Degradation of The Lontara Script's Socio-Cultural Value among Millennial in Antang Village, Makassar City

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A R T I C L E I N F O

A B S T R A C T

The people of Makassar, which are part of South Sulawesi, certainly have abundant cultural diversity, including the inheritance of character values and manners for the younger generation. Like the cultural conditions in general. Until now no one has been able to maintain the status quo of the culture itself. This study aims to determine: 1) How is the degradation of the socio-cultural values of Lontara characters such as the value of *siri*, *pacce*, *sipakatau*, *reso* among millennials in Antang Village. 2) What are the forms of changes in the socio-cultural value of the Lontara script among millennials in Antang Village. The research method used is descriptive qualitative often referred to as naturalistic research methods. The approach used in this research is the case study approach, the author uses the case study approach because an intensive empirical study investigating real life is carried out, the informants totaled five people with different backgrounds. Data collection techniques, namely observation, interviews, documentation. The data analysis technique uses descriptive-analytical methods, namely data reduction, data presentation, verification. The results of this study indicate that the community sees the character of the millennial generation as having undergone significant changes. The cultural values of the Lontara script have begun to be forgotten, even most of them only know and have minimal application in everyday life, this can be seen with the absorption of understanding modernism, pragmatism, materialism, secularism, hedonism, and ethnocentrism. As for the forms of changes in the socio-cultural value of the Lontara script, there is an attitude of individualism in the millennial generation, behaving at will, discriminating against, dependence, loosening of ties, feeling insecure and promiscuity, consumptive behavior, and a lack of understanding of the millennial generation of cultural understanding.

INTRODUCTION

Indonesia is a country consisting of 34 provinces with a variety of ethnicities, regional languages, traditional clothing, dances, traditional houses, and various other cultural characteristics. The cultural diversity of the ethnic groups in Indonesia is a national wealth that becomes the cultural identity of the Indonesian nation as a marker or differentiator that the culture in Indonesia functions as a binder of togetherness that unites all citizens or communities that drive life in society.

Based on ethnic data by the central bureau of statistics (BPS), 633 large ethnic groups were generated, ethnic grouping was carried out based on literature such as encyclopedia books and from the knowledge of networks spread throughout the archipelago (BPS, 2015). Each tribe has a variety of regional languages with various scripts that are specifically used in writing their respective regional languages.

Each tribe has various regional languages with various characters which are specifically used in writing their respective regional languages. The local language is the first language that is owned by people from each region before getting to know the national language. One of the regions in Indonesia that has a lot of cultural diversity is the province of South Sulawesi. South Sulawesi is an area that has three regional languages that are generally used by

the community to communicate, including Buginese, Makassarese, and Toraja languages.

With the very rapid flow of globalization, various cultural contexts in the traditions of an Indonesian society experience a shift in old cultural values and present new cultural values directly or indirectly affecting the lives of individuals, communities, social and traditional environments (Khatima, 2012).

One of the famous regional languages in South Sulawesi is Lontara. Lontara language is the traditional script of the Bugis-Makassar people. The uniqueness of the Lontara script has many meanings and mystical forms of classical Bugis-Makassar beliefs that symbolize the composition of the universe, fire, water, wind, and earth. The Lontara script is not only a visual symbol and communication but also socio-cultural values that can increase the dignity of the Bugis-Makassar community which contains customary laws, moral teachings, and advice.

South Sulawesi is not only known for its cultural diversity of languages, but South Sulawesi also has a lot of cultural diversity of moral messages, especially the culture of the Bugis-Makassar people who have many values of advice and advice passed down from generation to generation in the Lontara language. This has been manifested in the behavior patterns of the Bugis-Makassar people such as the value of *siri*, *pace*, *sipakatau*, *reso*. However, the fundamental problem is whether the values of the Bugis-Makassar community are still practiced and lived by each individual, especially among students or millennials today.

Selo Soemardjan (Elly M. Setiadi. et al, 2011), explains that social change is all changes in social institutions in a society that affect its social system, including values, attitudes, and behavior patterns among these changes occur due to internal or external causes.

The Lontara script, which is a form of local wisdom for the Bugis-Makassar tribe, is currently not getting enough attention, so it needs special attention. Seeing the current conditions, the flow of globalization is increasingly fast, resulting in various cultural contexts in the traditions of Indonesian society experiencing a shift in old cultural values and presenting new cultural values that directly or indirectly affect the lives of

individuals and communities in the social environment. Such as changes in social life from various regional traditions and cultures which were initially upheld, upheld, maintained, and maintained such as the Lontara script language which is now almost lost and faded in social life (Widiansyah and Hamsah, 2018).

A tradition that is very close to the Bugis-Makassar community in Antang Village, especially in the Makassar city, still has a culture such as the tradition of lifting a house on stilts, which is a cultural tradition of working together to lift a house without wages. Of course, this culture exists because of the value of *pacce* to relatives. Unfortunately at this time, there is a lot of cultural mixing, many migrants who live in Antang Village, and even assimilation in the community, causing the erosion of the socio-cultural values contained in the Lontara script that exists in the Bugis-Makassar community in Antang Village.

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METHODS

This type of research used in this research was descriptive qualitative research methods. The approach used in this research was the case study, the author used the case study approach because an empirical study that investigated real-life (Asaka & Awarun, 2020) was carried out intensively, the researcher participates, records what happens, carries out a reflective analysis of various events found in the field, and made reports.

The location which was the object of this research was Antang Village, Manggala District. The reason the researchers made the location in Antang Village was that the writer saw the phenomenon that occurred around the author, the cultural values that existed in the Bugis-Makassar

community had begun to fade in the millennial generation.

The focus of this research was to find out and understand how the millennial generation understands social values in Lontara script culture such as *siri*, *pacce*, *sipakatau*, *reso* in Antang Village.

Sources of data used in this research were divided into two data, namely primary and secondary data sources. According to Afrizal (2014), research instruments were the tools needed to collect data in qualitative research. The instruments used in the data collection process were interviews, observation, documentation (Sugiyono, 2015). Likewise with data collection techniques, namely interviews, observation, documentation. Then the analysis technique used in this research was qualitative data analysis techniques, namely data reduction, data presentation, and verification.

RESULTS AND DISCUSSION

Gillin and Gillin in Soekanto (2013) explain that social change is a variation of accepted ways of life, which are caused by changes in geographical conditions, material culture, population composition, ideology, or because of diffusion or new discoveries in society.

The values and norms contained in culture are very sacred so that when these values and norms are violated, there will be social witnesses that are obtained by the perpetrator. It is not uncommon to find in ancient times, predecessors who shed a lot of blood because their pride had been abused or whether there were *mappakasi-siri* or *pakasiri* descendants. The dominant explanation from several informants stated the same thing related to the degradation of the socio-cultural value of the Lontara script. There are several things which then give the background to the occurrence of this degradation, namely by increasing and decreasing the population and the existence of new discoveries as a factor from within. As for other factors, namely the existence of efforts to adapt to new conditions and an open attitude with all new things, apart from that something that is not usually avoided is the presence of modernization.

The results of interviews from several informants related to their interpretation of the degradation of the socio-cultural value of the Lontara script can be classified as follows:

1. Self-concept
2. The concept of an act or action
3. Concept object
4. The concept of interaction
5. Join Action Concept

The concept of self from the interview shows that the informant interprets *siri*, *pacce*, *sipakatau*, *reso* based on the meaning process that comes from him, as a being who is aware of the situation being experienced, both from within and from outside. So it is undeniable that the current generation and the previous generation have differences in interpreting the current *siri*, *pacce*, *sipakatau*, *reso* culture, which is visible through the characters in society, be it the way of thinking, speaking, speaking, dressing, and behaving.

The concept of action is "action". Their meaning is related to socio-cultural values such as *siri*, *pacce*, *sipakatau*, *reso* among millennial. This degradation is seen through the characters they build and people's views on millennial, in everyday life, both informal and non-formal environments. Formal. Based on these interpretations, their dominant actions are based on the majority of people doing the same thing, including by absorbing the values contained in modernism (western), materialism, pragmatism, hedonism, secularism, and ethnocentrism

Whereas the impact of the adoption of these ideas appears in the character of lying, being individual, placing shame that is not in its place, and the existence of a minimal understanding of the culture and a lack of application, so their current actions are actions that they take based on the actions that exist in their environment. Very influential in everyday life that is used in today's society.

The concept of objects, from the results of research, the objects that exist based on the current construction of society are related to the socio-cultural values of the Lontara script among millennials such as *siri*, *pacce*, *sipakatau*, *reso* that this culture is then only the culture of some people who embrace it, because of the situation they feel at this time, Many millennials come from the Bugis-Makassar ethnic group, but seeing from the way they speak, act or have the character they use in their daily life does not reflect that they are the younger generation of Bugis-Makassarese.

The concept of social interaction. The current meaning of society related to the degradation of the meaning of *siri*, *pacce*, *sipakatau*, *reso* is inseparable from the results of their interaction with the environmental situation and the community they live in. This was said by the dominant informant that there is the mutual respect in society but the application to this millennial generation lacking, it is not uncommon for the current millennial generation whose characters do not reflect the socio-cultural values of the Lontara script.

The concept of joint action, as a result, most of the millennial generation have started to degenerate in character. They act at will without thinking about the impact, without thinking about others, while we know that humans are social creatures, meaning that when there is no action which is then cultivated by some individuals it will affect other individuals so that society does the same thing. Likewise, if the majority has no more *siri*, *pacce*, *sipakatau*, *reso* values in the millennial generation, such as lying to disrespect others and being lazy, this can be done by other individuals.

So a society at a certain time has a very simple form, but along with the times the society changes to become more complex and advanced. The stages of change took place in a cycle that was repeated as seen in the socio-cultural changes of the Lontara script in the Bugis-Makassar millennial generation, which slowly the value of the Lontara script that was upheld by the Bugis-Makassar community began to decline based on the results of observations and interviews with parents seeing true and feel a very significant change in the current generation, in the socio-cultural life of the community there is a tendency to make changes according to new needs, conditions and conditions that arise in line with the environment in society.

CONCLUSION

The conclusion is that the millennial generation minority informants in Antang Village have begun to forget about the *siri*, *pacce*, *sipakatau* culture, by behaving inconsistent with the values contained in these cultures, more applying the values of these understandings, modernism, materialism, hedonism in social life. The forms of social change that occur in society can take several forms, namely evolutionary change and revolutionary change, unplanned change, and planned change. Planned changes are changes that people want to their environment, whereas unplanned changes are changes that are not desirable, for example, natural disasters, whereas evolutionary changes are social changes that occur in a slow time so that they are often not realized, namely changes from traditional societies to societies modern.

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