

## **THE SELF-ESTEEM OF THE BADIK CARRYING TEENAGERS IN GOWA**

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### **ABSTRACT**

*Indigenous psychology is a branch of study that is trending nowadays, especially between researchers in Psychology Study. The purpose of this research is to discover the meaning of badik and self-esteem in the teenagers that carries them at Gowa Residence. This research is using qualitative methods with phenomenology approach, and the reason is because this research have certain characteristic suited with it, and be expected to delve deeper regarding self-esteem of the teenagers that carries badik, in this case five person acting as a sample. Data collection shows that self-esteem of the teenagers that carries badik around in Gowa Residence occurred at high level. Subjects felt more capable, superior, and acceptable when they carries badik around. Badik itself were a tools used to gain confidence and self-esteem to its carrier, because badik can also be used to defend and protect themselves. The knowledges of it were received by them from their parents and friends. Badik is a culture heritage, and considered to have a certain aura that can influence the characters of their carrier, resulting in changes on their self-esteem. It is expected that the subject of this research to understand more the true meaning of badik and self-esteem within them, so that their confidence wouldn't relied too much in badik. The Government also need to formulate individual and society development program using indigenous approach, and with that would spark synergy between themselves and the culture of the society.*

**Keyword:** Indigenous Psychology, Badik, Self-Esteem, Teenagers, Ancient Weapons

## RESEARCH BACKGROUND

Indigenous society since ancient times have been expressing their latent potency in physical things such as weaponry, which in *Bugis-Macassar* culture called badik. This badik then inherited from generation to generation. But due to the changes in governmental system, from feudalistic into republics, affecting the regulation especially concerning *badik*. Since badik as a traditional weapon have function in political norm, whether as nobility symbol or as peace symbol (Nonci, 2006).

Badik, according to KBBI is a tool shaped like one-eyed dagger. Badik is a traditional bugis-macassar weapon that has social purpose similar with *tappi* (keris). There's only little difference in terms of application. A singular or sharp and scaly double-edged badik, with the length of half metre, and similar with keris, have asymmetric shape and the bar often decorated with *pamor* (Nonci, 2006).

Badik is a traditional bugis-macassar weapon. This kind of weapon have variety of function, depending on the user and their interpretation of it. This interpretation were done by the society based on their perspectives and their understanding about the culture, in this case badik culture. Badik certainly have various utilities that can brought positive or negative impact. Often we heard that badik were used as a tool to exercise criminal acts. On the other hand, badik can also be used to do house chores, as a heirloom, ancient or mystical things. They also believe that badik have mystical power, whether it brought fortunes or calamity (Djunaid, 2014). Badik that served as a fortune bringer to its owner is called '*lamalomosugibadik*'. It can also make the feel secured and confident, because badik can nurture their user's self-esteem.

For the bugis-macassar people, badik is considered as parts of themselves (Djunaid, 2014). They will feel incomplete when travel without it on their waist. It is reflected in one of the bugis-macassar philosophy that if the

badik unsheathed from its holsters, it is forbidden for the owner to put it back without shedding blood. It is also considered forbidden for bugis-macassar men to flee from a fight if the opponent carries badik (tappi). When it happens, the individuals will lose their reputation as a men and labelled useless (based on the interview with one of the tribal chief). In psychological study, this sort of thing often referred as self-esteem.

Self-esteem is an individual's tendencies to feel capable of handling a problem and worthy. In other words, self-esteem is an integration of self-confidence and self-respect. Therefore, there are 2 aspect of self-esteem, which is having a sense of efficacy and personal worth (Brandon, 2013). Self-esteem is also a self-evaluation of achievements by analysing how far the behaviour fulfils the *ideal self*. Coopersmith explains that self-esteem is an individual evaluation concerning their capabilities. This evaluation is affected by experiences from the environment since the early stage of life (Nurrahma, 2012).

People in Gowa, generally, have high self-esteem, which is shown in their *sirina pace* norm that means they preferred death over embarrassment. Badik, as the culture identity, cannot be separated from this principle. Therefore, it created the characteristic of Gowa people. Badik as a weapon will be pass along as heritage to their sons as soon as they reached teenage. An age that is considered capable of self-control and logical thinking in problem solving, so the badik won't be easily un-sheated. The shifting of teenagers understanding of the badik, resulted in public anxiety, where badik is used as a weapon of choice in committing crime as happened in MoncongLoe region. Several youngsters who carried badik were arrested by local authorities for attempting criminal act (Tribunnews, march 25<sup>th</sup> 2017).

It is such a pity according to Macassar culture observer Anwar Gonggong. He stated that "there's a norm shifting regarding badik philosophy, especially in teenagers". Based in this phenomena and several definitions leading to the statement of the researcher, then the tittle of this research will be "The Self-Esteem of the Badik Carrying Teenagers in Gowa".

## **RESEARCH FOCUS**

The focus of this research, based on the background above, and to give direction in the implementation of this research, will be "How is the self-esteem of the badik carrying teenagers".

## **SIGNIFICANCE OF THE STUDY**

This research is expected to provide theoretical and practical benefit in apprehending the character of badik carrying teenagers, which is:

1. In academic's aspect, this research is expected to assist scientist and academic in analysing the development of indigenous psychology, primarily regarding the establishment of teenager's self-esteem
2. In practical aspect, this research is expected to assist government in formulating individual and community development program using local indigenous approach.

## **LITERATURE REVIEW**

### **Definitions of Badik**

Sharp weapons are sharpening weaponry used to harm other people. According to KBBI, badik is a tool that shaped as a one-edge dagger, while according to Nonci (2006), badik's purpose is to stab or puncture the user's opponent. Badik and keris's uses were similar, however their difference lies in shape and scope of utility.

Nonci (2006) stated that badik is a sharp weapon made of iron with sharp end. Badik also exist in Makassar and Mandar, despite the differences in name. Badik is a traditional buginese weapon that has social norm similar to tappi (keris), with the difference lies in its scope of functionality.

From the bugis-macassar view, every types of badik has mystical power. This power will affect the condition and state of the owner's life. Along

with it, there's a believe that badik can generate calmness, peace, prosperity, and welfare; but on the other hand, it can also make them poor and suffers (Djunaid, 2010).

Badik is one of the traditional weapons that became cultural identity, especially for people of Bugis, Macassar, Mandar, and several other tribes in Celebes. Since several hundred years ago, badik were used not only as a self-defence or hunting weapon, but also as self-identity of an ethnic and cultural community (Djunaid, 2010).

### **Types of badik**

Badik can be categorized into 2 types. According to Djunaid (2010), they are:

1. LamalomoSugi badik, is a kind of badik that has hook pattern in its bar, and believed to be a weapon that can grant wealth for its owner.
2. Latteringtelu badik, is a badik that has pattern of 3 dots in *tungku* position, and believed to bring luck to its owner, in form of happiness and everlasting wealth.

### **Definition of self-esteem**

Psychology experts defines self-esteem into several categories. One of them is Wells and Marwell (Rahman, 2013). The first one refers to self-esteem in terms of attitude, and like other attitude, self-esteem refers to certain object that involves cognitive reaction, emotion, and behaviour, both positive and negative. Second one viewed self-esteem as a comparison between ideal self and real self. We will have a high self-esteem if our real self is close to our ideal self, and vice versa. The definition by William James is included in this type. Third one considered self-esteem as a person's psychological response to themselves more than an attitude. Last one viewed self-esteem as a component of a person's system, as well as Maslow's stated (Ananda, 2013). Self-esteem were divided into 2 categories. 1<sup>st</sup> is self-respect or self-appreciation that

includes the desire to gain competence, confidence, and personal strength, education, independence and freedom. Brandon (Rahman, 2013) stated that self-esteem is a person tendencies to feel capable in handling a problem and feel worthy. It is an integration of self-confidence and self-respect (Baron and Byrne, 2004). Also headed into self-worth or self-image (Afrinanda, 1998).

### **Factors that's influencing self-esteem**

Factors that affect self-esteem divided into several aspects, that according to Afrinanda (2008) consist of parenting, thinking pattern, past experiences, social status, and value that they believe. While according to Cooper Smith (Adila, 2010), the development of self-esteem is affected of several aspects, which is self-worth, achievement, individual strength, and performance.

Afrinanda (1998) stated that individuals with higher self-esteem has a characteristic such as: preferred as a company, looked more social and have new friends, while in discussion group viewed as an active individual rather than a listener, have a higher conformity level, high score in creativity test, more outspoken, less sensitive to criticism, and low self-consciousness.

### **The aspects of self-esteem**

According to Heatheron and Polivy (Susanty, 2006), there are 3 aspects of self-esteem, which is:

1. Performance self-esteem, self-capability that can be shown by a person's skill, such as intellectual skills, achievement, self-capacity, and their success. A person with high self-esteem is believed to be clever and skilful.
2. Social self-esteem, a person's capability to believe other's perspective of themselves, a person that feels accepted in their environment. According to Santrock (2002), emotional support and social appreciation can affect a person's self-esteem. Several

children with low self-esteem tend to come from conflicted family, this condition is caused by the lack of positive support from their families and close friends.

3. Physical self-esteem is how a person gives meaning to their physical state with attractive appearance and self-image. Unattractive self-appearance made a person becomes inferior. On the other hand, physical attraction generates favourable judgement to self-image and can increased social support (Hurlock, 1999).

### **Level and characteristic of self-esteem**

Self-esteem can be categorized into 2, which is high self-esteem and low self-esteem. The level and characteristic of self-esteem can be seen above:

- a) Someone with high self-esteem tends to satisfied with his/her character and self-capability. This can happen because the acceptance and positive rewards could give security in the adjusting process. Individuals with high self-esteem would feel happier.
- b) Low self-esteem characteristic- Someone with low self-esteem will feel insecure in judging their capabilities and inner attributes. This reflected in their social activities that tends to retract themselves from social environment. They cannot fight the pressure to adjust and lack of capabilities to sense threatening stimulant. Individuals will pull themselves from others and felt pressured all the time. They will feel inferior, scared or ashamed hating themselves, less capable of accepting themselves, and obedient or submissive.

## **RESEARCH METHOD**

### **Research Type**

Narrative descriptive qualitative approach using observation and interview would make this research more reliable. Researcher wishes to unveil how self-esteem of the badik carrying teenagers in Gowa. The

centre of this research are teenagers that likes to carry badik in Gowa. Teenagers are people with the age of 12 to 23 years old. While badik is a traditional weapon with long shape and have a certain aura. Self-esteem refers to the value of individual's pride that can be seen from 3 aspects which is performance self-esteem, social self-esteem, and physical self-esteem. Data collection technique is using observation, interview, and documentation. The data then analysed using data reduction technique, data display, and conclusions or data verification. In terms of data validation measurement, the technique will be using triangulation.

## **RESULT**

### **Research Location Description**

Gowa district is one of district that located in South Sulawesi Province, with the size of 1.883,32 km square. It is bordered with Makassar city, Maros, and Bone in the north. In the south, it is bordered with Takalar and Jeneponto district. In the west, it is bordered with Makassar and Takalar district, and in the east bordered with SInjai, Bantaeng, and Jeneponto district. Gowa's region consist of 18 sub-district.

Gowa's territory nowadays derives from Gowa's kingdom, makes it one of the largest district in South Sulawesi besides Bone and Luwu district. It's history as one of the district that originated from a kingdom indirectly affects the customary or culture of its people. Nowadays, there are still many people in Gowa that adhere to their ancestor's belief, which is inherited onto their next generation until now. One of them is badik as an heirloom that needs to be passed down continuously. It is also a symbol to protect and safeguard their pride.

### **The research results of respondent's self-esteem**

The subject's self-esteem preview obtained based on self-esteem aspects that disclosed by Heatheron and Polivy (Susanty, 2006), amongst it were performance self-esteem (intellectual and triumphant skill), social self-

esteem (social environment's acceptance to the individual) and physical self-esteem (individual's appearance). This thing can be explained in the interview's result with five (5) subjects in this research:

### **Performance self-esteem (intellectual and triumphant skill)**

Subject in this research consist of 5 persons. When the subjects were asked regarding badik's contribution to their self-being, their answer were pictured in the interview's result below:

*Badik as a symbol of awareness (subject 1)*

*Badik as a protector to safeguard them (subject 2)*

*Badik as a tool to increase their confidence and as reminder that they inherited the bloodline of daeng (subject 3)*

*Badik as a weapon to defend and preserve their pride and family (subject 4)*

*Subject felt that badik was a weapon to defend themselves (subject 5)*

From their answer, every subject conclude that badik's contribution to them is as a weapon to safeguard against all threat. Badik also a symbol of subject's self as member of Makassar's tribe with daeng's bloodline. Badik can be used to defend and preserve their pride and family's wellbeing.

In other questionnaire, when the subjects were asked whether badik can make them superior compared to other person, from this 5 subject there are answer that can be seen below:

*Subject felt superior when carrying badik because it can help them to defend them when in trouble*

Out of 5 people in this research, almost all felt superior from other people when they're carrying badik. Only subject no 4 that didn't felt that way, although he agreed that badik can be used to defend themselves. Badik makes them braver, and it also has specific aura that depends on its carrier; subjects also felt that with badik there were other thing that can helped them defend themselves.

When those subjects asked regarding the meaning behind badik that can helped them achieving what they desired, their answer can be seen below:

*Badik can helped subjects to achieve things because it can be used to intimidate others (subject 1)*

*Subject felt that it can helped them to gain things they desired because there are many people that scared of badik (subject 5)*

From their answer, we can see the picture that badik generally can help subjects to achieve what they want. Subject felt that badik can be used to intimidate or threatening people. But for subject no 3 and 4, they have similar thought that badik can help them to achieve what they want, but they assume that badik can only be used as self-defence tools and for specific reasons, so it cannot be misused.

From those 3 question above, generally we can view the performance self-esteem aspects which is intellectual and triumphant skill. Subject consider that badik contribution to their selves were its function to defend their selves, pride, family, and achieving their desire. Badik can be used to threaten or intimidate others. But there are also subjects that consider that badik can only be used to intimidate other under specific condition.

### **Social Self-esteem (social environment's acceptance to the individuals)**

In this aspect, subject felt that even though they are carrying badik, they can still have many friends. It can be seen in their answer below:

*By carrying badik, subject felt that they will have many friends and can embrace the society, especially Makassar ethnic (subject 1)*

*Subject felt that carrying badik can increase their friends number but can also develop hostility from other if it were used unnecessarily (subject 2)*

From their answers, we can view the social environment's acceptance when subjects were carrying badik. Several subject felt that by carrying badik, they can have many friends, since subjects were participating in preserving Makassar's culture. But several of them were also felt that carrying badik makes them not accepted by the society because they sense that carrying badik will make others afraid of them. One subject in particular felt that while badik can make them befriend with many other, but it can also enhance hostility towards them. So generally, carrying badik can make them enhance their friendship, but it can also have detrimental effect of increasing hostility.

When these subjects were asked on how they feel when they communicate with others; are they feeling more comfortable when they are carrying badik. Their answer can be seen below:

*By carrying badik, subject felt more comfortable in speaking because it can increase their self-confidence (subject 3)*

*Subject felt unimpeded when carrying badik, because in their mind, badik is not for showing off (subject 4)*

Generally, based on the interview results with these subjects, they felt more comfortable when speaking with others and can increased subject's confidence. Since these subjects' felt that by carrying badik, they can talk freely with others. But there are 2 subjects that have different answer, because they felt that carrying badik makes them obligated to keep an eye to their attitude. There are also subjects that felt by carrying badik can make them more comfortable and increasing their self-confidence.

When subjects were asked regarding their feelings, whether or not it makes them less considerate with their surrounding environment:

*Subject felt less susceptible to their surrounding environment when carrying badik, since its already becomes habit. But now subject have already pay attention to their friends (subject 3)*

From their answer, researcher spotted that there are subjects that felt susceptible to their surrounding environment and braver when they're carrying badik. Other subjects answered that carrying badik makes them less keen to their surroundings due to their ego being more dominant, but at the same time they pay more attention to their friends. There are also subjects that answered that carrying badik makes them aware when there's danger approaching, and as a tool to preserve culture.

On the next question, when they were asked about how their feeling when they're carrying badik, is there a feeling of more appreciated by others; the answer to it can be seen below:

*Subjects felt more appreciated when they're carrying badik because subject's felts others will appreciate them if they're carrying badik (subjects 2)*

*Subjects felt more appreciated when they're carrying badik because according to subjects, badik have aura that can increase their self-confidence (subject 3)*

From these 5 subjects in this research, overall they felt more appreciated when they're carrying badik, because by carrying badik that have certain aura will make them more appreciated by others. And there are also subjects with opinion that by carrying badik will make others intimidated by them.

From 4 sub-question regarding social environment's acceptance, overall these subjects felt that by carrying badik, their surroundings will accept them. Although there are several other people that didn't accept their friendship. Subjects also felt more loose in communicating with others when carrying badik, because they think that badik will increase their confidence. Subjects felt susceptible with their surroundings when carrying badik, they also look after to their friends that in trouble. Subjects think that by carrying badik with certain aura, others will appreciate them more. In general, researcher conclude that social acceptance will have increased when these subjects carry badik, whether from communication aspects, social acceptance, and feelings of appreciation.

### **Physical self-esteem (individual acceptance)**

In this section, the main question is how badik contributes to subject's feelings.

*Subjects felt safer when carrying badik because badik felt there are a lot of danger that threatens them in outside world (subject 5)*

From several of subject's answer, they felt that by carrying badik they became a safer, calmer, confident, and braver, since it can be used as a tools to protect and free themselves from other's threat. Badik can also be used to develop and shape their confidence. When subjects were asked about their emotional stability when they are carrying badik, specifically if they became easier to offend, it can be seen in their answer below:

*Subject felt calmer when carrying badik and didn't become easier to offend (subject 1)*

*When carrying badik, subject felt easier to offend and tend to get angry (subject 2)*

*Subject felt that he/she is not easily offended when carrying badik, although it seems that it is his/basic personality (subject 5)*

Overall, subjects feeling when carrying badik is calm and not easily offended, since carrying badik is not a factor that makes people easier to offend, instead it is the character of the people that does. But there are also other that felt they become easier to offend when carrying badik because badik is a part of his/her pride or siri.

So on the aspects of physical self-esteem (individual appearance), regarding how badik affect subject's appearance, there are several subjects that felt safer, calmer, confident and brave due to it. There are also several other subjects that felt they became easier to offend, hence their aggressive attitude towards people that offend them. It is because subjects felt that badik is a part of them, as a symbol of their pride or siri.

## **Depiction of Badik's Meaning**

The comprehension of badik and how they attained it, according to the interview with these five subjects can be seen below:

*From parents and surroundings friends (subject 1)*

*From parents and friends (subject 2)*

*From parents and friends (subject 3)*

Overall, subjects attained the knowledge of badik through their parents, and then they develop that knowledge. But this knowledge were given without including the philosophy meaning behind it, which makes subjects knowledge regarding badik is still not adequate, and that makes them less wiser in using it.

When subjects were asked regarding how the meaning behind badik, they gave answers that can be seen below:

*Badik is a tool that were used by their ancestors to fight invaders and as an art tools, according to its shape, and serves as protection, safe-guard, and economic tools (subject 2)*

*Badik is a traditional tool from South Sulawesi that serves as means to protect pride and family (subject 4)*

From that interview results, we can view the subjects understanding about the meaning of badik as a cultural heritage, passed down for generations. It is also a symbol of identity for Bugis-Makassar people that serves as tools to protect themselves and their family for any threats, and also as a weapon to attack others.

When subjects were asked regarding the philosophical meaning behind badik, their answer can be seen below:

*Badik as a life value, where badik as the last alternative for solving a quarrel. People must hold on to the principle of cappelidah, cappelaso, and cappelabadik (subject 3)*

*Badik as a traditional tools of Makassar tribe, as a weapon for self-defence and tools to preserve sirinapacce (subject 4)*

*Badik is a mean to defend themselves and safe-guard their pride or siri (subject 5)*

In this research, the meaning behind badik for these subjects were attained from their parents and their friends. Badik is a tool to defend their honour, symbol of cultural heritage, symbol of resistance to invaders in the past, and as a symbol for protection.

In this research, it is shown that the meaning of badik for the subject is obtained from the parenting pattern through subject's parents and friends. Badik as a tool for self-defence (siri), badik as a heritage symbol, as a form of resistance to the colonialist, and a symbol of self-protection.

Self-esteem is defined by experts, such as Wells and Marwell (Rahman, 2013) stated that self-esteem is a comparison a value between ideal self and real self. We would have high self-esteem when we are close to our ideal self and vice versa. Self-esteem is also defined by William James who stated that self-esteem is a psychological response of a person to themselves more than just an attitude and a component of personality or their self-system.

The subject's description of self-esteem is obtained based on the aspects of self-esteem that is stated by Heatheron and Polivy (Susanty, 2006), which are performance self-esteem, social self-esteem, and physical self-esteem.

In the performance self-esteem aspect, overall the subject feels that the subject feels superior and capable to reaching the subject's desire. The subject also feels that the things that the subject wants will come to reality when the subject is carrying a badik. However, the subject will feel the opposite when not carrying a badik. So that the subject's achievements and capabilities is heavily depending on the badik presence.

Badik is able to boost the subject into having high self-esteem in various conditions, especially when subject is dealing with a problem that relates to the subject's siri. This is in lined with Wells and Marwell, Murk's (Rahman, 2013) opinion that subject has the ability to succeed which is considered as competence. In this case, self-esteem is connected to success, capabilities, and competence. When subject is carrying a badik, subject will feel confident and brave, and easily accepted by environment.

In the social self-esteem aspect, overall subject feels that by carrying a badik, social environment will accept the subject, more appreciated, confident, free in communicating with others, and sensitive to environment.

Subject feels easily bonding in friendship with others, although there are few who is reluctant. Especially people who feels disturbed by subject's habit in carrying a badik. Badik itself is a traditional weapon that become an cultural identity for Makassar, Bugis, Mandar, and several other tribes in West Sulawesi. Badik were not only famous in Makassar area, but also in Bugis and Mandar area with other names and shapes (Djunaid, 2010).

When carrying a badik, subject feels free to communicate with others, because one of the function of badik is to increase subject's confidence. Subject feels more sensitive to environment when carrying a badik. Specifically, with subject's friends, subject feels more caring towards them when they encounter problems. Subject feels more appreciated when carrying a badik, because by carrying a badik with specific aura, others will appreciate more, and some also consider that by carrying a badik will make others afraid of subject. On the physical self-esteem aspect, when carrying a badik, subject feels safer, calmer, more confident, and brave. There are several subjects who feel more easily offended so that they easily show aggression to the people who offended them. This is because subject feels that badik is a part of himself and symbol of subject's siri.

Branden (Rahman, 2013) explained that self-esteem is a personal tendency to feel capable in overcoming a problem and feeling worthy. It is an

integration of self-confidence and self-respect (Baron & Byrne, 2004). It is also led to self-worth or self-image (Afrinanda, 1998).

This research finding are along with Coopersmith' (Rahman, 2013) regarding the characteristics of confidence which stated that individuals with high confidence are persons that are satisfied with their characters and capabilities. They will accept and gives positive rewards in them, and it would develop sense of security, activeness, and capabilities to adjust themselves or to react with stimulant from their social environment, which in the end would lead to positive attitude.

While individuals with low confidence are persons that unsatisfied with their characteristic and capabilities, focused on their weaknesses, feeling inferior, thus making them felt not safe and having trouble in expressing themselves within their environment. As well as Maslow stated (Ananda, 2013), self-esteem or pride is the value or reward from within that encompass the desire to gain competence, confidence, personal strength, adequate, independence, and freedom. Subjects in this research have high self-esteem, attained through social environment influence from their parents or friends who believes that badik is a tool that can be used to increase their self-esteem. As well as several experts stated that there are several factors that influence the self-esteem, which according to Afrinanda (1998) consist of fostering pattern, mind-set, past experience, social status, and values.

The knowledge of badik were attained by these subjects through transformation process from their parents and friends, where badik as a symbol were used as a tools to defend their honour and families. Overall, subjects in this research possess badik through their parents, and then they joined with several badik lover's community. Subjects also considers badik as one of the cultural heritage from their ancestors and as a weapon to defend their pride (siri), also as a thing with mystical power because of its characteristic deemed capable of affecting subject's characters when carried.

Subjects felt more confident when carrying badik, they also felt that they are capable of doing anything when communicating, because they are sure that badik can protect them in case some problems occurs. Subjects reckon badik as a tool to safeguard them. Several subjects also consider that if they are carrying badik, it would make them more appreciated and they will have gained more prestige. Badik can also be used to intimidate opponents or enemies when conflict arouse.

### **CONCLUSION**

Self-esteem of the badik carrying teenagers in Gowa district reside at high category. When carrying badik, subjects felt more capable, superior, accepted by their surroundings, and appreciated. Subjects uses badik as tool to increased their confident and pride. Because according to them, badik is a tool that can be used to defend and protect their honour (siri) and families. This knowledge was attained through fostering pattern from their parents and friends. Badik were also considered as cultural heritage, and possess certain aura that can affects their carrier, hence subject's self-esteem was highly influenced by the badik they carried.

### **SUGGESTION**

It would be best if these subjects understand the meaning behind badik and their self-esteem, so that their confidence did not depends to it. For the parents, they should give their children comprehensive and actual understanding regarding the meaning behind badik, so that their carrier can fully understands it. Government also could establish an institution with its primary role to teach the society about knowledge of badik, so it wouldn't be misused anymore by its carrier.

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