



Proceedings

INTERNATIONAL CONFERENCE
ON ISLAM AND MUSLIM SOCIETIES
IN SOUTHEAST ASIA:

Towards a Better Future



Published By
UIN Alauddin in Cooperation With JICSA
(Journal of Islamic Civilization in Southeast Asia)



*Ali
Amiruddin*

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Editor in chief:
Andi Ali Amiruddin

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KATA PENGANTAR

Proceeding ini lahir sebagai bentuk institusionalisasi ilmu pengetahuan yang terkait dengan Islam dan masyarakat Islam di Asia Tenggara. Kajian ini menurut kami masih terbilang sepi dalam dunia akademik terutama yang berfokus pada lokus Asia Tenggara. Argumen ini yang menjadi landasan penyelenggaraan *International Conference on Islam dan Muslim societies; Towards a Better Future* yang diselenggarakan selama dua hari, 5-6 November 2014, dan merupakan kolaborasi antara *Journal of Islamic Civilization in Southeast Asia (JICSA)* dan UIN Alauddin Makassar. Jadi, semua artikel yang dimuat dalam *proceeding* ini telah dipresentasikan di conference tersebut dan direview oleh tim editor.

Selain itu, *proceeding* ini juga diharapkan menjadi alternatif referensi akademik dalam kajian Islam dan masyarakat muslim. Betapa tidak, prosiding ini diisi oleh penulis dari 4 negara yang berbeda yaitu, Indonesia, Brunai, Malaysia, Amerika. Semua tinjauan dan perspektif mereka berbasis riset akademik. Hasil-hasil penelitian lapangan yang berlokus di Asia Tenggara menjadi warna tersendiri dalam prosiding ini. Tentu saja hal tersebut menambah daya tarik untuk membacanya.

Akhirnya, sebagai *editor in chief*, kami mengucapkan terima kasih kepada semua pihak yang telah memberikan kontribusi akademik dalam penyelesaian prosiding ini. Semoga ini bisa bermanfaat untuk semua yang membacanya dan prosiding ini menjadi babak awal dalam penguatan institusionalisasi ilmu pengetahuan.

Makassar, 17 Desember 2014

Andi Ali Amiruddin
Editor in Chief



DAFTAR ISI

Kata Pengantar ____ iii
Daftar Isi ____ v

- ❖ RELIGION "PATUNTUNG" IN KAJANG
Samiang Katu ____ 1
- ❖ TINGKAT PENGETAHUAN MUBALLIGH MUHAMMADIYAH TENTANG
ULUMUL HADIS DI KOTA MAKASSAR
Arifuddin Ahmad ____ 15
- ❖ FALSAFAH POLITIK, ISLAM, DAN DIASPORA MASYARAKAT
BUGIS- MAKASSAR DI MALAYSIA
Muhammad Saleh Tajuddin ____ 39
- ❖ MASYARAKAT BERBILANG KAUM DAN ETNIK DI MALAYSIA:
SATU TINJAUAN HISTORIKAL
Zulhilmi Paidi ____ 59
- ❖ KONFLIK SOSIAL INTERAKSI ANTARUMAT BERAGAMA MASA KINI
(PERSPEKTIF TEOLOGI SOSIAL)
Abbas ____ 75
- ❖ PEMIKIRAN AL-JILI TENTANG AJARAN NUR MUHAMMAD DAN
INSAN KAMIL
Muhammad Amri ____ 97
- ❖ HUBUNGAN MALAYSIA-INDONESIA: LAUTAN MELAYU MENONGKAH
CABARAN
Rohani Hj. Ab Ghani ____ 109
- ❖ PERUNDANGAN ISLAM DI NEGARA BRUNEI DARUSSALAM:
SEJARAH DAN PERKEMBANGANNYA
Noor Hira Binti Haji Noor Kaseh ____ 127
- ❖ MEMAHAMI KONSEP KEUSAHAWANAN MENURUT PERSPEKTIF ISLAM
Noralizam bin Haji Aliakbar ____ 157



- ❖ PERANAN KOLEJ UNIVERSITI PERGURUAN UGAMA SERI BEGAWAN
MEMARTABATKAN PENGAJIAN KITAB TURATH MELAYU NEGARA BRUNEI
DARUSSALAM
Zaliha Binti Haji Ibrahim — 173
- ❖ RESPON MASYARAKAT TERHADAP MUBALIG HUMORIS DI KELURAHAN
KATANGKA KABUPATEN GOWA
Mahmuddin — 185
- ❖ THE THEOLOGICAL ARGUMENTS OF JEMAAH ISLAMIYAH ON
SUICIDE BOMBING
Muhaemin — 203
- ❖ KORELASI ANTARA EPISTEMOLOGISANAD DAN MATAN DALAM
MENENTUKAN VALIDITAS HADIS
La Ode Ismail Ahmad — 213
- ❖ THE DEVELOPMENT OF INSTRUCTIONAL MODEL INTEGRATING
CULTURAL VALUES SIRI' NA PESSE' AT THE ELEMENTARY SCHOOL
OF ISLAMIC EDUCATION
Nurlaelah — 249

THE DEVELOPMENT OF INSTRUCTIONAL MODEL INTEGRATING CULTURAL VALUES SIRI' NA PESSE' AT THE ELEMENTARY SCHOOL OF ISLAMIC EDUCATION

By:

Nurlaelah

Dosen FAI Universitas Muslim Indonesia Makassar
umarnurlaelah@yahoo.co.id

Abstrak

The research urgency starts from the realistic condition that the instruction at elementary school still focus on rote learning and subject mastery. The learners act as learning objects, not as learning subjects. As a result, the knowledge he or she masters is far from being meaningful to cultural values leading them to live on a moral basis, thereby not regulating for continuous walk of life. The aim of the research is to develop a product of instructional model intended to uplift the students' appreciation of cultural values siri' na pesse' at elementary schools, as nurturant effects and to improve the instructional quality of Islamic teaching and process brought about by the intended instruction administering Research and Development approach. Questionnaire, interview, observation, and test are used to gather data. "The matching pretest posttest control group design" is used to test the validation and Kolmogorov is used to analyze it. The study can result in the change of student behavior to the be better behavior. The change of behavior aspects covered: integrity, discipline, self-confidence, tolerance, empathy, consistency, and responsibility. The behavior or character reflects the principle of way of life of Buginese community, namely: sipakatau' (mutual respect), sipakalebbi' (honoring deeply one another), and sipakainge' (mutually reminding) contained in the cultural value of siri' na pesse' precept. The study can also improve the student achievement, that is, the mean score of experimental group and that of control group from each of school categories are significantly different.

Overall, the mean score of experimental group is higher than that of control group. Referring to the research findings, it has brought about a theorem: 1) challenging model of instruction can produce an attitude change and a positive or good behavior to students, 2) the instruction oriented to the uplift of through the improvement of Instructional model development, and 3) warm instructional environment can enhance the achievement of planned objectives as well as to obtain the more meaningful nurturant effect in a continuous walk of life. Therefore, It can be drawn a conclusion that the research findings indicate the instructional model developed is effective enough to uplift the students' appreciation to the cultural value of siri' na pesse' precept at the elementary school as curriculum goal in Islamic instruction as planned.

Keywords: instructional model, integration, character-building education, cultural value of siri' na pesse', subjects of Islamic education.

I. INTRODUCTION

A. Background

The Mandate of the UU No 23 NSE has an essential purpose of guarding the NSE, so that it will infuse not only knowledge, but also noble characteristics and moral values to the Indonesian individuals. The result expected is the emergence of new generations with the nation's and religion's high standards and values.

Education with the purpose of creating a smart and noble individuals was declared by Martin Luther King (as quoted by Megawangi (2004: 77)) as *an intelligence plus character, as the goal of the true education*. The understanding of the true education will create an extra value of the moral, which consists of the cognitive, feeling, and action aspects. Thomas Lickona (1992:52) stated that without these three aspects, the true education will not run effectively. These three components – moral knowing, moral feeling, and moral action – are needed to create a good character.

The similar statement was issued by Swami Vivekananda (1995:100) as follows:

"if a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions; and they will influence his thought and work without his being conscious of the fact. He will be like a machine in the hands of his impressions, and they will force him to do evil, and that man will be a bad man; he cannot help it. Similarly, if a man thinks good thoughts and does good works, the sum total of these impressions will be good, and they, in similar manner, will force him to do good, even in spite of himself. When such is the case, a man's good character is said to be established."

This research contains three essentials: Firstly, the meaning of the local values *siri' na pesse'*. Secondly, the integrity pattern of the the local cultural values adapted in the learning system, through the development of the RPP in Islam Religion Education Course in schools. Thirdly, the implication for schools, teachers, students, and their parents. The Indonesian national dynamics consisting of the various local tribes have resulted in a lot of cultural heritage, as a moral investment legacy given by our ancestors, which then become the guidance for those who are bounded by their own transcendental one, the local culture. This transcendental bound has regulation that an individual is to be able to adapt with his fellow individuals and create a hamony and fellowship with others. It is since basically, humans are not created to be solitaire; they are meant to be in a mutual symbiosis with other human beings, to complement and to help each other in the society.

This issues to be analyzed within this research are as follow: Firstly, the challenges faced by the elementary education foundations toward the globalization era. Secondly, the school learning system partially tending to create Indonesian human resources with less appreciation to their cultures. This objective condition is that the learning system in the Elementary School is still focusing on the level of memorization of knowledge and understanding of the study materials, and is more doctrinized and cognitive; students are only learning objects and not the subjects. The implication thus is the knowledge gained being far from the various cultural values which actually is able to guard the students to live within the moral rules. This knowledge gained will not mark any track in the continuous living afterwards.

B. The Problem Identification

By the existence of the problems, these question arise to be analyzed in the research:

1. How will the learning condition be able to integrate the cultural values of "*siri' na pesse*" within the learning of the Islam Religion Education Course which has been applied in the Elementary Schools in Makassar?
2. Which kind of learning model will be able to improve the integration of the cultural values "*siri' na pesse*" in the Islam Religion Education Course in the Elementary Schools in Makassar?
3. How effective is the learning model of the integration of the "*siri' na pesse*" value being developed?
4. What factors are supportive, and what are not, in the implementation of the learning model being developed in the Elementary Schools in Makassar?

C. Purpose of the Research

Generally, this research has a main purpose of generating a product - a learning model integrating the cultural values *siri' na pesse'*, through the Islam Religion Course in the Elementary School. It is expected that this developing model will be able to improve the students appreciation toward their own local cultural values, in order to be an indepent individual with a strong character. Furthermore, this developing model will be able to improve the quality of the learning process.

D. Benefits of the Research

The research will result in the accurate information created from the authentic field observation. It then will be able to develop the thinking sources useful both for theoretical and practical needs in personalizing the essential values into the the Indonesian students' personalities, especially in the elementary level.

II. LITERATURE REVIEW

A. The Curriculum Basic Principle

A number of professional actors regard curriculum with various understanding, from the simple one - curriculum is a number of study fields (Robert M. Hutchin). Curriculum is a student's learning experience under the school supervision (Hollins, S. Caswel dst..). Curriculum is an educative learning experience (Glen Hass), and curriculum is a plan or a learning program (Hilda Taba). And Peter Olivia also concluded that curriculum is ... dst. Skillbeck (1976:35) stated that curriculum is "... dst". The students' experiences expressed and anticipated in their goals, plans, and design to study, and the implementation from the plans and designs in the school environment.

The Indonesian Law Number 20 Year 2003 about the NSE mentioned the curriculum as a set of plans and regulations about the purpose, content, learning materials, and tools used as a guidance for the learning process to achieve a set of educational purposes.

Having been analyzed, these definitions basically have similar meanings, yet different in the focus. A part of them defines it in wide terminologies, as a whole learning experiences well organized and developed and also well prepared for the students to anticipate the real world. The other part defines it in specific terminologies, as a part of the a holistic aspect in a learning process which is written and implemented as a guidance to achieve the expected goal by the foundation (Zanikhan, 2010: 3).

B. Nature of Learning and Learning Model

1. What is Learning

According to Sanjaya (2008: 219) that learning is a process of thinking. Thinking emphasizes the process of searching for and find knowledge through the interaction between the individual and the environment. Learning by Hilgard (1948: 35) that *"learning is the process by the which an activity originates or changed through training procedures (Whether in the laboratory or in the natural environment) as distinguished from changes by factors not attributable to training"*. For Hilgard, learning is a process of change through either exercise training or procedures in the laboratory and in the natural environment. So learning is not just a gathering of knowledge. But learning is a mental process that occurs in a person, resulting in the emergence of behavioral change. Mental activity that occurs due to interaction with the environment conscious individuals. In this regard Sanjaya (2008: 229) concludes that learning is a process of mental activity of a person in interacting with the environment so

is to produce a change in behavior that is positive, both the change in the aspect of knowledge, attitudes, and psychomotor. To achieve this, the learning needs to empower all learners to master the competencies expected. Empowerment is directed to encourage the achievement of specific competencies and behaviors that each individual is able to become lifelong learners and realize the learning community.

2. Definition of Learning Model

Oliva (1992: 413) argues that the learning model is "*models of teaching strategies are based on theories (and Often the research) of educators, psychologist, philosophers, and others WHO question how individuals learn*". Learning models should contain a strategy based on the theory, which consists of a series of measures the strategies undertaken by teachers or students, and supported by a support system or learning facilities and methods for evaluating the learning progress of learners. Joyce and Weil (2000: 76) states "*A models of teaching is a plan or pattern that can be used to shape curriculums (long-term courses of students), to design instructional materials, and to guide instruction in the classroom and other settings*". A model of teaching can be defined as a plan or pattern that is used in preparing the curriculum, organize learning materials and instruction in the classroom teaching in the learning set or the other set.

In order to develop an effective learning model, each teacher must have adequate knowledge of the concept and ways of implementing these models in an effective learning process related to the level of understanding on the development of teachers and learners in the classroom conditions. Thus the significance of learning in education for human life, so that in the era of globalization that requires all men to have competed in various fields, the role of education becomes an important issue.

C. Nature of Values and Character

1. Definition of Value

Values are beliefs that make a person acting on the basis of his choice (Allport, 1964: 101) as an expert on the psychology of personality. According to Allport, the psychological value occurs in areas called confidence. Confidence placed as a higher psychological territory of other regions such as desires, motives, attitudes, desires, and needs. Therefore, the decision of right and wrong, good-bad, beautiful-not beautiful in this region is the result of a series of psychological processes which then directs the individual to act and change according to the value of his choice. According to the Met Calf (1971) in Huitt (1999: 7)

"Values are standards and principles for judging worth. They are the criteria by the which we judge things (people, objects, ideas, actions, and Situations) to be good, worthwhile, desirable, or, on the other hand, bad, worthless, despicable, or, of course, somewhere in between Reviews These extremes.

Therefore, for understanding the value of a more simple but covers all aspects contained in the definitions above, it can be drawn a conclusion that is the reference value and confidence in the choice. Value as a criterion for selecting something is a very important thing in life.

2. Definition of Character

The character is a part or a phase of the human personality. Character is the form of organization of life feeling, the introduction and the will directed at the system of values and expressed relative consequent upon acts in accordance with a system of values to be pursued (Megawangi, 2004: 24). The characters mean nature or personality, Hill (Wanda Cristiana, 2005) said *"someone's character determines someone's private thoughts and actions done. Good character is the inward motivation to do what is right, According to the highest standards of behavior in every situation "*. In this context, the character can be defined as a person's identity.

Berkowitz (2008: 79) states that the habit of doing good does not always guarantee that a man who has been accustomed to them consciously (cognition) appreciate the importance of the character value (valuing). Because maybe his actions were motivated by the fear of being wrong, not because of the high appreciation of the value of it. According to Lickona good character education thus must involve not only the aspect of *"knowing the good"* (moral knowing), but also *"desiring the good"* or *"loving the good"* (moral feeling) and *"acting the good"* (moral action) . Without that all human beings will be like robots indoctrinated by something familiar.

Based on the above definition, we can say that the character is an identity, personality, and character that is inherent in a person. The characters are always related to the physical and psychological dimensions of the individual. The characters are contextual and cultural.

D. Nature of Culture *Siri 'na Pesse'*

1. Meaning of *Siri 'na Pesse'*

Siri' is a shame that decomposes in the dimensions of human dignity, a sense of revenge (in matters relating to the self-recovery framework humiliated). So *siri'* is taboo Bugis-Makassar people in interaction with others (Moein, 1990: 20).

Pesse' is a compassionate nature and a sense of burden and suffering of others, even though the different tribes and races. So, if the Indonesian proverb says

'same lightweight portable, bear the same weight". That is one of the applications of the word Pesse', so Siri' skopnya internal scale, being Pesse 'is external, so it applies to everyone (Mappangara, 2004: 79).

2. Nature of Siri 'na Pesse'

a) Macca na malempu (smart and honest)

Macca (smart) is something that everyone must have. *Macca* can be obtained by continuous learning. Learning from birth until his death. Learning should be a lifelong behavior. By continuously learning someone will always gain knowledge, the thing that makes it always ready to face the changing times. Learning will make a person able to distinguish between good and bad, appropriate and inappropriate, are polite and rude. Someone knowledgeable (*macca*) are myriad people who sense that would make her escape from the trap, the trap, and get to the destination. *Macca* will give someone the capital to seek what it wanted.

Malempu (honestly) is the second condition be a leader, not just a *macca* but must also be honest. True to who knows, honestly convey what is good and what is bad. Honesty is needed because only with that person is trustworthy. Honestly it is absolutely, after he smart he should be honest. A lot of smart people, a lot of people know but if something just for her benefit. Honesty will make him reveal the truth, and not just for himself but for everyone. Honesty will be rescuing anyone who followed him.

b) Warani na Magetteng (bold and firm / consistent)

Waranina na magetteng are two traits that really should be owned by a leader (people) in order to govern authoritatively. Attitude *warani* (bold), meaning not afraid of anyone except to the Gods *seuwae*. Only Allah is feared, the other did not. *Warani* attitude implies independence. Independence to act and not under the shadow of others. *warani* attitude means having confidence and strong self confidence, having a character that distinguishes it from other people, have the determination to do what he thought good. What the best knowledge of the implementation boldly without fear of consequences, of the vast knowledge would lead to obtain the best solution. The solution may be bitter but is the best, and he dared to take such a step.

Warani getteng must necessarily be followed by attitude (firmly, consistently), a firm stand firm and consistent, like a thread if *digetteng* (spread) will form a straight line. Something like that, he stays on the straight, stay on the path that has been chosen. Not inverted or distorted. What will be lived boldly decided to be consistent, not affected by temptation, by anyone who would weak it. Since

he has taken a decision in accordance with the breadth of knowledge is the best, and have been submitted in good faith to anyone who might be affected by the decision, without exception. Although he will be denied, will dicemoh, but have decided boldly and consistently be lived.

Similarly *macca attitude na malempu, warani na magegetteng*. Four properties of a leader will usher in good governance. While in Mannahao (2010: 24) considers the nature of *siri 'na pesse'* is a basic value that becomes the handle to achieve success for the Bugis, Makassar, Mandar and Toraja in South Sulawesi and West Sulawesi are summarized in the form of a spectrum of *Siri 'na Pesse'*.

3. Type of *Siri 'na Pesse'*

Projecting the image below levels *Siri 'are* to achieve success:

Of the three types of series above, we can see that the largest portion is *siri'e ri Allaah* (shame on Allah), because its size is breathtaking. Humans should remain ashamed of Allah when it behaves with the rules of the Koran and hadith. The second, is a *Siri 'e ri watakkaleta* know (shame on yourself). In this type of self is only we who know and the last, is *siri'e ri such padatta* know (shame on humanity and the environment).

4. The principle of *Siri 'na Pesse'*

a) *Sipakatau* (respect / honor)

Indeed Bugis Makassar culture contains the essence of the noble universal values, but less consciously actualized and lived in everyday life. If it be in depth, can be found that the core essence of culture is dotted Makassar was actually central to the conception of "*tau*" (human) man in this context, the social interaction, highly respected presence. (Mattulada, 1996: 107). From the concept of '*tau*' this is the essence of the underlying worldview of Bugis Makassar, which spawned appreciation for our fellow human beings. The form of the award was manifested through cultural attitudes "*sipakatau*". That is, mutual understanding and respect as human beings.

b) *Sipakalebbi* (mutually glorifying)

Sipakalebbi is a concept that sees humans as creatures who love to be praised and treated well, treated properly. Therefore, the Bugis Makassar will not treat other human beings with makeshift, but he tends to look at another human being with all its advantages. Everyone has a weakness and kelebihan, to every other human excess that gets the credit. Praise each other will create a fun and exciting atmosphere, to anyone who is in this condition would be happy and excited. *Sipakalebbi* nature would make anyone enjoy life as a beauty.

c) *Sipakainge* (remind each)

The concept that sees every human being has its own advantages and disadvantages. In this condition man remind each other, give each other warnings. Anyone who does wrong will always be reminded to walk on the truth or straight path. No one should be immune or free from rules or law. Ade '(indigenous)) has been made and agreed upon, ade that will govern the relationship and the role and function of each component of society. Anyone in violation will get sanctioned. Even a king even if his actions do not protect and help its people is not worth it served as the king. Cultural criticism is not a cultural taboo for Bugis Makassar, in fact it becomes a necessity. Culture of his power. *sipakainge* guarantee that anyone who has the power will always be reminded

The three principles mentioned above, *sipakatau*, *sipakalebbi*, and *sipakainge* be authorized in order Bugis Makassar other human relationships. Siri 'which is the self-respect of every society Bugis Makassar should be kept and maintained by the concept.

E. Nature of Learning Islamic Education in Primary Schools

According to the Minister of National Education No. 23 of 2006 Islamic Education in SD/MI aims as follows:

- a. Develop aqidah through giving, fertilization, development of knowledge, appreciation, practice, habituation, and experiences of students of the Muslim faith to become a Muslim man's growing faith and ketaqwaannya to God.
- b. Realizing the Indonesian people who are religious and noble man is knowledgeable, diligent prayer, intelligent, productive, honest, fair, disciplined, tolerant, and maintaining harmony in personal and social development and develop a culture of religion in schools community.

Noble character intended above, include ethics, manners, and morals as the embodiment of Islamic Education. Increased spiritual potential include recognition, understanding, and planting of religious values and practice these values in individual or collective social life. Peningkatan spiritual potential is ultimately aimed at optimizing the potential of a variety of human dignity and values reflect its actualization as a creature of God (Al-Bidayah, Vol. 4, yr 2012: 7).

III. METHODS OF RESEARCH

A. Research Approach

This study uses the Research and Development (R & D). According to Borg and Gall (1989: 784-785) *"Educational and Development is a process used to develop and validate educational product"*.

1. Location and Subject Research Development Test Validation Model Integration Values Culture Siri 'na Pesse'

Experimental design used in this research is the design of the two groups, the Experimental Group (KE) and control group (KK). The primary schools assigned category "A", "B" and "C", in the view of national education, the public in general and also based on the observations of researchers on the condition of the school. The schools that researchers set out to test the model validation are as follows.

Table 1
Subjek Research Validation Test Model

Kategori Sekolah	Kelompok Eksperimen (KE)	Kelompok Kontrol (KK)
Kurang	SD Inpres Tabaringan (Kelas V A)	SD Inpres Tabaringan (Kelas VB)
Sedang	SD Inpres Pajjaiang (Kelas V A)	SD Inpres Pajjaiang (Kelas V B)
Baik	SD Inpres Puri Taman Sari (Kelas V A)	SD Inpres Puri Tama Sari (kelas V B)

2. Research Instruments

To facilitate the preparation and also pengolahannya, the instruments are arranged in accordance with the intended respondents and the variables to be measured. The instrument used in this study are observation, uestionnaire, and test.

3. Model Validation Test Design

Design research steps in the validation test of this model is the design of the installation subject called *"The Matching (pre-test) -Posttest Control Group Design,"* developed by Freankel and Wallen (1977: 271) can be seen in the figure below:

Figure 1
Desain Uji Validasi Model yang Dikembangkan

Treatment Group	M1:.....O1.....X.....O2
Control Group	M2:.....O1.....C.....O2

X: The treatment of learning through the development of Learning Model
Integration Values Culture Siri 'na Pesse' at PAI

C: Treatment development without using learning model MPINBSP.

O1: Pre test

O2: Posttest .

3. Data Analysis Techniques

Observation data were analyzed qualitatively, and learning outcome data were analyzed quantitatively. Before performing data analysis, research data obtained from field dientry and processed first. The first step taken in the observation data processing initiated by compiling the results of the survey variables and then processed and analyzed qualitatively descriptive. The second step, the results of questionnaire data from the respondents (students) begins with a tabulation of the data contains the answers of respondents to the implementation of the development of the learning model and quantitative analysis by looking for the average value of the variables presented. The third step, for data from tests conducted for the students is the provision of essay and multiple-choice and analyzed based on the value of r table with Cronbach alpha method, and test for normality and homogeneity tests, and test the difference in the difference between the average value and the experimental group control the model validation test. Normality test is done by using the *One-Sample Kolmogorov-Smirnov test* and homogeneity test using the *Test of homogeneity of Variances*, whereas test use *Paired Difference Differences with the Samples Statistics*.

VI. RESULTS AND DISCUSSION

A. Results

1. Results of Preliminary Study

Based on the results of the preliminary study obtained data on the integration of learning cultural values *siri 'na pesse'* (MPINBSP= Model Pembelajaran Nilai-nilai Budaya Siri' na Pesse') on PAI learning in elementary Makassar South Sulawesi, as follows:

- a. Teachers in primary field of study PAI has not been able to compile and develop lesson plans well, because it still lack knowledge and appreciation of the curriculum as learning objectives, so that the learning process is implemented potluck, is still far from expectations.
- b. Service learning developed PAI teachers have tended to not be able to optimize the integration of learning cultural values *siri 'na pesse'* as the study of students as well as the demands of PAI curriculum in primary schools, so that the PAI is still cognitive learning.
- c. Conditions, facilities, school environment and utilization facilities are adequate, although in certain matters still need to be increased in number, such as, learning media or learning resources that still need attention.
- d. Position learners tend to be the object of learning and the teacher as a subject of study and the students do not feel involved in any learning activity, as a result, the morale and motivation of learners to the learning process in the classroom is still low PAI.

2. Development of Instructional Model

Learning model developed is the achievement of learning objectives of integration of cultural values *siri 'na pesse'* in pembelajaran PAI in SD in accordance with the demands of basic competencies (*instructional effects*) and the ability to change patterns of behavior as a token of appreciation for their own culture (*nurturant effects*) .

The learning model of integration of cultural values *siri 'na pesse'* (MPINBSP) in PAI-developed learning can be seen in the figure below:

The Development of Instructional Model Integrating Cultural Values Siri' Na Pesse' at The Elementary School of Islamic Education

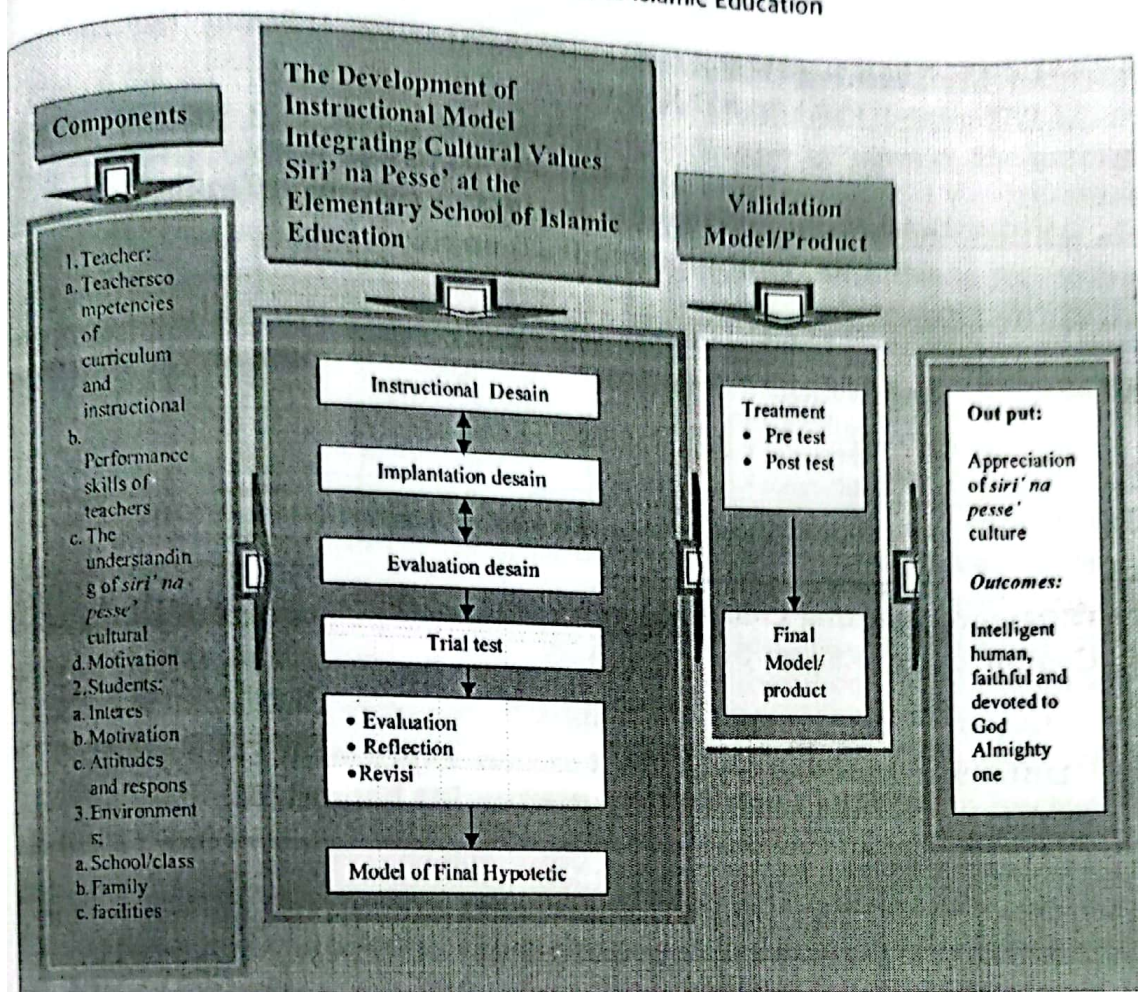


Figure 2:
Instructional Model Developed

4. Effectiveness of the Implementation of Instructional Model Developed

Test validation of the model performed in this study aimed to examine the effectiveness of the model developed learning outcomes or learning material PAI mastery by learners. The concentration of researchers in the validation test is a comparison of the subject matter mastery by learners between the use MPINBSP as a group of learners experiment with using the conventional model which has been used as a control group. To determine the level of effectiveness of the model, the calculation is done by testing the difference between two average values by t test.

In the implementation of testing used two sample groups, namely experimental group (KE) and control group (KK). With a picture of the experimental group and the control group as above, then the experimental design used is "The pretest-posttest Matching Control Group Design". To further can see the difference.

- a. Difference Learning Outcomes Learners Experiment Group (KE) and the Control group (KK) on SD Katgori 'A'

Table 2.
Difference Learning Outcomes Learners Experiment Group (KE)
and the Control group (KK) on SD Katgori 'A'

circle	pair	Different test		
		median	Sig	Decision
1	difference KK	0,669	0,000	different
	difference KE	1,422		
2	difference KK	0,859	0,470	different
	difference KE	0,719		
3	difference KK	0,766	0,358	same
	difference KE	0,953		

- b. Difference Learning Outcomes Learners Experiment Group (KE) and the Control group (KK) on SD Katgori 'A'

Table 3.
Difference Learning Outcomes Learners Experiment Group (KE)
and the Control group (KK) on SD Katgori 'B'

circle	Pair	Different test		
		median	Sig	decision
1	difference KK	0,469	0,000	different
	difference KE	1,094		
2	difference KK	0,391	0,001	different
	difference KE	0,981		
3	difference KK	0,516	0,534	same
	difference KE	0,656		

- c. Learning Outcomes Learners Selish Experiment Group (KE) and the Control group (KK) SD Category "C"

Table 4
Learning Outcomes Learners Selish Experiment Group (KE)
and the Control group (KK) SD Category "C"

Circle	pair	Different test		
		Median	Sig	decision
1	difference KK	0,375	0,000	different
	difference KE	1,344		
2	difference KK	0,124	0,028	different
	difference KE	0,984		
3	difference KK	0,844	0,124	same
	difference KE	0,565		

From the data table at different test described above showed that the average value of the difference between the average value of the difference TO KK on the SD category A, B, and A is significantly different. In general, the average value of the difference in KE is higher than the average value of the difference in KK. So the development model of learning is more effective than the old model. Thus, the learning model developed significantly effective in improving student learning outcomes that improve the integration of cultural values *siri 'na pesse'* in SD.

d. The Impact Application Model

1) Skills and Teacher Performance

The research proves that the teachers have the seriousness and effort as well as varied teaching styles in developing MPINBSP, will certainly have a tendency to accomplish more effective learning outcomes for students. However, it should be remembered that the effort and the ability of teachers to develop learning process should still be supported by the condition of the school, parents of students and others. The results of the model validation test gives a positive impact on the learning process improvement activities primarily on teacher performance. Which saw the improvement and enhancement of skills and *kmampuan* teachers in preparing and teaching plan, implement the learning process by developing treatments or *treatment*.

2) Response to Learners Model Developed

After following the development MPINBSP PAI learning developed in this study, from the questionnaire answers were given to the students, most of the positive response, meaning that the students were delighted when teachers did study the integration of cultural values *siri 'na pesse'* through learning model PAI. In addition, the learning model MPINBSP now a movement for change from the conventional model of learning innovation, to encourage creative thinking and behaving for learners. According to the students it is possible for a teacher to have creativity in presenting learning, thus making them more interested in learning through the integration of cultural values *siri 'na pesse'*. Based on the responses of learners through a questionnaire asking teachers or teacher performance capabilities of the learning model is developed, it can be concluded that MINBSP real model can effectively implement in primary schools in Makassar as an alternative learning model can improve *apresiai* learners to values culture *siri 'na pesse'* through PAI subjects.

3. Supporting and Inhibiting Factors Learning Model developed

a. Supporting Factors

1) Teacher Performance

Performance of teachers PAI is seen as a contributing factor for the development of the learning model to improve learning integration of cultural values *siri 'na pesse'* through MPEL PAI,, among others, as follows:

- a) Based on a preliminary study of the data obtained, that all teachers who teach subjects PAI fifth grade elementary school in the city of Makassar luluasan undergraduate (S1) and their corresponding background teaching their respective fields. With a background of teacher education capital S-1 can be ascertained that subject teachers are qualified PAI Law Number 14 Year 2005 on Teachers and Lecturers, also Permendiknas No. 16 of 2007, Government Regulation No. 74 Year 2008. Based on this, the researcher believes that the teacher has a pedagogical and professional competence in the experience for a teacher in primary schools, in particular the ability to design and develop lesson plans, carry out the process of learning activities and the utilization of infrastructure facilities and the school environment.
- b) The presence of PAI teacher awareness and concern over what should have been achieved in implementing the learning, namely the growth of innovative attitude, that is the tendency to always try to improve the results that have been achieved. So the duties and functions of a teacher who has always done his duty and strived to always increase.

2) Attitude Learners

Based on the results of data acquisition questionnaire given to the students generally agreed that their attitude PAI subjects are preferred subjects, and fun, in addition to subjects such as guidance in daily life, and is integrated with the cultural values of *siri 'na pesse'* as support in building a meaningful and rewarding life. Thus MPINBSP is seen as one of the models that can increase the motivation of learners for lifelong learning.

b. Obstacles Factors

1) Professionalization of Teachers

Teacher competence in the PAI learning requires the integrity of the learning cultural values *siri 'na pesse'* with PAI scientific competence, for example, how to teach PAI by associating it with the cultural values of *siri 'na pesse'* has not been understood, and what to do with cultural

values *siri' na pesse'* itself. Teachers in this MPINBSP mengembangkann still undecided, and particularly in the implementation of learning activities. On the other hand knowledge and understanding of the meaning of culture teacher *siri' na pesse'* is still very limited. As a result, learners become saturated in the face of learning that results in PAI subject matter is not properly constructed in the minds of learners, so it does not provide meaningful learning. This is understandable given the background knowledge of the elementary school teachers in the PAI local cultural concept of *siri' na pesse'* still limited, so that the proceeds, both from the aspect of cognitive, affective, and psychomotor not optimal.

2) Ability Learners

Part of elementary school students in Makassar has not shown any change in the optimal, especially for creativity and attitude changes real appreciation of their own cultural values . These factors include; 1) of the self-learners, 2) passivity, accept not want to ask, 3) kill intuition, 5) fear of wrongdoing, and 5) feel inferior and closed.

B. Discussion of Results

Development of the learning model developed discussed with the linking of theoretical foundation and results of data acquisition in the field. In this study the main problems posed is "how learning model that can improve mastery of the subject matter pemhaman and PAI and cultural values *Siri' na Pesse'* in elementary school students in the city of Makassar, South Sulawesi. Therefore, it is necessary to develop a model of learning that will regrow and integrate cultural values.

1. Learning Objective Conditions PAI That Developed During This in SD

Based on the results of preliminary studies on the learning conditions in primary PAI today, shows that there is still a gap between the demands of the curriculum subjects and PAI

2. Design of Learning Model Developed

Based on t-test results of the acquisition value or the study of students in each round and each test phase development model developed, have been shown to increase learning outcomes. Based on the learning objective conditions obtained in the preliminary study stage, both aspects of service-learning, and the learning outcomes of students, is still at the level of memorization and tend to be cognitive or not optimal, it can be concluded that the learning model of integration of cultural values *siri' na pesse'* is seen to improve the learning outcomes of students as interactional effects and the ability to appreciate the cultural values *siri' na pesse'* such as respect

(*sipakatau*), mutual glorify (*sipakalebbi*), and remind each other (*sipakainge*) each other as nurturant effects.

Referring to Joyce (2000) that the learning model components, namely the presence of syntax, the social system, the principle of interaction, and system support, then this MPINBSP developed meets the standards of theoretical learning model. Thus, the model can be interpreted as a scientific model.

3. Effectiveness of Learning Model developed

a. Learning Outcomes Students

By comparing the difference in the average value of different learning outcomes pre-test and post-test between the experimental group and the control group t-test yields a value which is steeper than the value of t-table. This means that the optimization of the learning outcomes achieved an experimental group of students from each school category higher than the control group students. Thus, MPINBSP developed quite effective compared to conventional models.

b. Teacher performance

With the development of this MPINBSP developed, can improve the performance of teachers. The model is able to encourage teachers to strive to make innovative changes to achieve optimal learning.

4. Supporting and Inhibiting Factors For Learning Model developed

a. Incentives

1) Capability of Master in Development Learning Model

Based on the results of preliminary studies, it appears the teacher has the willpower to make innovations in learning, so that learning can be passive to active. Teachers can implement a new learning model. In addition, teachers have the potential to adapt quickly to implement the developed learning model. In addition, the lack of awareness or concern of teachers toward learning goals that should be achieved in performing duties as a teacher, including the use of facilities and resources available. In this case the teacher is always trying to take advantage of the facility to the success of the intended learning objectives.

2) Learners

Based on student response data through a questionnaire distributed, generally students respond positively to kenerja teachers and learning model developed condition. According to him, this model is a model

that is challenging but fun, as it can accommodate all the differences of learners and improve morale or motivation of learners who in turn have a positive impact on the quality of the output of learning.

b. Obstacles Factors

1) Professionalization of Teachers

Basically competence of teachers in learning requires the integrity of the scientific competence of subjects with PAI learning competencies. Knowledge and mastery of the material PAI is still very limited. In addition, the ability of teachers to link and integrate local cultural values into the material PAI is still very limited. Therefore, learners feel bored even not interested in following the learning, because the learning materials are not well structured PAI in the minds of students, so it does not provide meaningful learning.

2) Ability Learners

In general, elementary school students in the city of Makassar, has yet to show tangible results on the optimal daily life both on aspects of cognitive, affective, and psychomotor. underlying factors that, among others; 1) internal learners, 2) passivity, 3) closed stance, and 4) fear of wrongdoing.

V. CONCLUSIONS AND RECOMMENDATIONS

A. Conclusions Results

1. Learning Objective Conditions PAI at this time elementary Makassar

Based on the results of preliminary studies, it was concluded that the conventional teaching has not been able to improve the learning outcomes of students and increase the appreciation of local cultural values *siri na pesse'*.

2. Development of Learning Model

The development of the model developed in this study is an innovation in learning in order to optimize student learning outcomes and the quality of learning. Learning procedure is aimed at achieving the learning objectives. Where material PAI learning integrated with the cultural meaning of *siri 'na pesse'* which is a strong character aspects that should be owned by each learner as a nation. Furthermore, evaluation of learning is directed at the development of assessment instruments in the form of test that a greater emphasis on creative thinking ability of students to learning materials PAI. The syntax of the learning is done in three stages: 1) *preliminary activities*, including the introduction, learning objectives, and provide communication

cases or real problems, 2) *the core activities*, including incubation, illumination and verification, and 3) *the final activities*, including *activities reflection and evaluation*

3. Effectiveness of Learning Model developed

- a. **Plus Values :** MPINBSP Development has four real advantages, namely:
1) to encourage the performance of teachers to be more creative, innovative, and productive in managing learning, 2) based on the results of statistical calculations show that this MPINBSP can significantly improve the learning outcomes of students, 3) a change in the behavior patterns of learners to a more positive direction that will eventually form an independent person who is shown by the attitude of, among other things: respect, discipline, confidence, cooperation, consistent, caring, courageous and responsible, 4) this model can adapt to the conditions existing learning facilities. Thus, MPINBSP is an ideal model for the needs of learners.
- b. **Weaknesses:** 1) Teachers in determining the success of not only the mastery of the material aspects, but also the ability of students to think and act, 2) the Master, in implementing MPINBSP in learning Islamic education, working hard to create a pleasant atmosphere, always put up with all the characteristics of the participants students, so it seems to be a figure in front of students that should digugu by learners, 3) teacher in the learning process holds a very important role. Teachers not only serves as a model or example for the students but also as the manager of learning. Thus, the effectiveness of the learning process is the teacher's shoulders. Therefore, the success of a learning process is largely determined by the quality or ability of teachers. The teacher is crucial to the success of the students considering a master teacher, mentor, and guide learners. thus, this model requires the hard work of teachers.

4. Supporting and Inhibiting Factors

a. Supporting Factors

Teacher: 1) based on the results of preliminary studies, it appears the teacher has the willpower to make innovations in learning, so that learning can be passive to active. Teachers can implement a new learning model, 2) the teacher has the potential to adapt quickly to implement the developed learning model.

Learners: These models tend to favor the needs of the students to be an independent person and strong character, so it will be a smart and responsible man and noble.

Infrastructure facilities and the environment: the classroom is very supportive in the learning process conducive, tables and chairs are conditioned in accordance with the convenience of the students in the study required either individually or in groups.

b. **Obstacles Factors**

Teacher: 1) from the aspect of the experience of teachers in training and workshops in the field of education and pegajaran still limited, so that teachers still tend to make conventional models without realizing it. 2) teachers' understanding of the cultural meaning of siri 'na pesse' is still very limited, so that teachers still find it difficult to relate to the subject matter of PAI. This has an impact on teacher performance in implementing this MPINBSP.

Learners: 1) background learners (pupils formative experience): gender, place of birth, socioeconomic level, from the family how learners come from, and 2) the nature of your learners (pupils properties) covers the skills, knowledge and attitudes . Each student has the ability or level of intelligence and varying types of intelligence. These differences require different treatment is also good in the placement or grouping of learners as well as in the treatment of teachers in adapting learning styles. Therefore, differences of students in the biological, intellectual, and psychological can affect teaching and learning activities.

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