

Revitalizing *Siri' na Pacce* Values through a Culture-Based Civic Education Model: Evidence from the PPKn Field School Prototype in Makassar

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ABSTRACT

Revitalizing Siri' na Pacce – a Bugis-Makassar cultural value system emphasizing dignity (siri') and empathic solidarity (pacce) has become increasingly important for strengthening students' civic competence amid globalization and the continued dominance of cognitively oriented civic education practices. This study aims to: (1) examine the contemporary meanings of Siri' na Pacce in socio-cultural practices in Makassar; (2) develop a culture-based civic education model through the Civic Education Field School Budaya (FSB) prototype; and (3) assess its initial practicality and potential instructional effectiveness. This research employed a mixed methods Sequential Exploratory design. The qualitative phase involved in-depth interviews, field observations, document analysis, and limited implementation of the FSB prototype, while the quantitative phase consisted of an initial expert-based validation (N=2) to confirm perceptions of relevance, practicality, and perceived effectiveness. The findings reveal a meaningful gap between the philosophical values of Siri' na Pacce and younger generations' contemporary understanding, largely due to limited contextual and experiential learning opportunities. In response, the FSB model was developed through four instructional stages: orientation, field exploration, reflection-contextualization, and action-presentation, emphasizing participatory learning and authentic assessment. Initial findings indicate that the model demonstrates high contextual relevance and promising instructional potential, although further refinement is required, particularly regarding logistical arrangements, instructional time allocation, and affective assessment instruments. These findings contribute to the development of ethnopedagogical approaches in civic education by integrating local wisdom into transformative citizenship learning.

Keywords: *Siri' na Pacce; cultural field school; civic education; civic competence; ethnopedagogy.*

ABSTRAK

Revitalisasi nilai *Siri' na Pacce* sebagai sistem nilai budaya Bugis-Makassar yang menekankan martabat (*siri'*) dan solidaritas empatik (*pacce*) menjadi penting dalam penguatan kompetensi kewarganegaraan mahasiswa di tengah arus globalisasi dan dominasi pembelajaran kewarganegaraan yang masih berorientasi kognitif. Penelitian ini bertujuan untuk: (1) mengkaji makna kontemporer *Siri' na Pacce* dalam praktik sosial budaya masyarakat Makassar; (2) mengembangkan model pembelajaran kewarganegaraan berbasis budaya melalui prototipe *Field School Budaya* (FSB) PPKn; dan (3) menilai kepraktisan awal serta potensi efektivitas model yang dikembangkan. Penelitian ini menggunakan pendekatan *mixed methods* dengan desain *Sequential Exploratory*. Tahap kualitatif dilakukan melalui wawancara, observasi, analisis dokumen, serta uji coba terbatas model FSB. Tahap kuantitatif dilakukan melalui validasi awal oleh pengguna terbatas (N=2) untuk mengonfirmasi persepsi terhadap relevansi, kepraktisan, dan potensi efektivitas model. Hasil penelitian menunjukkan adanya kesenjangan antara makna filosofis *Siri' na Pacce* dengan pemahaman generasi muda yang cenderung lebih sempit dan pragmatis. Kondisi ini menunjukkan masih terbatasnya pembelajaran kewarganegaraan yang kontekstual dan berbasis pengalaman. Sebagai respons, model FSB dikembangkan melalui empat tahap, yaitu orientasi, eksplorasi lapangan, refleksi-kontekstualisasi, dan aksi-presentasi, dengan penekanan pada pembelajaran partisipatif dan asesmen autentik. Hasil awal menunjukkan bahwa model memiliki relevansi tinggi dan potensi yang baik untuk memperkuat kompetensi kewarganegaraan, meskipun masih memerlukan penyempurnaan pada aspek logistik, alokasi waktu, dan instrumen penilaian afektif.

Kata kunci: *Siri' na Pacce; Field School Budaya; Pendidikan Pancasila dan Kewarganegaraan (PPKn); civic competence; etnopedagogi.*

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INTRODUCTION

Civic education in higher education plays a strategic role in preparing students to become intelligent, critical, responsible, and character-driven citizens. In the twenty-first century, universities are increasingly expected not only to develop students' academic competence, but also to cultivate civic dispositions, ethical awareness, social responsibility, and active participation in democratic life. Within this context, civic education serves as an important pedagogical space for strengthening students' capacity to understand public issues, engage in collective problem solving, and contribute meaningfully to social transformation (White; 2023, Hoggan; 2022).

Despite its strategic role, civic education currently faces increasingly complex challenges in the era of globalization, digitalization, and rapid socio-cultural change. The expansion of digital communication, individualistic lifestyles, and the growing influence of transnational culture have contributed to declining social sensitivity, weakening communal bonds, and increasing apathy toward public concerns among young people. These conditions create new demands for civic education to move beyond content transmission toward more contextual, participatory, and transformative learning approaches (Hoggan; 2022). In Indonesia, similar challenges can be observed in the development of students' civic competence. Previous studies indicate that Indonesian students generally demonstrate adequate civic knowledge; however, their civic attitudes, social empathy, and participatory engagement remain comparatively underdeveloped.

This imbalance suggests that civic education practices still tend to emphasize cognitive achievement rather than the integrated development of civic knowledge, civic dispositions, and civic participation (Lee; 2021, Strandbrink; 2017, Zhang; 2012). In South Sulawesi, particularly in Makassar, these educational challenges are closely connected to broader socio-cultural transformations affecting local value systems (Jamaluddin; 2022, Makkasau; 2021). Rapid urbanization, globalization, digital lifestyles, and shifting intergenerational relationships have gradually altered the transmission of cultural values that historically shaped communal identity and social responsibility. As a result, younger generations increasingly experience cultural disconnection from local ethical traditions (Hidayat; 2026).

One of the most important cultural foundations in Bugis Makassar society is *Siri' na Pacce*. Within this cultural tradition, *Siri'* represents dignity, honor, integrity, and moral accountability, while *Pacce* embodies empathic solidarity, compassion, and collective responsibility toward others. Historically, these values have functioned as ethical principles that regulate personal conduct, social interaction, and communal harmony in Bugis-Makassar society (Buchori; 2018, Musi; 2022). However, contemporary social transformation has gradually reshaped how *Siri' na Pacce* is understood and practiced, particularly among younger generations. While these values remain symbolically recognized, their philosophical meanings are often interpreted more narrowly, pragmatically, or situationally. This shift indicates not only weakening cultural internalization, but also an increasing gap between traditional moral ideals and contemporary civic behavior (Sarbaini; 2026).

Pedagogically, this condition is further reinforced by *Pendidikan Pancasila dan Kewarganegaraan* (PPKn) practices in higher education, which remain predominantly normative, lecture-centered, and content-driven. Such instructional approaches often provide limited opportunities for students to experience civic values directly, critically reflect on real social issues, or internalize moral principles through authentic social engagement. Consequently, civic learning tends to prioritize conceptual understanding over the development of civic dispositions and participatory competencies (Evans; 2020). In response to these limitations, the integration of local wisdom into civic education has increasingly been recognized as an important pedagogical strategy.

Local cultural values can enhance contextual relevance, strengthen cultural identity, and support the formation of meaningful civic dispositions rooted in students' social realities. Nevertheless, the integration of local wisdom in civic education often remains conceptual and symbolic, with limited translation into structured learning practices (Sumardjoko; 2018). From a theoretical perspective, experiential learning provides a relevant foundation for designing contextual civic learning. According to David A. Kolb meaningful learning occurs through a cyclical process involving concrete experience, reflective observation, abstract conceptualization, and active experimentation (Van; 2022).

Through direct engagement with authentic situations, learners can construct knowledge while developing personal meaning and social understanding (Tiara; 2025). From an andragogical perspective, adult learners benefit most from learning experiences that are meaningful, problem-centered, and directly connected to their social realities. Malcolm Knowles emphasizes that adult learning becomes more effective when learners actively participate in real-life contexts that allow them to connect prior experiences with new knowledge and practical action (Findik; 2025). Furthermore, transformative learning theory highlights the importance of critical reflection in reshaping learners' assumptions, values, and frames of reference.

According to Jack Mezirow reflective engagement with authentic experiences can facilitate deeper changes in perspectives, identity formation, and value orientation. These perspectives provide a strong theoretical basis for culture-based civic learning (Lopez; 2019). Recent developments in civic education have increasingly emphasized intercultural competence, digital citizenship, civic engagement, and participatory democracy (Silaban; 2024). While these approaches have expanded the scope of civic education, they often place limited emphasis on integrating indigenous cultural values within structured experiential learning environments. Similarly, studies on *Siri' na Pacce* have widely examined its sociocultural, ethical, and character building dimensions in Bugis Makassar society (Hidayat; 2026).

However, most of these studies remain conceptual or descriptive, with limited efforts to transform these cultural values into systematic pedagogical models in higher education. In particular, there remains a lack of structured learning designs that integrate *Siri' na Pacce*, experiential learning, and authentic affective assessment within civic education. Therefore, this study offers a novel contribution by developing and preliminarily validating a *Field School Budaya* (FSB)

prototype that integrates local wisdom, experiential engagement, transformative reflection, and authentic assessment into a coherent civic learning model. Based on this background, this study addresses the following research questions: (1) How is *Siri' na Pacce* interpreted and practiced in contemporary socio-cultural life in Makassar? (2) How can these values be transformed into a culture-based civic education model through the *Field School Budaya* (FSB) prototype? (3) How practical and potentially effective is the developed model in strengthening students' civic competence? Accordingly, this study aims to analyze the contemporary meanings of *Siri' na Pacce*, develop a culture-based civic education model, and examine its initial practicality and perceived potential in strengthening civic knowledge, civic dispositions, and participatory skills.

RESEARCH METHODS

This study employed a preliminary development approach (*proof of concept*) aimed at designing, refining, and obtaining initial empirical feedback on a culture-based civic education model prototype. The study adopted a Sequential Exploratory mixed-methods design, in which qualitative inquiry served as the primary phase for conceptual exploration and prototype construction, followed by limited quantitative validation to obtain preliminary user feedback. This design was considered appropriate for developing culturally grounded educational innovations that require in-depth contextual exploration before instructional components can be systematically formulated (Hassler, 2018).

The qualitative phase was positioned as an ethnopedagogical case study, enabling an in-depth exploration of how *Siri' na Pacce* values are interpreted, transmitted, and enacted within authentic socio-cultural contexts in Makassar, South Sulawesi. Ethnopedagogical inquiry emphasizes the exploration of indigenous knowledge systems, lived cultural experiences, and local educational practices as foundations for pedagogical innovation (Sugiarto, 2025).

1. Research Setting and Participants

The study was conducted in Makassar, South Sulawesi, Indonesia, between July and December 2025. The research involved three interconnected contexts: community cultural settings, university learning environments, and a limited implementation of field-based civic learning. Participants in the qualitative phase were selected through purposive sampling based on their knowledge, experience, and relevance to the research focus, as purposive sampling enables the selection of information-rich participants who can provide in-depth insights into the studied phenomenon (Tajik, 2025). Three key informants participated in this study: (1) a Bugis-Makassar cultural expert (*budayawan*) with more than 20 years of experience in cultural preservation and interpretation of traditional texts; (2) a lecturer in *Pendidikan Pancasila dan Kewarganegaraan* (PPKn) with teaching experience in civic learning design; and (3) an undergraduate student who had completed core civic education courses and represented the learner perspective. To obtain preliminary feedback on the developed prototype, a limited user validation was conducted involving two respondents: one PPKn lecturer and one undergraduate student, purposively selected as potential

future users of the model. Prior to data collection, all participants were informed about the objectives of the study, the voluntary nature of participation, confidentiality procedures, and their right to withdraw at any stage of the research. Written informed consent was obtained from all participants before interviews, observations, and validation activities were conducted.

2. Data Collection

Qualitative data were collected through four complementary techniques to enable methodological triangulation and strengthen contextual understanding (Gibson, 2017).

2.1 In-depth Interviews

Semi-structured in-depth interviews were conducted individually with each key informant. Each interview lasted approximately 60–90 minutes and was audio-recorded with participants' consent. Semi-structured interviewing allows researchers to explore participants' experiences while maintaining sufficient flexibility to probe emerging themes. Interview protocols explored: (1) the philosophical meanings of *Siri'* and *Pacce*; (2) changes in intergenerational value transmission; (3) manifestations of these values in contemporary social life; and (4) opportunities and challenges for integrating local wisdom into university civic education.

2.2 Field Observation of Cultural Practices

Non-participant observations were conducted in community cultural settings, including local deliberative gatherings, informal social interactions, and collective community activities. Observation enables researchers to capture naturally occurring behaviors, interactions, and cultural practices within authentic social contexts. Each observation session lasted approximately 2–3 hours across four separate visits. Observations focused on expressions of dignity, moral accountability, empathic solidarity, communication patterns, collective decision-making, and conflict resolution practices. Detailed field notes and reflective memos were recorded immediately after each observation session.

2.3 Observation of Limited FSB Implementation

A limited implementation of the *Field School Budaya* (FSB) prototype was conducted in an undergraduate civic education course involving 12 students. The implementation consisted of two field-learning sessions, each lasting approximately 180 minutes. The instructional process followed four stages: (1) orientation, (2) field exploration, (3) reflection-contextualization, and (4) action-presentation. During implementation, observations focused on student engagement, interaction quality, reflective responses, participation patterns, and implementation challenges.

2.4 Document Analysis

Document analysis was conducted to strengthen conceptual and contextual triangulation. Documents examined included traditional Bugis-Makassar texts (*Lontara* and *Paseng*), previous scholarly studies on *Siri' na Pacce*, course learning plans (*RPS*), civic education learning materials, and *Merdeka Belajar Kampus Merdeka* (MBKM) policy documents. Document analysis allows researchers to examine written cultural artifacts and institutional texts to

generate contextual and historical understanding of the studied phenomenon.

2.5 Trustworthiness

To ensure methodological rigor, trustworthiness was established through source triangulation, method triangulation, member checking, peer debriefing, reflective memoing, and the maintenance of an audit trail. These procedures support credibility, dependability, confirmability, and contextual authenticity in qualitative inquiry.

RESULT AND DISCUSSION

Reinterpreting *Siri' na Pacce* in Contemporary Civic Life

The findings reveal that *Siri' na Pacce* continues to function as a significant moral and cultural foundation within Bugis-Makassar society, although its contemporary interpretation varies across generations. Data obtained from interviews, observations, and document analysis indicate that while the philosophical essence of these values remains relevant, their meanings are increasingly simplified among younger generations. This condition highlights the need for educational approaches capable of reconnecting students with the deeper civic dimensions embedded in local cultural wisdom.

Traditionally, *Siri'* is understood as a moral principle closely associated with dignity, self-respect, integrity, and ethical responsibility. The cultural expert described *Siri'* not merely as a feeling of shame but as a moral boundary that guides individuals to uphold honesty, responsibility, and social accountability. Within the Bugis-Makassar worldview, maintaining *Siri'* means preserving personal and collective honor through ethical conduct and commitment to shared norms. Violations of integrity, including dishonesty, betrayal of trust, or abuse of authority, are therefore regarded as forms of losing *Siri'*, which carry social as well as moral consequences (Parawansa; 2019).

Complementing *Siri'*, *Pacce* represents a deep sense of empathic solidarity that encourages individuals to care for and support others in times of difficulty. Unlike temporary sympathy, *Pacce* reflects an enduring social commitment manifested through collective responsibility, mutual assistance, and willingness to alleviate the suffering of others. The cultural expert emphasized that *Pacce* constitutes an important social glue that strengthens communal cohesion and reinforces collective action in addressing social challenges.

Despite the richness of these philosophical meanings, interviews with students revealed a considerably narrower interpretation of both concepts. *Siri'* was commonly associated with personal embarrassment, fear of social judgment, or avoidance of cheating, while *Pacce* was often understood as a simple feeling of pity or momentary empathy. Although these interpretations reflect certain aspects of the original values, they do not fully capture their broader civic significance. Similarly, the civic education lecturer noted that elements of *Siri' Na Pacce* are often implicitly present in classroom practices, such as academic honesty and peer support, yet they

are rarely connected explicitly to larger issues of citizenship, public integrity, social justice, or civic participation (Azis; 2022).

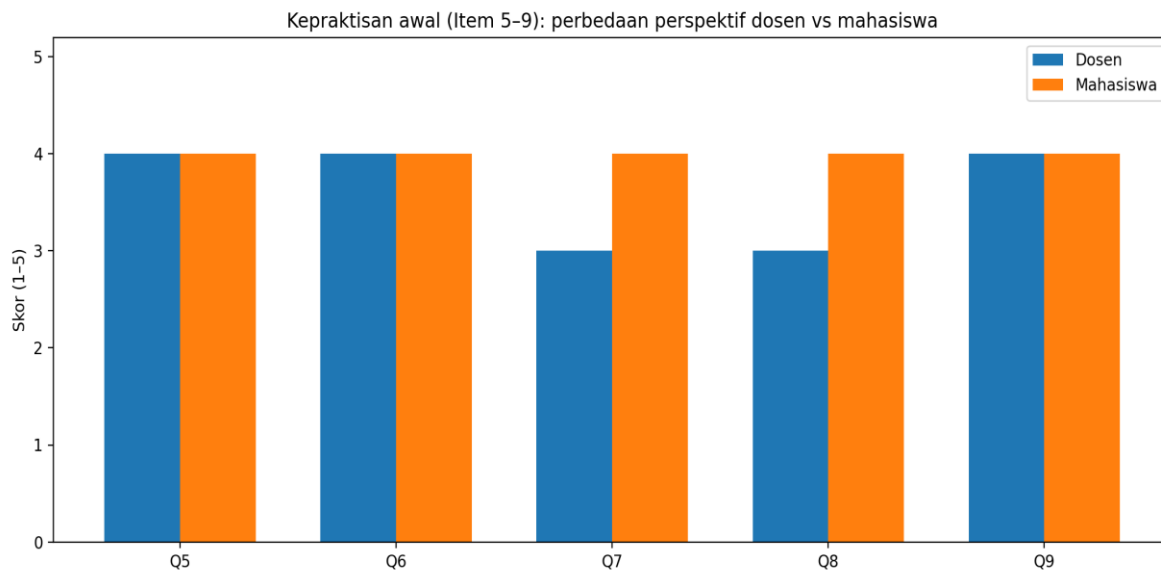
The contrast between traditional and contemporary understandings suggests an ongoing process of value simplification. Rather than disappearing, *Siri' na Pacce* appears to have undergone reinterpretation in response to changing social contexts shaped by globalization, digital communication, and increasing individualism. As a result, younger generations may recognize these values as personal moral guidelines but often fail to perceive their broader role in sustaining democratic citizenship and social responsibility. This finding supports concerns that local cultural values risk becoming symbolic identities rather than lived civic principles when opportunities for contextual and experiential learning remain limited.

Field observations further illustrated how *Siri' na Pacce* continues to operate within everyday social practices. *Siri'* was reflected in communication patterns that prioritize respect and the preservation of personal dignity, particularly during community deliberations where consensus-building was preferred over confrontational decision-making. Community members also associated *Siri'* with trustworthiness and public integrity, especially when evaluating individuals entrusted with social responsibilities. Meanwhile, *Pacce* was evident in spontaneous collective actions, including mutual assistance during emergencies, community-based support networks, and collaborative efforts to address local problems. These observations demonstrate that *Siri' na Pacce* remains embedded within social life, although its transmission to younger generations increasingly depends on intentional educational efforts.

Document analysis provided additional triangulation for these findings. Traditional sources, particularly *Lontara* and *Paseng* texts, consistently portray *Siri'* as a multidimensional ethical principle encompassing honesty, wisdom, responsibility, and moral courage, while *Pacce* is represented as a profound commitment to social solidarity and collective welfare. However, contemporary studies suggest a gradual shift toward more superficial interpretations, including the association of *Siri'* with prestige-seeking behavior and *Pacce* with temporary emotional responses. The convergence of interview, observation, and document data therefore indicates a growing gap between the philosophical foundations of *Siri' na Pacce* and their practical understanding among younger generations.

From a civic education perspective, these findings affirm the continuing relevance of *Siri' na Pacce* for strengthening civic competence. *Siri'* provides an ethical foundation for developing integrity, accountability, and resistance to corrupt practices, whereas *Pacce* nurtures empathy, social sensitivity, and participatory engagement within diverse communities. Together, these values support the development of civic dispositions that are essential for democratic citizenship (Kruger; 2023). Consequently, the challenge facing civic education is not the declining relevance of local wisdom itself, but rather the limited availability of pedagogical approaches that enable students to experience, reflect upon, and internalize these values in meaningful ways. This challenge provides a strong

rationale for developing the PPKn Cultural Field School (FSB) model as an experiential and culturally grounded learning approach.



*Figure 1. Score Profile per Item (Q1–Q14)
Related to Participants' Perceptions of Siri' na Pacce Values.*

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Development of the PPKn Cultural Field School (FSB) Prototype

The findings presented in the previous section indicate that Siri' na Pacce remains highly relevant for contemporary civic life, yet its philosophical meanings are not fully understood or internalized by younger generations. Although these values continue to exist within social practices, their transmission through formal civic education remains limited. This situation highlights the need for a pedagogical approach capable of connecting local cultural wisdom with authentic citizenship learning experiences. In response to this challenge, the PPKn Cultural Field School (FSB) prototype was developed as a culture-based civic education model designed to facilitate the experiential internalization of Siri' na Pacce values.

The development of the model was informed by inputs from three stakeholder groups: cultural experts, civic education lecturers, and students. Despite their different perspectives, all participants expressed a shared concern regarding the limitations of classroom-centered learning in fostering civic dispositions and value internalization. The cultural expert emphasized that Siri' na Pacce cannot be effectively transmitted through explanation alone but must be experienced through direct participation in community life (Wiryadinata; 2024). Similarly, the lecturer highlighted the need for more contextual learning approaches

capable of bridging theoretical civic concepts and real-world social practices. Students also expressed a preference for learning activities that are interactive, community-oriented, and connected to everyday experiences rather than relying solely on lectures and written assignments.

Analysis of stakeholder responses revealed three essential learning processes that became the conceptual foundation of the FSB model: experiencing, interacting, and acting. Experiencing refers to students' direct engagement with cultural and social realities through observation, participation, and immersion in community settings. Interacting involves dialogue and ethnographic engagement with cultural figures, community leaders, and local residents, enabling students to understand the meanings and practices associated with *Siri' na Pacce* from multiple perspectives. Acting focuses on translating reflection into civic action through small-scale projects that address social issues identified during field activities. These interconnected processes position the community as a living civic laboratory where students learn citizenship through authentic social experiences rather than through abstract instruction alone (Nurdiyanti; 2026).

The emphasis on experiential engagement aligns with experiential learning theory, which views knowledge construction as a process emerging from concrete experiences, reflection, conceptualization, and action. Furthermore, the model reflects ethnopedagogical principles by utilizing local cultural wisdom as a primary learning resource. Rather than treating culture as supplementary content, the FSB model places *Siri' na Pacce* at the center of the learning process, allowing students to critically examine how cultural values can inform civic attitudes and behaviors in contemporary society.

Based on the synthesis of qualitative findings, the FSB prototype was organized into four sequential learning stages (Figure 2). The first stage, Orientation, introduces students to the concepts of *Siri' na Pacce*, civic competence, communication ethics, and fieldwork preparation. This stage is particularly important because preliminary observations revealed that *Siri'* often functions as an initial barrier, manifested in students' hesitation and uncertainty when interacting with unfamiliar community members. Therefore, orientation activities are designed not only to provide conceptual understanding but also to develop communication skills and ethical awareness necessary for respectful community engagement.

The second stage, Exploration, constitutes the core experiential component of the model. During this stage, students engage directly with community members through observation, participation, interviews, and documentation of socio-cultural practices. Such interactions provide opportunities to witness how *Siri'* and *Pacce* operate within everyday civic life, including practices of social responsibility, mutual assistance, trust-building, and collective problem-solving. Through these experiences, students are encouraged to move beyond theoretical understanding and encounter the lived realities of local citizenship.

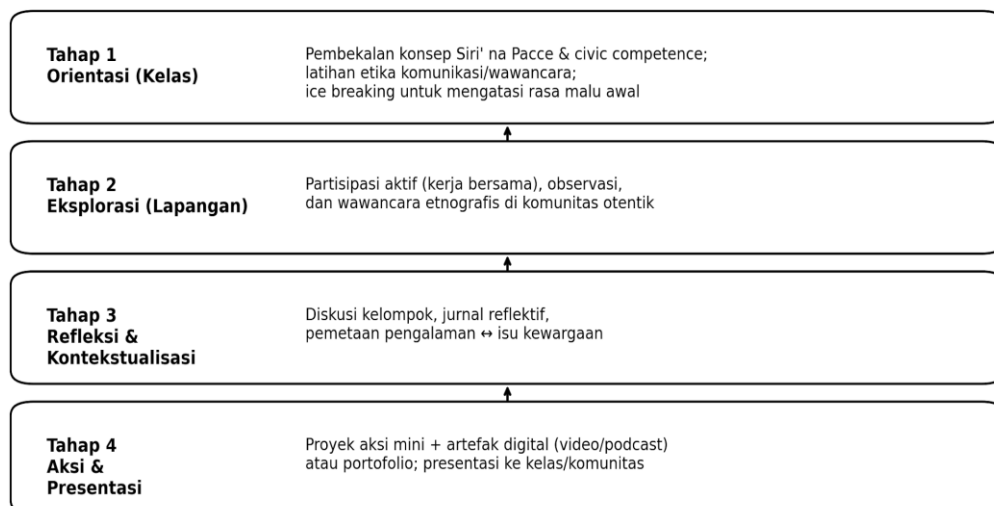
The third stage, Reflection and Contextualization, enables students to critically interpret their field experiences. Through guided discussions, reflective journals, and collaborative analysis, students connect observations from the field with broader civic issues such as integrity, social justice, participation, and

democratic responsibility. Findings from the preliminary implementation suggest that this stage plays a crucial role in transforming affective experiences into deeper civic understanding. Experiences of empathy, discomfort, responsibility, or even failure become meaningful learning triggers when subjected to systematic reflection.

The final stage, Action and Presentation, focuses on the application of learning outcomes through civic action projects and public dissemination activities. Students are encouraged to design small-scale initiatives, produce documentary videos, develop podcasts, or present reflective portfolios that communicate the relevance of Siri' na Pacce for contemporary citizenship. This stage reinforces the principle that civic learning should not end with understanding but should culminate in responsible action and social contribution.

In addition to the instructional stages, the findings also informed the development of authentic assessment strategies. Participants consistently expressed dissatisfaction with conventional assessment practices that emphasize written examinations while neglecting value internalization and civic engagement. Consequently, the FSB model incorporates reflective journals, ethnographic portfolios, project-based outputs, and performance assessments as complementary evaluation tools. These forms of assessment provide richer evidence of students' civic dispositions and learning processes than traditional cognitive measures alone. Overall, the development process demonstrates that the FSB prototype is conceptually grounded in local cultural values while simultaneously responding to contemporary educational demands. By integrating cultural immersion, critical reflection, and civic action, the model offers a practical framework for revitalizing Siri' na Pacce within civic education. The resulting prototype therefore represents not merely a culture-based instructional strategy but a transformative learning approach that seeks to reconnect local wisdom with the formation of civic competence in higher education

Diagram Sintaks Prototipe Model Field School Budaya (FSB) PPKn



*Figure 2. Syntax diagram of the prototype
of the Field School Culture Model (FSB) PPKn (4 stages)*

Preliminary Implementation Findings and User Evaluation

To examine the practicality and instructional potential of the PPKn Cultural Field School (FSB) prototype, a limited implementation and user evaluation were conducted involving a civic education lecturer and a student participant. Although preliminary in nature, the findings provide valuable insights into how the model is perceived and how its core components function within a real learning context. The implementation findings suggest that the FSB model successfully created opportunities for students to engage with *Siri' na Pacce* beyond conceptual understanding. During field activities, students encountered authentic social situations that required observation, interaction, and reflection. These experiences encouraged them to reconsider previously simplified understandings of *Siri'* and *Pacce* and to connect these cultural values with broader issues of civic responsibility, social participation, and ethical conduct. Reflection journals and discussion sessions indicated that students began to view *Siri'* not only as personal shame but also as a form of integrity and accountability, while *Pacce* was increasingly interpreted as an active commitment to social solidarity rather than merely a feeling of sympathy.

Particularly significant was the role of the reflection and contextualization stage. Observational data revealed that emotional experiences emerging during field engagement became meaningful learning resources when students were encouraged to critically analyze their experiences. Encounters with community practices reflecting cooperation, mutual respect, and collective responsibility enabled participants to identify concrete manifestations of civic values within local cultural contexts. These findings support the assumption that experiential and culturally grounded learning can facilitate deeper value internalization than conventional classroom instruction. The user evaluation further confirmed the positive reception of the FSB prototype. Both respondents perceived the model as innovative and highly relevant to the objectives of civic education. They emphasized that the integration of field experiences, cultural immersion, and reflective learning made the learning process more meaningful and engaging. In particular, both respondents agreed that the model possesses strong potential to strengthen the affective dimensions of civic competence, especially empathy, integrity, social responsibility, and civic awareness.



Figure 3. Score profile per item (Q1-Q14)

Analysis of the evaluation dimensions indicates that relevance and instructional value received consistently positive assessments. Respondents viewed the model as closely aligned with the goals of civic education, particularly in fostering civic dispositions that are often difficult to develop through lecture-based approaches. The emphasis on authentic experiences was considered one of the most important strengths of the model because it enabled students to connect abstract civic concepts with everyday social realities. Despite these positive perceptions, differences emerged regarding the practicality of implementation. The student respondent generally perceived the model as manageable and feasible within the learning context, whereas the lecturer expressed more cautious views regarding implementation demands. Concerns primarily related to logistical arrangements, field coordination, workload management, and the allocation of instructional time. These findings suggest that although the pedagogical value of the model is widely recognized, practical considerations remain important factors influencing its broader adoption.

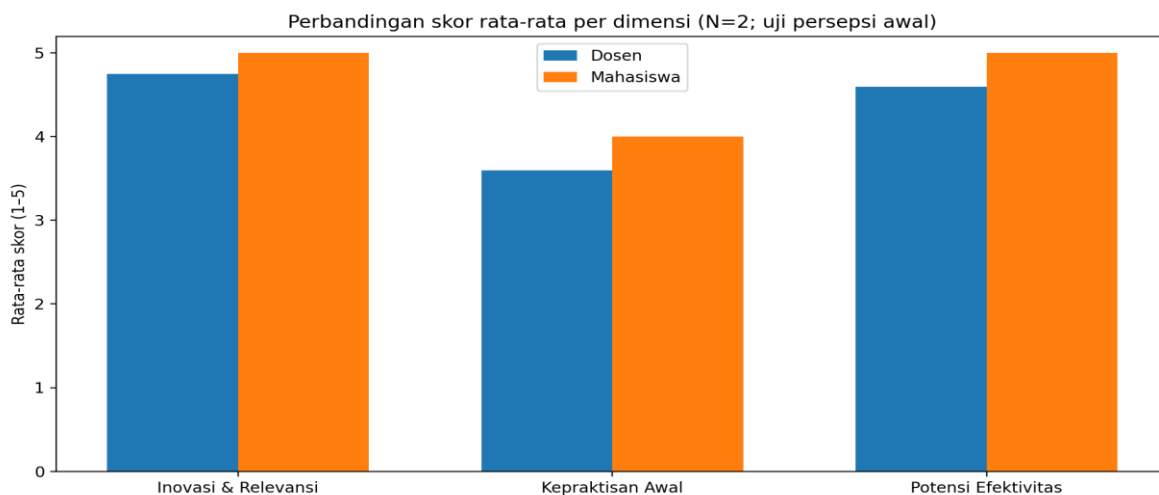


Figure 4. Comparison of average scores per dimension
(N=2; initial perception test)

Qualitative responses from the open-ended evaluation further illuminate these findings. Both respondents identified the exploration and reflection stages as the strongest components of the model because they provided opportunities for direct engagement with community realities and facilitated meaningful learning experiences. The lecturer highlighted the capacity of the model to bridge theory and practice, while the student emphasized the increased relevance and authenticity of learning activities compared with conventional classroom instruction. The findings also underscore the importance of developing more robust affective assessment tools. Since the primary objective of the FSB model is the strengthening of civic dispositions through cultural experience, traditional cognitive assessments alone are insufficient to capture meaningful learning outcomes.

Therefore, future refinement of the model should prioritize the development of assessment rubrics that evaluate observable behaviors, reflective depth, civic engagement, and value internalization processes. Overall, the preliminary implementation and user evaluation indicate that the FSB prototype possesses strong contextual relevance, positive user acceptance, and promising instructional potential. Although several practical challenges remain, particularly in relation to logistics, assessment, and time allocation, the findings suggest that the model offers a feasible and innovative approach for revitalizing Siri' na Pacce values within civic education. These results provide an initial empirical basis for further refinement and larger-scale testing of the model in future studies.

Table 1. Summary of User Feedback on the FSB Prototype

Evaluation Aspect	Lecturer Perspective	Student Perspective	Implications for Model Refinement
Relevance	Highly relevant to civic education objectives	Highly relevant and meaningful	Maintain cultural and civic focus
Innovation	Provides a new experiential learning approach	More engaging than conventional learning	Strengthen experiential components
Exploration Stage	Facilitates authentic learning experiences	Most interesting stage	Retain as core component
Reflection Stage	Supports value internalization	Helps connect experiences with civic issues	Enhance reflective guidance
Practicality	Concerns regarding time allocation and logistics	Considered manageable	Simplify implementation procedures
Assessment	Difficult to assess affective outcomes objectively	Prefer authentic assessment	Develop affective assessment rubrics
Learning Outputs	Portfolio and reflection journals recommended	Video and podcast outputs preferred	Diversify assessment products
Overall Recommendation	Feasible with revisions	Feasible and engaging	Proceed to wider-scale testing

Discussion: Revitalizing Local Wisdom through Transformative Civic Education

The findings of this study suggest that Siri' na Pacce remains a relevant cultural resource for strengthening civic competence in contemporary society. However, the study also reveals a growing gap between the philosophical foundations of these values and younger generations' interpretations. Rather than understanding Siri' as a principle of integrity and civic responsibility, students often

associate it with personal embarrassment or social reputation. Similarly, *Pacce* tends to be interpreted as temporary sympathy rather than a sustained commitment to collective welfare. These findings indicate that the challenge is not the declining relevance of local wisdom itself but the limited opportunities for meaningful engagement that enable students to internalize its deeper civic significance.

From a civic education perspective, *Siri'* and *Pacce* can be understood as civic virtues that contribute to the development of responsible citizenship (Elnurianda; 2025). *Siri'* promotes integrity, accountability, and ethical self-regulation, which are essential foundations for preventing corruption and strengthening public trust. Meanwhile, *Pacce* cultivates empathy, solidarity, and social responsibility, encouraging citizens to participate in addressing collective problems. Together, these values represent important dimensions of civic disposition that support democratic citizenship beyond the acquisition of civic knowledge alone. This finding reinforces arguments that civic education should pay greater attention to the affective and moral dimensions of citizenship rather than focusing predominantly on cognitive outcomes.

The findings further demonstrate the importance of experiential and culturally grounded learning in facilitating value internalization. Consistent with experiential learning theory, meaningful learning occurs when students actively engage with authentic social experiences and subsequently reflect upon those experiences. The field-based activities incorporated within the FSB model enabled students to observe, experience, and interpret civic values as lived realities rather than abstract concepts. This process transformed local culture from a source of information into a source of experience, allowing students to construct personal meanings from direct interaction with communities (Kearney; 2016).

The study also supports the principles of ethnopedagogy, which emphasize the use of local wisdom as a foundation for educational practice. Unlike conventional civic education approaches that often treat culture as supplementary content, the FSB model positions *Siri' na Pacce* as the central organizing framework of learning. Through observation, dialogue, reflection, and civic action, students are encouraged to critically examine the relevance of cultural values within contemporary social contexts. Such an approach not only preserves cultural heritage but also enables local wisdom to function as a living resource for citizenship education.

A key contribution of this study lies in the development of the Cultural Field School (FSB) model as a transformative civic education approach. The model extends existing discussions on culture-based civic education by integrating three interconnected processes: cultural immersion, critical reflection, and civic action. Rather than merely transmitting cultural knowledge, the model seeks to transform cultural values into civic dispositions through authentic experience. This orientation distinguishes the FSB model from many classroom-based civic education practices that remain centered on content delivery and cognitive assessment.

The findings therefore suggest that revitalizing local wisdom in civic education requires more than curriculum inclusion. Effective revitalization depends

on pedagogical designs that enable students to experience cultural values directly, reflect critically on their meanings, and apply them to contemporary civic challenges (Tumsaa; 2025). In this regard, the FSB model offers a promising framework for connecting local culture, experiential learning, and civic competence development within higher education settings.

CONCLUSION

This study confirms that Siri' na Pacce remains a culturally significant foundation for strengthening civic competence despite the growing gap between its philosophical meanings and younger generations' contemporary interpretations. While Siri' traditionally represents integrity, dignity, and moral responsibility, and Pacce embodies empathic solidarity and collective care, these values are increasingly understood in narrower and more situational terms. The findings therefore suggest that the primary challenge lies not in the declining relevance of local wisdom, but in the limited pedagogical opportunities for students to experience, reflect upon, and internalize these values in meaningful ways.

To address this challenge, the study developed the PPKn Cultural Field School (FSB) prototype as a culture-based civic education model grounded in experiential learning and ethnopedagogical principles. Structured around four interconnected stages orientation, exploration, reflection-contextualization, and action-presentation the model enables students to engage directly with community life, critically reflect on cultural experiences, and translate local values into civic action. Preliminary implementation and user evaluation indicate that the model demonstrates high contextual relevance, positive user acceptance, and promising potential for strengthening civic dispositions, particularly integrity, empathy, social responsibility, and participation.

The principal contribution of this study lies in demonstrating that local wisdom can function not only as cultural content but also as a pedagogical framework for transformative civic education. By integrating cultural immersion, critical reflection, and authentic civic engagement, the FSB model extends existing approaches to culture-based civic education and offers an alternative to predominantly cognitive forms of citizenship learning. This study therefore contributes to the advancement of ethnopedagogy by illustrating how indigenous cultural values can be transformed into meaningful learning experiences that foster civic competence in higher education.

Nevertheless, this study is limited to the prototype development and preliminary evaluation stages involving a small number of participants. Future research should implement the model across broader educational contexts using larger samples and more rigorous effectiveness designs to examine its long-term impact on civic competence, value internalization, and civic engagement among students.

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