

Pappaseng and Deep Learning: A Perspective on Strengthening Student Character through Local Wisdom"

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Abstract

This study aims to examine the integration of local wisdom values from Pappaseng of the Bugis tradition through a deep learning approach to support the strengthening of students' character. Pappaseng contains moral messages such as work ethic (reso), mutual cooperation, solidarity, religiosity, scholarship, and health. These messages are relevant to the principles (outcomes) embedded within deep learning. The study investigates whether the values of Pappaseng align with the dimensions of deep learning, which emphasize meaningful understanding, self-reflection, the development of social attitudes, and the connection of knowledge to real life contexts using a qualitative methodology based on literature review. The findings indicate that integrating these two concepts can lead to a more holistic learning process that combines mastery of knowledge, critical thinking skills, strong moral formation, and a solid cultural identity. This synergy has the potential to cultivate a generation that is intellectually capable, honest, resilient in the face of global changes, and beneficial to society.

Keywords: *Pappaseng, Deep learning, Local Wisdom, Character Education, Bugis*

Introduction

The enhancement of human resource quality to keep pace with rapid societal and technological developments can be achieved through improving the quality of education (Eko & Cahyono, 2017; Latifah, 2015). Education functions not only as a medium for knowledge transfer but also as a means of shaping students' personalities and character. In the era of globalization and rapid technological advancement, the challenges of character building have become increasingly complex. The swift flow of information, shifts in social values, and the influx of foreign cultures may influence the mindset, behavior, and moral values of the younger generation. Under such circumstances, an educational approach that balances mastery of scientific knowledge with the internalization of moral principles is highly essential.

Education plays a fundamental role in the development of a nation, particularly in addressing the challenges posed by continuous social change. Rapid social transformations such as technological advancements, globalization, shifts in economic structures, and evolving social dynamics require educational systems to adapt swiftly. Therefore, responsive educational planning that aligns with social change is essential to ensure that education remains relevant and of high quality. Effective educational planning encompasses not only curriculum and instructional design but also the consideration of

social, cultural, and economic factors that influence learners and society at large (UNESCO, 2015).

One of the strategies that can be undertaken is the integration of local wisdom into education, particularly within the learning process. Local wisdom serves not only as a marker of cultural identity but also as a repository of moral values relevant to shaping students' character. The incorporation of local wisdom into school curricula is considered essential to foster students' appreciation for their cultural heritage and to strengthen their character development. Riana (2015: 52) asserts that local wisdom has the potential to filter external influences and minimize the negative impacts of social change.

In the context of the Bugis Makassar community, *Pappaseng* represents ancestral advice or counsel, serving as a rich source of values. *Pappaseng* encompasses teachings on honesty (*lempu'*), hard work (*reso'*), self-respect (*siri'*), and wisdom (*amaccangeng*), along with other core cultural values all of which are aligned with the principles of character education.

Pappaseng refers to messages orally conveyed by wise individuals within the Bugis community, either to the reigning king or from parents to their children, with the aim of cultivating good character. *pappaseng* may be delivered directly, or expressed through metaphors or subtle admonitions intended to influence and improve a person's behavior. It can take the form of *paseng*, a parental testament or will addressed to descendants (or the wider community) which must always be remembered as a mandate to be obeyed and carried out, grounded in self-confidence and accompanied by a sense of responsibility. Furthermore, *pappaseng* may contain noble values that function as a medium for critique or satire against inequality, misconduct, or abuses of power committed by rulers or the wealthy. Such criticism serves as a form of social control over the behavior of individuals or specific groups that deviate from established customs, social norms, and legal regulations (Mutmainnah, 2018: 21).

On the other hand, the modern educational paradigm emphasizes the concept of deep learning, which prioritizes meaningful understanding, critical thinking skills, the connection of knowledge to real-life contexts, and self-reflection. Deep learning goes beyond mere mastery of subject matter, focusing instead on the development of attitudes, skills, and values that can be applied in everyday life.

Sociologically, the essence of education as manifested in the process of deep learning is closely related to national interests, particularly in the context of Indonesia's pluralistic society, which comprises diverse ethnicities, races, cultures, and languages, and must be developed into an advanced nation with a strong identity. The mandate to "enlighten the life of the nation" carries profound philosophical meaning and constitutes the third objective of the independence of the Republic of Indonesia. The nation's founders stipulated in the fourth paragraph of the Preamble to the 1945 Constitution that the Indonesian people must cultivate an intelligent and virtuous life, exercising their reason and intellect across all aspects of life. Furthermore, "enlightening the life of the nation" not only entails the intellectual advancement of its human resources but also encompasses the development of all dimensions of national life including cultural, systemic, and environmental aspects within a broad scope that reflects the vitality of national existence.

Deep learning emphasizes that education is not merely the transfer of knowledge, but the creation of an environment that honors and dignifies learners. This philosophy is grounded in the principles of holistic education, which prioritize the balance between intellectual, emotional, spiritual, and physical dimensions. Through mindful learning, students are encouraged to be fully present in every learning activity. This approach

underscores the importance of synchronizing thought, feeling, and action, as advocated by Ki Hajar Dewantara through the *among* system, which is founded on the values of *asah* (cultivating intellect), *asih* (nurturing affection), and *asuh* (providing guidance). With full awareness, learners are guided to understand that learning is a process of deep reflection involving the acceptance of diverse perspectives and a commitment to the continuous development of collective consciousness. Through meaningful learning, students not only acquire practical knowledge but also cultivate insight that enables them to contribute positively to society (Suyanto et al., 2025).

Meaningful learning within the framework of deep learning ensures that the content taught is relevant to the real-life experiences of students. By linking learning to cultural, social, and everyday contexts, deep learning motivates learners to think critically, analytically, and synthetically in addressing complex problems. This approach aligns with the perspective of K.H. Ahmad Dahlan, who regarded education as an instrument of social transformation that inspires and energizes.

In Press Release No. 70/2025 by the Directorate General of Primary and Secondary Education at Universitas Negeri Malang, Abdul Mu'ti, Minister of Primary and Secondary Education, emphasized the importance of deep learning that is thoughtful, meaningful, and enjoyable. However, it is often overlooked that teachers also require mindfulness—an awareness of their own strengths and weaknesses, as well as the ability to manage stress and maintain emotional balance. Mindful teachers are better equipped to create a positive and supportive learning environment for their students. When lessons are connected to local wisdom, the key concepts of deep learning can be effectively cultivated.

The integration of *pappaseng* values with deep learning holds great potential for strengthening students' character. Through this approach, education not only produces academically competent individuals but also nurtures moral integrity, a strong cultural identity, and the capacity to adapt within the dynamics of globalization. Therefore, examining the relationship between *pappaseng* and deep learning is crucial as an innovative effort to enhance character education in Indonesia.

Previous studies have explored *pappaseng* in various contexts. Elompugi Hidayah (2023) found that *pappaseng* contributed to the teaching of the Indonesian language at SMP Muhammadiyah Belawa. The educational values in *Ada Pappaseng Elongmpugi* encompass four aspects: the moral aspect, which includes (1) responsibility, (2) conscience, (3) self-autonomy, (4) respect for community discipline, and (5) ethical discernment of good and bad conduct. In addition, Ramadani (2022) examined the internalization of *Pappaseng* values as an effort to instill character in students through Social Studies learning at SMP Negeri 1 Parepare. The findings indicate that the integration of *pappaseng* values in Social Studies lessons was implemented quite effectively, with teachers making efforts to embed these values through habitual practice and the delivery of *pappaseng* or advice. The values of *pappaseng* integrated into Social Studies at SMP Negeri 1 Parepare include *akkeagamang* (faith), *lempu* (honesty), *siri* (self-respect), *warani* (bravery), *sipakatau* (respect for others), and *getteng* (steadfastness).

However, these previous studies did not specifically address or provide perspectives on how *pappaseng* and modern educational concepts particularly deep learning can jointly contribute to strengthening students' character in ways that are grounded in local wisdom.

Pappaseng and Deep Learning: A Perspective on Strengthening the Character of Students Grounded in Local Wisdom emphasizes the importance of integrating the local wisdom values contained in *pappaseng* with deep learning strategies to enhance students' character education.

Method

This study was designed as a qualitative inquiry aimed at examining the concepts, values, and relevance of *pappaseng* to deep learning, as well as its contribution to strengthening students' character. A qualitative approach was employed through a literature review focusing on *pappaseng*, deep learning, and character education grounded in local wisdom. The primary data sources for this study consist of Bugis *pappaseng* manuscripts, both in their original written form and in translation, along with documents and books discussing the philosophy and values of *pappaseng*. In addition to these primary sources, secondary sources were utilized, including journals, conference proceedings, and books on deep learning; literature on character education; studies on local wisdom; and educational policy documents such as curricula and character education modules. The collected data were qualitatively analyzed meaning that the information obtained was gathered, classified, and subsequently examined to provide a clear depiction of the phenomena under investigation.

Results

Identification of Cultural Values in *Pappaseng*

Work Ethic

Humans are obliged to strive and work diligently, for it is only through effort and hard work that the blessings of God may be bestowed. This is in accordance with the *Pappaseng* which states, *résopa temangngingngngi nalétéi pammase Déwata* "only through perseverance in work can the blessings of God be attained."

*Narékkko maélokko madécéng rijama-jamammu, anttangngakko ribatéla-é.
Ajak muolai batéla sigaru-garué, tuttungngi batéla makessingngé
tumpukna.*

(Machmud, 1976: 41).

"If you wish to succeed in your endeavors or work, observe the footprints. Do not follow those that are erratic, but follow the ones that are well-ordered."

Mutual Cooperation

Since ancient times, the Bugis community has been known for its mutual cooperation, as demonstrated in activities such as planting rice, lifting wooden houses, or constructing roads.

*Rebba sipatokkong,
malik siparappe,
sirui menrek tesiruino,
malilu sipakaingek,
maingekpi napaja.*

(Sikki, 1991: 19).

"Lean on each other to stand upright, drift together to reach the shore, pull one another upward rather than dragging each other down, remind and admonish in times of error until awareness is restored."

Solidarity

*lya peddecengi asseajingeng:
a) Sianrasa-rasangnge nasiamase-masei;*

- b) *sipakario-rio*;
- c) *tessicirinnaiengnge risitinajae*;
- d) *sipaingek rigauk patujue*;
- e) *siaddampengeng pulanae*.

(Machmud, 1976: 50).

"That which nurtures and preserves familial relationships:

- a) sharing in hardships and extending mutual affection;
- b) bringing joy to one another;
- c) willingly sharing possessions within reasonable bounds;
- d) reminding one another of what is right;
- e) continually granting mutual forgiveness."

Essentially, the aforementioned *pappaseng* addresses matters that can strengthen and restore familial relationships. However, the underlying concepts it conveys may also be applied to a broader scope, namely social and community relationships.

Religiosity

*Ajak nasalaio tongeng sibawa nyamengkininnawa;
teppasilaingengngi seajinna mandi nakamaseang, nassapareng
deceng tennaeloreng majak, metauk-i ri Dewata seuwae*

(Machmud, 1976: 51)

'Do not abandon kindness and sincerity of heart; do not discriminate among family members in sharing affection; strive to promote goodness without intending harm; and remain reverent toward God.'

Intellectual Virtue

*Tanranna tau suleksanae:
a). molaik ada naparapik
b) duppai ada napasauk
c) matuk i ada mnattuttukkena
d) taroi gauk riakkunae.*

(Machmud. 1976:74)

The signs of a wise person are as follows:

- a) the ability to follow a conversation;
- b) the ability to respond to and address the conversation;
- c) the ability to structure discourse accurately and purposefully;
- d) the ability to act in a proper and appropriate manner.

Health

*Nalebbikmua Enneng Leppana Adanna Sininna Aregurukku
Masero Kuelori:
a) Alitutuiwi lillamu; iyapa mupoadai adae purapi
mutangngak mutimbangi munappa poada, apak iya lillae palori
teppudu sau.
b) Alitutuiwi matammu; ajak naiya muita pawaekeo rijae.
c) Alututuiwi tigerokmu; narekko manreko hallalak epa. apak
iya rekko harang muanre iyanaritu pawako rimajak e.
d) Alitutuiwi gaukmu; iyapa mupogauk i purapi mutangnga*

*mutimbangngi nainappa mupogauk iyanaritu pawaekko
rimadecengnge ri linoe lettuk ri aherak.*

e) *Alitutuiwi doccilimmu; ajak muengkalingai ada temmattujue
ri linoe ri aherak. apak iya rekko muengkalingaiwi iyanaritu
pawao rimajak e...*

(Machmud, 1976: 119).

More than Six Pieces of Advice from My Teacher That I Cherish Most

- a. Guard your tongue; speak only after careful reflection and consideration, for wounds inflicted by the tongue are difficult to heal.
- b. Guard your eyes; do not look at anything that may lead you toward wrongdoing.
- c. Guard your throat; consume only what is lawful (halal), for unlawful (haram) food will lead you toward harm.
- d. Guard your actions; act only after thorough reflection and consideration, for such conduct will guide you toward goodness in both this world and the Hereafter.
- e. Guard your ears; do not listen to words that bring no benefit in this world or the Hereafter, for such speech will lead you toward wrongdoing.

The above *pappaseng* serves as a reminder to safeguard the five senses from any harmful actions and to consistently maintain physical well being.

Alignment with Deep Learning

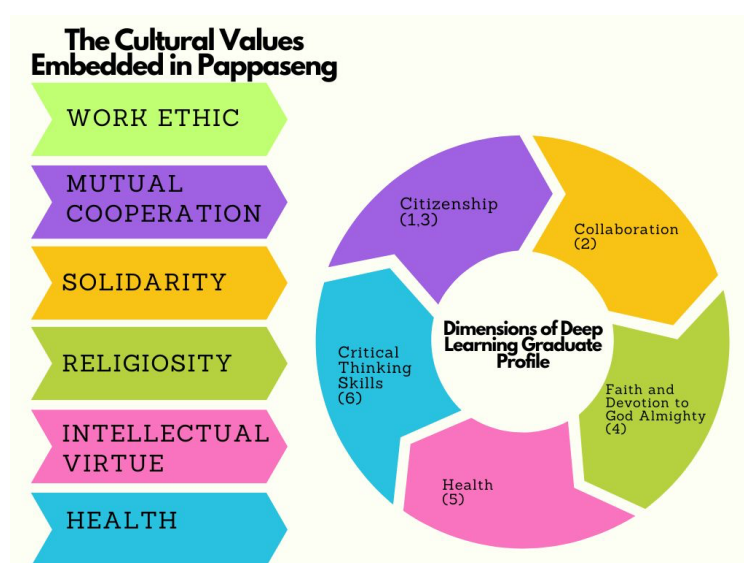


Diagram of Alignment between Selected Cultural Values in *Pappaseng* and Deep Learning Principles

Pappaseng contains moral messages and life principles that are relevant to shaping students' character, including work ethic, mutual cooperation, solidarity, religion, health, and wisdom. These values align with Deep Learning in Indonesia, which produces eight dimensions of the learner profile: faith and devotion to the One Almighty God, citizenship, critical reasoning, collaboration, creativity, independence, health, and communication. The six *pappaseng* discussed above can be integrated through meaningful understanding of the material to be taught both in the classroom and during outing class activities, the connection of knowledge with real-life contexts, self-reflection and evaluation, as well as the development of social attitudes and skills. Project based learning, case studies, values

discussions, and written reflections are among the approaches that can incorporate *pappaseng* into deep learning. All these methods connect students' experiences with cultural values.

Strategies for Integrating *Pappaseng* into Deep Learning

The integration of *pappaseng* into the learning process is inseparable from the learning tools to be used. Storytelling or reflective discussion can be employed to generate meaningful learning experiences. Teachers or students may take turns in storytelling or *maccarita*. Through this process, students are encouraged to think critically, identify, connect, and apply moral values in daily life through reflective discussions. Project-based learning or the case method—currently popular in educational settings—can be explored by students to find solutions to the problems they face by applying the principle of wisdom (*amaccangeng*). Furthermore, students can be instructed to write or maintain reflective journals, which are naturally connected to the application of *pappaseng* values.

An example of the application of integrating *Pappaseng* values into deep learning can be seen in the table below:

No.	Nilai Budaya <i>Pappaseng</i>	prinsip pada <i>deep learning</i>	Contoh implementasi di dalam kelas atau sekolah
1.	Work Ethic	Reflection and Self-Evaluation Students recognize the importance of time management to achieve learning goals.	Punctuality in attending classes and submitting assignments on time.
2.	Mutual Cooperation	Active Citizenship Students contribute to the common good	Collective activities such as cleaning the classroom and the school environment.
3.	Solidarity	Empathy and Social Awareness Students develop sensitivity to the conditions and needs of others in the learning environment.	Peer tutoring for classmates struggling to understand lessons; mediating group conflicts; organizing campaigns for an environmentally friendly school.
4.	Religiosity	Faith and Devotion to God Almighty Students relate learning materials to transcendental values; engage in personal reflection on behavior and decision-making; explore the holistic meaning of learning (cognitive, affective, spiritual)	1. Weekly behavioral reflection journals based on religious values and <i>Pappaseng</i> 2. Moral dilemma discussions guided by cultural values and religious teachings 3. Thematic projects such as "Ethics and Honesty" integrating religious teachings and local culture.
5.	Intellectual Virtue	Critical Reasoning 1. Encouraging critical and analytical thinking skills	Class discussions in which students actively participate, providing critical, logical reasoning

	2. Linking concepts with real and local contexts;	supported by data or arguments.
	3. Reflecting on thought processes for continuous improvement.	
6. Health	1. Connecting health knowledge to real-life daily practices	Classroom projects such as “Waste-Free School, Clean School, Comfortable Students.”
	2. Self-reflection on healthy lifestyle habits	
	3. Integrating physical, mental, and social aspects into learning.	

Discussion

The identification results of the six cultural values contained in *pappaseng*—namely work ethic, mutual cooperation, solidarity, religiosity, intellectuality, and health—demonstrate that these values are highly relevant to the principles of deep learning.

The value of work ethic, which emphasizes perseverance, accuracy, and consistency, aligns with the principles of deep learning that encourage students to engage diligently in the process to achieve meaningful understanding. The development of skills in collaboration, mutual assistance, and empathy is supported by the principles of *gotong royong* (mutual cooperation) and solidarity. These skills constitute essential components of contextual and project-based learning. Religiosity enhances students’ faith and devotion, providing a strong moral foundation for critical thinking and decision-making. Deep learning fosters values that promote critical thinking, sound argumentation, and appropriate action. Awareness of the importance of maintaining physical and mental health to support successful learning is also closely related to the value of health.

The similarities between deep learning and the values of *pappaseng* can be observed in their shared focus on developing meaningful understanding, strengthening social attitudes, fostering self-reflection, and connecting knowledge to real-life contexts. The process of integrating these values encompasses cognitive, affective, and psychomotor aspects, enabling the learning process to be carried out in a comprehensive (holistic) manner.

Conclusion

This study asserts that one of the key approaches to strengthening students’ character in the era of globalization is to integrate the local wisdom values embedded in *Pappaseng* with the deep learning approach. As a cultural heritage of the Bugis-Makassar people, *Pappaseng* imparts noble values such as work ethic (*reso*), mutual cooperation, solidarity, religiosity, intellectuality, and health. These values are relevant to the principles of modern education. Meanwhile, the aim of deep learning is to enhance understanding and critical thinking skills, as well as to establish meaningful connections between knowledge and real-world contexts. The synergy between the two fosters individuals who are not only intellectually capable but also morally grounded, culturally aware, and adaptable to social changes. This method can create a learning environment that honors learners and remains relevant to cultural and social contexts, while also shaping a generation that will contribute positively to society and the nation.

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