gain score in this research.

Table 8. The Results of N-gain Score

The Experimental Class				Category
Pre-Test	Post-Test	Gain	N-Gain Score	
94,90625	115,8125	20,9	0,70	High

The above test results showed an average n-gains score of 0,70 and an average of n-gains by 70% (%), which indicates an increased "high" category. An overview of local *Sipakatau Sipakainge Sipakalebbi* (3S) through the rational building model obtained from testing the



observation sheet of students and teacher activity for 3 (three) meetings is shown in the table below.

Table 9. The Result of Observing the Student and Teacher Activities

Student activity observations	1 st Meeting	2 nd Meeting	3 rd Meeting
Total	62	67	67
Ideal Score	75	75	75
Presentation (%)	82%	89%	89%
Mean	86%		
Category	Very High		
Teacher activity observations	1 st Meeting	2 nd Meeting	3 rd Meeting
Total	61	58	64
Ideal Score	66	66	66
Presentation (%)	92%	87%	96%
Mean	92%		
Category	Very High		

The test results above showed students' activities while implementing local wise value-based character *Sipakatau Sipakainge Sipakalebbe* (3S) through the rational building model with an average of 86% in the "very high" category. Nor did the results of an analysis of the observation of teacher activities during deposited-based character values *Sipakatau Sipakainge Sipakalebbe* (3S) through a rational building model with an average percentage of 92% in the "very high" category.

Discussion

Hypothetical test results showed that the character values based on local prudence *Sipakatau Sipakainge Sipakalebbe* (3S) through the rational building model could be implemented during Social Science subject with the topic of "Human Activities in Meeting Needs" can improve students' empathy. It is seen from the testing of the test hypothesis test scores—Posttest results in class VII B as an experimental class on Social Science subject using a rational building model based on local prudence *Sipakatau Sipakainge Sipakalebbe* (3S) more significant than the value in control class with conventional learning methods.

According to Kusuma (2018), local wisdom in terms of education has benefits and functions as a builder of mindset and character in social interaction. The application of character values based on *Sipakatau Sipakainge Sipakalebbe* (3S) in Social Science subjects is consistent with Sankar in Suyatno et al. (2019) shaping the virtues of a student's kindness should be directed during the school education process because forming positive values will affect open climate, student cohesion, strengthening relationships, being positive with friends, honest communication, trust, listening, emotional expression, and growth of self-esteem.

The research by Sutiyono (2013) emphasizes the importance of integrated value education in all subjects and curricula. Ikwumelu, et al. (2015) also suggest in their research that integrating local wisdom can be a solution to enhance students' morality and behavior. The values contained in local wisdom can be a source of inspiration in shaping students' characters with good morals and ethics. Research by Lilian (2018) school systems will need to overcome social vices through value-based educational integration (VBE) into the



curriculum. The study suggests that encouraging teaching education in moral values in schools can enhance respect and responsible for good students.

Ryan & Bohlin, (2003) emphasized that character education can help students develop empathy, a sense of responsibility, and positive moral values to become good citizens and active members of society. Based on the pre-test and post-test results, students' empathy in the experimental class is elevated and falls in the high category. According to Ismail (2018), upgrading local prudence *Sipakatau Sipakainge Sipakalebba* in education can increase students' empathy because those values include indolent values that can help students learn to appreciate others' feelings and perspectives and develop mutual respect.

As in the previous study by Anggraeni et al. (2020), the local value of Buginese reflected through *Sipakatau Sipakainge Sipakalebba* (3S) will positively affect student development in Indonesia. The study conducted by Rasni (2021) shows that the existence of the culture of *Sipakatau*, *Sipakainge*, and *Sipakalebba* is indeed present and applied by the students. It has a very significant impact on the formation of the student's character at the Tassbeh Baitul Quran Islamic Boarding School in Pinrang Regency; another study conducted by Rahmat (2022) *Sipakatau*, *Sipakalebba*, and *Sipakainge* local values exist and can be applied at the Islamic Syair Boarding School in Sinjai. This research has a vital role in forming the students' morals.

Applying the rational building model as one of the value education models during this research process enhances students' empathy. Students' empathy is the ability to feel emotions or sympathetic responses similar to others. According to Hoffman (2000), empathy is a crucial aspect of moral devolvement, as it helps individuals understand and care about the needs and feelings of others. Nucci et al. (2014) suggest that empathy is not something naturally possessed but can be learned and improved through experience and learning. They also emphasise the critical role of teachers in developing students' empathy.

The modeling rational building teaches students to use analytical processes based on valid and religious information to deal with situations involving *Sipakatau Sipakainge Sipakalebba* (3S) values through discussion, the commission of moral considerations, and the sociodramatic project. The research revealed that applying *Sipakatau Sipakainge Sipakalebba* (3S) local prudence values through the modeling rational building is well applicable.

Assigning duties of moral decisions in an experimental class leads students to learn and consider the effects of their choices for themselves and their surroundings, which can help students understand social and ethical values and build empathy. Then assigning a sociodramatic project can give students experience, emotions, or perspectives in acting out a different character or situation so that students can see how the characters are portrayed or others respond to the problem. Then the discussion activities lead the students to actively express their views, listen to the opinions of others, and learn from the experiences of others.

The result supported by the theory of Eisenberg & Miller (1987) suggests that students who get training on empathy and morals are more likely to show a high level of empathy, while students without training tend to be inferior. Research by Simamora (2017) indicates an increased student empathy after using a learning method involving discussion, and another research by Lina & Purnomo (2019) noted that sociodramatic could help students display their emulation of someone else's situation or problem.

Conclusion

This study's findings conclude that applying the character values based on the local *Sipakatau Sipakainge Sipakalebba* (3S) through the rational building model in Social Science lessons



can enhance the student's empathy. The research revealed that applying Sipakatau Sipakainge Sipakalebby (3S) local prudence values through the modeling rational building was well applicable. Based on pre-test and post-test results, students' empathy in the experimental class is enhanced to the "high" category.

Recommendation

The results of the above study offer a variety of recommendations: 1) For teachers, the local values of Sipakatau Sipakainge Sipakalebby (3S) can be developed and applied universally to Social Science materials using a newer model or more variable value education models. 2) For Schools can integrate local prudence into the values in character education, so students may know their cultural values and act positively according to them.

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