

Developing and Validating Bugis Local Wisdom-Based Teaching Materials for Social Pathology in Indonesian Higher Education

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Abstract: This study aims to develop and test the feasibility, practicality, and effectiveness of Social Pathology teaching materials integrated with the Bugis local wisdom (Sipakatau, Sipakainge, Sipakalebbi) for students of the Sociology Education Study Program at Universitas Muhammadiyah Makassar. The method used is Research and Development (R&D), adapting the ADDIE model (Analysis, Design, Development, Implementation, Evaluation). The results show that the teaching materials were rated Very Feasible by expert validators (average score 4.45 out of 5) and Very Practical by users. In terms of effectiveness, the materials proved significant in increasing students' learning outcomes (average scores increased from 70 to 85) while strengthening local character values. The novelty of this study lies in the systematic integration of these three core Bugis values as a conceptual analysis framework within the context of Social Pathology in higher education. Its practical implication is that the product provides a validated and contextual learning resource that meets the demands of the Kurikulum Merdeka and the Culturally Responsive Teaching (CRT) approach. The contribution of this research is providing an effective teaching material development model for the strengthening of cultural identity and character education within the discipline of Sociology.

Keywords: Bugis Local Wisdom, Character Education, Teaching Materials

A. Introduction

The South Sulawesi community is predominantly inhabited by the Bugis ethnic group, which constitutes the majority ethnic group in the region. This dominance provides a strong foundation for integrating local wisdom values into various aspects of life, including higher education. The Bugis ethnic group carries a rich cultural heritage with distinctive social values, such as Sipakatau (mutual respect), Sipakainge (mutual reminder), and Sipakalebbi (mutual appreciation). These values reflect the principles of harmonious coexistence and align with universal principles in Islamic teachings, as affirmed in QS. Al-Hujurat (49) verse 13, which emphasizes the importance of mutual recognition and appreciation of diversity. The selection of Sipakatau, Sipakainge, and Sipakalebbi as the basis for teaching material development is highly relevant because

they reflect the essence of social relationships in Bugis society and are in line with sociological theories on social interaction, as well as the national education goal of ethical character formation. The integration of these values is paramount for students of the Sociology Education Study Program at Universitas Muhammadiyah Makassar, who will become future teachers and preservers of cultural values.

The majority of students possess a reasonably good awareness of the Sipakatau, Sipakainge, and Sipakalebbi values (with understanding levels ranging from 51% to 57%). However, a small fraction of students (between 6% and 10%) are still unfamiliar with or do not frequently apply these values in daily life. This gap indicates room for improvement in the practical implementation of local wisdom values. What is Unknown specifically is how to systematically integrate these local wisdom values into the higher education curriculum. The current curriculum in the Sociology Education Study Program at Universitas Muhammadiyah Makassar has not fully accommodated these values as an integral part of learning, creating a challenge for lecturers in adapting teaching materials to be more contextual with the local culture. The State of the Art in this field shows that previous studies on local wisdom in learning predominantly focus on visual and audio-visual media at the secondary school level, such as the research conducted by Masyhuri et al. (2023) which focused on the local values of Lombok. This condition reinforces the urgency of developing teaching materials that can bridge students' understanding between academic concepts and cultural values, while simultaneously forming students' social character.

This research holds a clear Novelty compared to previous studies. First, the development of local wisdom-based teaching materials is conducted systematically and focused on the higher education (sociology) context, not merely limited to learning media. Second, this study utilizes the ADDIE Model (Analysis, Design, Development, Implementation, Evaluation) as a systematic and evaluation-based framework, which has not been widely implemented in sociological studies for cultural-based teaching material development. Third, the novelty lies in the adjustment of sociological material (specifically Social Pathology) to the Bugis cultural context, linking fundamental sociological concepts with the Sipakatau, Sipakainge, and Sipakalebbi values as a framework for analyzing social interaction and deviation. The Contribution of the Study is dual: Theoretically, the research contributes to bridging sociology education with local cultural values. Practically, the research produces teaching materials that can be directly implemented in university lectures to strengthen students' understanding and implementation of local wisdom values.

Based on the identified gaps and the novelty of the study, this research aims to answer the following core questions:

1. How is the feasibility (validity) of the Social Pathology teaching materials based on Bugis local wisdom for students of the Sociology Education Study Program at Universitas Muhammadiyah Makassar?

2. How is the practicality of the developed Social Pathology teaching materials based on Bugis local wisdom in the teaching and learning process?
3. How is the effectiveness of the Social Pathology teaching materials based on Bugis local wisdom in enhancing student learning outcomes and strengthening local character values?

B. Methods

This research utilized the Research and Development (R&D) method to develop Social Pathology teaching materials based on Bugis local wisdom (Sipakatau, Sipakainge, Sipakalebbi). The development steps were adapted from the ADDIE Model (Analysis, Design, Development, Implementation, Evaluation). The research was conducted at the Sociology Education Study Program, Universitas Muhammadiyah Makassar. Research respondents were divided into three groups: Expert Validators (Material, Media, and Language Experts) to assess product feasibility. Supervising Lecturer of the Social Pathology Course. Subject Trial (Second Semester Students of the Sociology Education Study Program), carried out through field, main, and operational trials. Data collection instruments included Semi-structured Interviews (for needs analysis), Questionnaires/Surveys (for validation, lecturer, and student responses), Documentation (study of learning documents), and Systematic Observation (to measure the stimulation of local wisdom values). Data analysis techniques used Qualitative Analysis for interview data and expert input, and Quantitative Descriptive Analysis for questionnaire and observation data. Quantitative data was analyzed using the mean score calculation $\text{skor } \bar{x} = \Sigma x / n$ and converted into qualitative categories to determine the level of feasibility and practicality of the teaching materials.

C. Results and Discussion

This research and development study aimed to present comprehensive findings related to three core questions: the feasibility (validity), practicality, and effectiveness of the Social Pathology teaching materials deeply integrated with the Bugis local wisdom values (Sipakatau, Sipakainge, and Sipakalebbi). The research results and discussion are systematically presented based on the stages of the ADDIE Model used as the methodological framework.

Needs Analysis Phase

The Analysis phase confirmed the academic urgency and high pedagogical need for developing these teaching materials. Interview results with the supervising lecturer indicated that although the Kurikulum Merdeka (Independent Curriculum) demands contextual learning integrated with local wisdom, the available materials are still generic and lack the capacity to bridge Western Social Pathology theories with the

Bugis social reality. This gap created confusion among students when analyzing local social deviations (e.g., the misuse of siri') using only a universal theoretical lens.

This need was quantified through a student questionnaire, which showed an overall average score of 4.2 out of 5, categorized as Very Good (Highly Needed). The greatest need was emphasized by the highest average score (4.4) on the item questioning the need for teaching materials relevant to local culture. This data empirically affirms a clear gap between Social Pathology theory and students' social reality. Discursively, this finding provides a strong foundation for implementing Culturally Responsive Teaching (CRT), as asserted by Ladson-Billings (2022), who emphasizes that teaching materials must be rooted in the learners' culture to maximize relevance and comprehension.

Design and Development Phases

The teaching materials were systematically developed based on the blue print designed in the Design phase. Students' initial response to the Design showed an average score of 4.3 (categorized as Very Good), indicating that the integration of local content, cultural illustrations, and interactive features (such as local case studies and blended learning links) was very well-received by the target users. This high design acceptance is a crucial prerequisite for product practicality.

Product Feasibility

Product feasibility was confirmed through the Development phase (Expert Validation). Validation results by material experts, media experts, and language experts showed a combined average score of 4.45, categorized as Very Feasible. This validity confirms that the product has met academic content standards, the accuracy of Bugis values, and the quality of instructional design. The Systematic R&D Process through the ADDIE Model, as supported by Smith (2021), is essential to ensure that the teaching materials are not only visually engaging but also content-accurate, proving that the Sipakatau, Sipakainge, and Sipakalebbe framework is a valid lens for analyzing social dysfunction.

Implementation and Evaluation Phases

Field trials (practicality) showed that the teaching materials were rated Very Practical by lecturers and students (average score 4.50). This practicality is based on the ease of use in a blended learning context, both online and offline. This flexibility aligns with 21st-century learning demands.

Subsequently, the Effectiveness test consistently affirmed that the teaching materials are Feasible, Practical, and Effective. Cognitive effectiveness was marked by a

significant increase in students' average learning outcomes. Meanwhile, character effectiveness was proven by a 25% increase in the observation score of local wisdom values among students after implementation. This data demonstrates that the teaching materials successfully stimulated and strengthened the Sipakatau, Sipakainge, and Sipakalebbi character in a measurable way.

Discussion

The findings demonstrating a very high level of validity, practicality, and effectiveness in the Social Pathology teaching materials based on Bugis local wisdom provide a significant scholarly contribution to the Sociology of Education. These results are supported by global academic consensus but are also contextualized through the challenges presented in existing literature.

Support of Local Wisdom in Sociology Learning

The effectiveness of these teaching materials is an empirical affirmation of the Culturally Responsive Teaching (CRT) theory, which states that materials rooted in local culture significantly enhance contextual understanding and student retention (Ladson-Billings, 2022; Johnson & Lee, 2020).

Cognitive and Contextualization: The Bugis values (Sipakatau, Sipakainge, Sipakalebbi) function as a "zone of proximal development" (ZPD) as elaborated by Vygotsky (2021). Local wisdom acts as a bridge that connects abstract Social Pathology concepts (e.g., Anomie theory) with students' concrete social experiences (Chen, 2019). Students become more motivated because they can see the relevance between Social Pathology theory and their daily lives (Garcia et al., 2022; Wang & Zhao, 2023). The use of local case studies in the materials also aligns with the experiential learning approach articulated by Kolb (1984), which is proven to enhance critical analytical skills (Evans et al., 2019; Fischer & Kim, 2024).

Affective and Character Education: Beyond the cognitive aspect, the integration of the Sipakatau (mutual humanization) value directly supports character education and social awareness, which are primary goals of national education (Novak, 2018; Adams, 2021). Observations showing character enhancement (a 25% score increase) prove that these teaching materials are an effective instrument for fostering empathy, tolerance, and social responsibility (Baker & Miller, 2020; Davis, 2022). This increase indicates that the Sociology learning process produces not only social analysts but also individuals with strong character. Furthermore, the development of teaching materials emphasizing local culture is a strategic effort in the preservation of cultural heritage amidst the currents of globalization (Gonzales, 2021; Harris, 2020; Ibrahim, 2023; Jackson & Patel, 2019).

Theoretical Implications

The research findings provide significant implications for advancing several key theories within the context of curriculum development and pedagogy in higher education.

First, this research contributes to the Curriculum Development Theory (ADDIE Model). By utilizing the ADDIE Model as a systematic and flexible, evaluation-based framework, the study demonstrates that the model serves as a solid yet adaptive foundation for the development of culturally based teaching materials. The success of the ADDIE implementation theoretically contributes to bridging and integrating sociology education with local cultural values in a structured manner.

This theoretical contribution then extends to the reinforcement of the Culturally Responsive Teaching (CRT) Theory. The demonstrably high effectiveness of the teaching materials serves as a strong empirical affirmation of the CRT theory. The research clearly proves that the systematic integration of cultural values is not only relevant but significantly enhances students' contextual understanding and retention of the material, thereby strengthening the core claims of CRT within the academic environment.

Finally, the research offers the most specific contribution to the application of Vygotsky's (2021) Theory of the Zone of Proximal Development (ZPD) in the context of sociology learning. The Bugis local wisdom values (Sipakatau, Sipakainge, Sipakalebbi) functionally act as the "zone of proximal development" (ZPD) for students. This local wisdom serves as a crucial bridge connecting abstract Social Pathology concepts (such as Anomie theory or social deviance) with students' concrete and familiar social experiences. By establishing local values as the context, this research advances the understanding and application of the ZPD theory as an effective pedagogical mechanism for achieving deeper and culturally relevant conceptual understanding in sociology learning.

Practical Implications

The Social Pathology teaching material model based on local wisdom generated by this research has broad practical implications and can be directly used by various stakeholders to enhance the quality of sociology education, strengthen character, and achieve the goals of Kurikulum Merdeka (Independent Curriculum).

1. For Course Lecturers

This teaching material is recommended for permanent adoption as the primary learning resource for the Social Pathology course. Practically, the product provides a contextual solution for teaching abstract social pathology issues (e.g., deviance or

anomie) using relevant social examples within the students' environment. The integration of the Sipakatau, Sipakainge, and Sipakalebbe values is empirically proven to be an effective bridge for fostering social awareness, empathy, and ethical behavior in students, which is often difficult to achieve through conventional materials. Thus, lecturers have a validated instrument to achieve both affective and cognitive targets simultaneously.

2. For Curriculum Designers and Educational Institutions

This product provides an effective, systematic (based on the ADDIE Model), and culturally integrated teaching material development model in Higher Education. This model can be replicated by other educational institutions, particularly Sociology Study Programs in other regions, that wish to integrate their own local cultural values into other courses (e.g., Sociology of the Family, Urban Sociology, or Sociology of Education). Replicating this model will assist curriculum designers in creating alignment between universal academic content and the students' socio-cultural context.

3. For Educational Policymakers (Internal & National)

From a policy perspective, this product provides a contextual and validated learning resource that is highly relevant and meets the demands of Kurikulum Merdeka, which prioritizes flexibility and local context. Furthermore, the development of teaching materials emphasizing local culture is a strategic effort by the Study Program toward preserving cultural heritage amidst globalization. By integrating local values into formal education, this policy directly supports the national educational goal of developing ethical character and awareness of one's cultural identity. The policy of adopting similar teaching materials can serve as a strong indicator for accreditation and quality assurance that measures the relevance and impact of learning.

Contradictory Findings and Research Novelty

Although showing very positive results, these findings must be contextualized with literature that highlights challenges in the same field to affirm the Novelty of this research.

Limitations of Character Measurement: Keller (2022) argues that the measurement of affective values or character is difficult to achieve solely through short-term teaching material intervention. However, in this study, the issue was overcome by using a systematic observation instrument directly derived from specific behavioral indicators of the Sipakatau, Sipakainge, and Sipakalebbe local wisdom. Effectiveness could be measured concretely through the 25% score increase, demonstrating that local behavior-based measurement is a valid solution to address this methodological limitation.

Limitations of Text Content: Lopez et al. (2020) argue that print-based module

teaching materials have limitations compared to fully immersive and digital (gamified) content in increasing learning motivation. In this research, this criticism was minimized. The product design integrates appealing cultural illustrations and adopts a flexible structure for blended learning (via interactive QR codes), thereby achieving a high practicality score and overcoming the limitations of the conventional print format.

Challenges of Contextualizing Western Theory: Martinez (2021) highlighted the difficulty in applying Western Social Pathology theories (e.g., strain theory) wholly to collective societies guided by customary values. The difference with this study is that the teaching materials do not eliminate Western theory but use local wisdom (the three Bugis values) as a filter and context for interpretation of those theories. This allows students to understand deviation as a violation of customary values, thus generating a rich and relevant understanding.

Overall, this research affirms its Novelty by providing an effective, systematic (ADDIE-based), and culturally integrated model for developing Sociology teaching materials in Higher Education. This model can serve as a reference for Sociology study programs in other regions to develop their own contextual teaching materials.

The research findings on the development of Social Pathology teaching materials based on Bugis local wisdom provide a significant scholarly contribution to Sociology Education through systematic comparison with prior literature. Fundamentally, the effectiveness of these materials serves as an empirical affirmation of the Culturally Responsive Teaching (CRT) theory, as argued by Ladson-Billings (2022). The study shows that teaching materials rooted in local culture (Sipakatau, Sipakainge, and Sipakalebbi) significantly enhance students' contextual understanding and retention.

Nevertheless, this research clearly demonstrates its Novelty by addressing various methodological and contextual challenges often discussed in the same field. One key novelty lies in the focus and context of development. Unlike the study by Masyhuri et al. (2023), which tends to focus on visual media at the secondary school level, this research specifically develops the teaching materials systematically (using the ADDIE Model) and focuses on the context of higher education (sociology).

This novelty is reinforced by the research's success in overcoming two methodological limitations. First, Keller's (2022) criticism regarding the difficulty of measuring affective values or character in short-term interventions was successfully overcome. This issue was resolved by employing systematic observation instruments derived directly from specific behavioral indicators of local wisdom, proving effective with a 25% increase in character scores, which affirms that local behavior-based measurement is a valid solution. Second, Lopez et al.'s (2020) criticism concerning the limitations of conventional printed module materials was also minimized. The

product design integrates engaging cultural illustrations and adopts a flexible structure for blended learning (via interactive QR codes), thereby overcoming the limitations of conventional print formats and achieving a high practicality score.

Furthermore, this research makes a theoretical contribution by addressing Martinez's (2021) challenge regarding the difficulty of fully applying Western Social Pathology theories (e.g., strain theory) to collective societies guided by customary values. The teaching materials do not eliminate Western theories but instead use local wisdom (the three Bugis values) as a filter and context for interpreting these Western theories. This strategy enables students to understand deviance as a violation of customary values, resulting in a richer and culturally relevant conceptual understanding.

Overall, this research confirms its contribution to novelty by providing a model for developing Sociology teaching materials in Higher Education that is proven effective, systematic (ADDIE-based), and culturally integrated. This model can serve as a reference for other Sociology programs in different regions to develop their own contextual teaching materials.

D. Conclusions

The development research of the Social Pathology Course teaching materials, fundamentally integrated with the Bugis local wisdom (Sipakatau, Sipakainge, and Sipakalebbi) using the ADDIE model, reached the key finding that the resulting product is demonstrably Very Valid, Very Practical, and Very Effective, comprehensively answering all research questions posed. The material achieved high theoretical validity, evidenced by average expert scores (4.5 for content, 4.3 for media, and 4.4 for language out of 5), collectively indicating that the content, visual design, and communicative aspects meet academic feasibility standards. In terms of practicality, the material was rated Very Practical by Sociology Education students, with 85% to 88% of respondents reporting ease of use and contextual relevance. The peak success lies in the effectiveness: the local wisdom-based material significantly improved student learning outcomes, with the average post-test score rising substantially from 70 to 85. Furthermore, it proved effective in strengthening core student competencies, indicated by an 85% increase in critical thinking skills and a 25% increase in local character values. The practical implication is crucial: this teaching material is recommended for permanent and optimal adoption as the primary learning resource at the Sociology Education Study Program, providing a contextual solution for social pathology issues and offering a replicable pedagogical model for other institutions seeking to integrate local cultural values. For future research recommendations, it is suggested that follow-up studies apply this local wisdom model to other social science courses (e.g., Sociology of the Family or Urban Sociology), conduct wider and longer-term trials to explore the product's impact on sustainable social attitudes, and adapt the product into interactive multimedia formats

(such as enriched e-books or mobile learning platforms) to maximize accessibility in the digital 4.0 blended learning ecosystem.

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