

**THE VALUE OF WORK ETHIC IN PAPPASENG BUGIS AND ITS IMPLICATIONS FOR STUDENT CAREER MATURITY DURING THE COVID-19 PANDEMIC  
(STUDY OF GADAMERIAN HERMENEUTICS)**

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**Abstract**

Bugis people's way of life in working is guided by *pappaseng*. The purpose of this study is to describe the value of work spirit in *pappaseng* that students can guide in developing their career maturity towards guidance materials, especially during the COVID-19 pandemic. The research uses a qualitative approach; the type of hermeneutics is Gadamerian. They are collecting data using *pappaseng* text, interviews, and observations. Data analysis consists of (a) part, (b) whole, and (c) understanding of the underlying meaning. The findings of the work value research consist of *ati mapaccing* (good nature), *lempu* (honest), *amaccang* (intelligent), *reso* (hard work), *sibaliperri* (helping each other), and *siri'* (self-respect). *Pappaseng* work values become a reference for the construction of career guidance materials to develop career maturity.

**Keywords:** *work ethic, culture, career guidance*

**PRELIMINARY**

The National Education System is interpreted as a conscious and planned effort in realizing the learning process so that students actively develop their potential to strengthen spiritual values, self-control, noble character, intelligence, and skills needed by themselves, society, nation, and state (Time, 2015). Formal school is one institution that prepares and realizes superior, quality, competitive human resources and is expected to become the next golden generation of civilization (Natasha, 2012; Rashid, 2014). In this regard, schools are obliged to educate students by providing culturally appropriate teaching and guidance counseling services to overcome problems at the stage of development, especially in the aspect of student career maturity.

In real life, students often encounter problems that cannot be overcome by themselves, so they need help from others. Career problems that students often face are related to the selection of majors, future career decision-making, and information about existing workgroups with the

requirements that must be possessed (Wibowo & Tadjri, 2013). Career issues are important to pay attention to in connection with the many confusions experienced by students in determining their career direction. Not only that, but career indecision in students will also result in the achievement of student career maturity.

Departing from the phenomenon during the COVID-19 pandemic, many segments of human life on earth were disrupted, without exception in the education and economic aspects (Aji, 2020; Yamali & Putri, 2020). Many countries have decided to close schools, universities, offices, companies, including Indonesia. One of the impacts of the COVID-19 pandemic is the increase in the number of unemployed in Indonesia (Sulistyo, 2021). Based on data from the Central Statistics Agency (BPS), the number of unemployed in Indonesia at the beginning of 2020 had reached 6.88 million people, an increase of 0.06 million or 60 thousand people compared to 2019. The Central Statistics Agency (BPS) released data on the increase in unemployment in 2019. SMA level 6.77 percent in 2020. The number of unemployed is influenced

by the low level of individual career maturity (Angelina et al., 2020; Munna & Indrawati, 2019). Therefore, counselors can appear to show themselves as helping professions to help problems related to student career maturity, using guidance and counseling services based on local wisdom, which can be strategies in combating career problems in Indonesia.

Various efforts have been made to prevent and handle student career problems in schools, such as classical guidance and group guidance, but these problems are still visible and require better handling. About efforts to prevent student career maturity problems at school, it is considered appropriate to implement career guidance services to overcome career problems in students. The culture strongly influences planning and determining student careers in their environment (Ariantini et al., 2019).

Involving culture in education is the most important because culture is an instrument of local wisdom born from reading about nature and humans (Irawan et al., 2018). One of them is to internalize the value of *pappaseng* as content in carrying out career guidance in developing student career maturity. *Pappaseng* is a cultural product of the Bugis. *Pappaseng* is so exalted because it has become a philosophy of life for the Bugis people, believed and held firmly (Iskandar, 2016). *Pappaseng*, with all the wealth of values in it, is interpreted as a unifying civilization which means it is related to social, personal, academic, and human career conditions. The values in *Pappaseng* Bugis can be used as a barrier against negative environmental influences. They can be self-supporting, especially in career aspects such as the work ethic exemplified by Bugis parents in the past.

Educational practice, in this case, career guidance, needs to be reconstructed with the content of local wisdom as a technique of value inheritance. Elements of past goodness values are brought to the present and then contextualized with current living conditions. The match between personal characteristics and appropriate career requirements will create productivity and satisfaction. In contrast, career choices that are not suitable will lead to dissatisfaction, such as unsatisfactory work performance, and tend to switch to other jobs (Haolah et al., 2020; Kusumawati, 2020; Saifuddin et al., 2017). Therefore, career choice has a very meaningful meaning in students' lives because career choice determines success or failure, career choice determines whether an individual loves or hates his career, and the choice of a career will have a deep influence on various aspects of human life (Thwet Thiri Soe, 2020). Super & Nevill (1984) In the theory of career development, students are at the exploration stage, which has an age range of 14 - 24 years, namely the stage where individuals get information regarding the career they are

interested in, determine and decide on choices and readiness to take the world of work, career maturity is crucial to individual readiness. Factors influencing career maturity include environment, culture, family intimacy, academic achievement, and vocational factors in making a career decision.

The results of the preliminary study in 2020 obtained an overview of problems related to the lack of student career maturity, including a) students rarely have mature future career planning, b) career preparation is not optimal c) lack of self-motivation to develop and succeed, d) generally in general, career guidance services used so far are still information services, so the results obtained are less than optimal. The method of career guidance services in schools generally still uses an approach model that refers to western theory; when applied by counselors in schools, they still experience many obstacles, such as being burdened with theoretical rather than practical methods (Ariantini et al., 2019). So, it was decided that there was a need for innovation and creation regarding a culture-based guidance strategy, especially in the structured and systematic career field by the local wisdom of the Indonesian people.

Students' career decisions towards the future are still heavily influenced by the environment; many students do not recognize themselves, do not understand their abilities and interests, which confuses choosing a study program. Students feel unsure of the majors they are interested in or are afraid that the education majors at the university are not by their abilities, and even worry that the majors they choose do not match their interests and talents. The situation was exacerbated by the COVID-19 pandemic that hit the world, which resulted in many closed job opportunities. This condition has a direct influence on high school students on their preparation for career decision-making. Super & Nevill (1984) states that the readiness of students to make the right career decisions is termed career maturity. Career maturity is the success and readiness of individuals to fulfill the developmental tasks contained in each stage of career development (Super & Nevill, 1984). Furthermore, Crites (1986) clarifies that individual career maturity is the ability to make a career decision, including goal setting, realistic and consistent choices. Career maturity leads to a comprehensive career introduction, starting with recognizing one's potential, understanding the real job market, planning to make the right choice.

## METHOD

The research method used is qualitative with data analysis and interpretation following hermeneutic rules. This study focuses on the meaning or interpretation of the work ethic values of Bugis parents recorded in the *pappaseng* text (life philosophy), which has been passed down from generation to generation. Hermeneutics is a type of qualitative research that focuses on the interpretation of meaning in a text. Palmer (1982) defines

hermeneutics as the study of understanding, especially texts and symbols. Habsy (2017) defines qualitative methods as producing descriptive data in written or spoken words from individuals or observed behaviour. Therefore, to describe the written words in the text, the researcher decided to use a qualitative type of Gadamerian hermeneutic to know and understand the values of the work ethic in the *Pappaseng* Bugis text. The researcher becomes an interpreter (finding meaning in the text) related to the value of the work ethic in the culture of the Bugis people contained in the *pappaseng* text in the context of developing career maturity for high school students in South Sulawesi.

The data collection procedure starts from finding primary data sources that contain the value of the work ethic in *pappaseng*, namely the value book and the benefits of *pappaseng* in Bugis literature (Sikki et al., 1998), *pappaseng to riolota* (Mattalitti, 1986), history, society, and culture of South Sulawesi (Mattulada, 1998). The selection of books as primary sources only categorizes *pappaseng* into several parts but has not been studied hermeneutics. Secondary data was collected through interviews with Bugis cultural observers to confirm the suitability of the text and the translation of the *pappaseng* text.

*Pappaseng* as, a part of Bugis socio-cultural life, contains virtues in life. However, because *pappaseng* was originally transmitted orally from each generation, it isn't easy to trace the originator. To understand the values contained in *pappaseng*, interpretive steps are needed to find the values of the work ethic contained therein. Therefore, the researcher uses Gadamerian Hermeneutics which emphasizes the interaction process between the researcher and the subject of the text. This then underlies the use of the hermeneutic method as an analytical tool in understanding the value of the work ethic listed in the *pappaseng* text (Nafisul Atho' & Fahrudin, 2003; Palmer, 2003).

Analyzing the data of Gadamerian hermeneutics is a data interpretation process where there is an interaction between the interpreter and the text; the process is in the form of a cycle called the hermeneutic circle (Rahardjo, 2007). The data analysis step was adopted from (Patterson & Williams, 2002). Focuses on organizing data: a) showing the specific location of text units in facilitating data retrieval (organizing the code system), b) reading and paying attention to parts of the text (parts), c) starting to be given meaning by paying attention to the background of the text, d) entering text in the organizing system based on the focus of the research, e) not limiting the interpretation to a simple one so as to enable a holistic interpretation (whole) to be achieved, and f) discussing interpretations

that describe empirical evidence. As described, the cyclical process is part-whole logic.

## HASIL DAN PEMBAHASAN

The career maturity of students is closely related to the developmental tasks that students carry out. Hurlock (1980) defines developmental tasks as individual tasks that must be mastered and carried out at each stage of development. As for career development, students understand careers, can formulate choices, develop knowledge and decision-making abilities.

Work values that are used as life principles are the key to the success of Bugis parents; the findings of the values in question are: (a) good heart (*ati mapaccang*) meaning good intentions (*nia' madeceng*), good intentions or thoughts (*nawa-nawa madeceng*). Various contexts of the word good heart mean sincere, kind, clean heart, and positive thinking. A person's good nature begins with a good intention (*nia mapaccang*) so that in starting something, one must start with good intentions, including in choosing a career; (b) honest (*lempu'*), is a straight behavior which means that everything that is conveyed and done is by reality (a truth), being honest is important for someone to have in their work, especially in building trust in others; (c) intelligent (*amaccang*), is a way of thinking and a way of acting into wise considerations. Intelligence (*amaccang*) is the value of wisdom that adorns each individual's way of thinking and acting. It is not called To Acca (intelligent person) if he does not behave honestly; if the individual is smart (knowledgeable) but is not honest, unforgiving, greedy, takes what is not his right, then essentially, he does not deserve to be an intelligent person (*amaccang*): (d) hard work (*reso*), is the key to the success of the Bugis life. Work ethic is a universal must for every individual, including students, is preparing to enter the world of work; (e) helping each other (*sibaliperri*) teaching how to empathize with others, so that they are always encouraged to help others in need; (f) *siri'* (shame or self-esteem) encourages individuals to become tough, hardworking, and intelligent individuals. Adopting *pappaseng* values is expected to solve career problems in students, especially in achieving student career maturity.

The description of work values in Bugis local wisdom used as a guide for life and internalized in students are *ati mapaccang* (good nature) *nia' madeceng* (good intentions), *nawa-nawa madeceng* (good intentions or thoughts). A good heart contains meaning, purifies the heart, intends to be straight, and regulates emotions. Man purifies his heart from all bad desires such as envy and jealousy. The sacred intention is used as a fence to keep individuals from despicable behavior or doing bad things. All kinds of

things that can tarnish the purity of the heart must be avoided so that individuals can become good in word and deed. *Pappaseng* mentioned:

*"Atutuiwi anngolona atimmu; aja' muammanasaianni ri ja'e padammu rupa tau nasaba' mattentui iko matti' nareweki ja'na apa' riturungenngi ritu gau' madecenngge riati maja'e nade'sa nariturungeng ati madecenngge ri gau' maja'e. Naiya tau maja' kaleng atie letturimonri ja'na."*

*It means:*

*"Keep the direction of your heart; Do not wish bad things to your fellow human beings, because you will surely receive the consequences, because good deeds are affected by bad deeds. People who have bad intentions will result in the badness of their offspring."*

They strengthen important values to the current generation to form a peaceful social order and have a good work spirit. The meaning contained in the stanza is the importance of humans maintaining the direction of their hearts. Individuals are always required to have good intentions towards others. Therefore, there is no reason for individuals to think bad things about their fellow human beings. The values that exist are empathy, compassion, togetherness, respect for differences, self-sacrifice, tolerance, help, as follows:

*"Resopa natemmangingi, malomo naletei pammase dewata."*

*It means:*

*Only with hard work and perseverance will it be easy to get the pleasure of Allah SWT.*

Bugis people are known to be unyielding and persistent in their careers. The principle of the Bugis society that firmly holds cultural values such as hard work (*reso*) is self-respect (*siri'* value). *Reso* (hard work) in terms of culture is the key to success. Work ethic values such as *reso* (hard work) are closely related to the values of honesty (*lempu'*), intelligence (*amaccang*), and firmness (*agettengeng*). Effort and hard work (*reso*) are the keys to implementing the values of *lempu'*, *acca*, *getteng*.

The Bugis community is the *sibaliperri* culture (helping each other in goodness), interpreted as a collaboration paradigm. Collaborating will form behavior that is always in togetherness, helping each other (high solidarity). These main values are framed by a principle called *siri'* (shame or self-respect), the main principle of Bugis society. If someone does something bad, it will be embarrassing for themselves (*mappakasiri'*); that's when their self-esteem and human values go down but doing positive things at that time raises their humanity as a Bugis. *Siri'* values will encourage you to be a tough, hardworking, and intelligent person, so you don't become a burden to others.

## CONCLUSION

*Pappaseng* Bugis has wise and wise values. This value was born from the local practice of the Bugis people. By internalizing the value of the work ethic contained in the *pappaseng* (life philosophy) of Bugis culture as the content of career guidance in schools, it is hoped that it can develop the career maturity of high school students. Students with good career maturity will prepare themselves for a bright future, carry out a career according to their field of expertise, be diligent, excel, and contribute more to their career journey.

This philosophy of life has implications for students' career maturity in guidance and counseling services. *Pappaseng* Bugis values that should be maintained and internalized in students so that they can support their career maturity are values *ati mapaccing* (good nature), *lempu'* (honest), *amaccang* (intelligent), *reso* (hard work), *sibaliperri* (helping each other), and *siri'* (shame or self-respect). Many values can be adopted from *pappaseng* Bugis values, so it is highly recommended to implement local wisdom-based guidance and counseling services in schools.

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