

## BUILDING CHARACTER OF BUGIS COMMUNITY IN BONE FROM THE PERSPECTIVE OF QURAN AND LOCAL WISDOM

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### **Abstract**

*This study is motivated by two things, namely Indonesia is the country with the largest Muslim population in the world, and the population of Indonesia has a high cultural diversity. This qualitative research applies a content analysis and semantic approach to analyze the texts and documents. Conceptually, proper education can shape character through the inculcation of religious values and local wisdom. At the same time, wise expressions in the Bugis advice are analyzed with a content analysis approach. The results of the analysis show two main points. First, character building starts from the human side. The Qur'an shows that character building must start from the inner dimension of the human being. It is indicated by the word 'anfus' in the Quran. Second, the central values of Bugis' local wisdom align with the universal values of the Quran, namely coaching that touches the inner dimension in the form of ideas, beliefs, and awareness of the importance of these noble values in attitudes and behavior.*

Penelitian ini dilatarbelakangi oleh dua hal yaitu Indonesia sebagai negara dengan penduduk muslim terbesar di dunia, dan penduduk Indonesia yang memiliki keragaman budaya yang tinggi. Penelitian kualitatif ini menggunakan pendekatan analisis isi dan semantik untuk menganalisis teks dan dokumen. Secara konseptual, pendidikan yang tepat dapat membentuk karakter melalui penanaman nilai-nilai agama dan kearifan lokal. Sementara itu, ungkapan bijak dalam petuah Bugis dianalisis dengan pendekatan analisis isi. Hasil analisis menunjukkan dua poin utama. Pertama, pembentukan karakter dimulai dari sisi kemanusiaan. Al-Qur'an menunjukkan bahwa pembentukan karakter harus dimulai dari dimensi batin manusia. Hal ini ditunjukkan dengan kata 'anfus' dalam Al-Qur'an. Kedua, nilai-nilai sentral kearifan lokal Bugis selaras dengan nilai-nilai universal al-Qur'an, yaitu pembinaan yang menyentuh dimensi batin berupa gagasan, keyakinan, dan kesadaran akan pentingnya nilai-nilai luhur tersebut dalam sikap dan perilaku.

**Keywords:** character building; the Qur'an; local wisdom; inner awareness.

## Introduction

The brutal competition afflicts the educated, especially competition in office or position. Arrogance and the essence of intellectualism also afflict the educated. Because the "paradigm of competition" is too strong to influence the way it looks, it needs to be balanced with the "collaboration paradigm" to create true synergies" (Yusuf, 2014). In such circumstances, some parties try to offer solutions to the need to restore education to religious-based values and the nobility of cultural values. The first functions as the authoritative guidance for humankind, and the second comes from a human society called local wisdom values. The fight between local wisdom and modernity are increasingly hot theme discussed because it brings the two opposing sides (vis a vis) (Nuroniya, 2014).

The government has made various efforts to improve the quality and educational quality in Indonesia, including character education (Mustari & Rahman, 2014). National Education Framework for Character Education 2010 is agreed to be a guide for national education success in building the national character of youngsters (Eka, 2017). Character education is a national movement creating schools that foster ethical, responsible, and caring young people by modeling and teaching good character through an emphasis on universal values that we all share (Pala, 2011).

Character education is essential in facing the dynamics of life and the challenges of globalization. Globalization has significantly shifted the local indigenous cultural values and eroded faith (Daniah, 2016). It means the wealth of sources of character values based on local wisdom is threatened. Islam comes with great attention to these values. It can be obtained through cultural diversity and values possessed by this nation (Yunus, 2014). Local wisdom is a discourse on the majesty of the moral order (Wagiran, 2012). The era of globalization demands Islam to be translated into grace for all problems, globalization, and information and their impacts (Yusuf & Ismail, 2012). In the past, Ulama made it one of the sources of consideration in establishing Islamic law, called *al-'urf*. Ethical values derived from culture are accommodated as long as they do not conflict with Islamic teachings because the core of Islamic education is *maslahah* (benefit) (Yusuf, 2013).

Some research results discuss character education based on Islam and local wisdom. However, the focus, methodology, and location of the research are varied. One that needs more exploration is integrating the Quranic approach and the Bugis community's local wisdom. Ryan and Lickona (1992) maintain that most religious precepts are often a major guiding moral decision. They assert that religion is defined as a stance bearing on ultimacy. What makes life worth living? What is our ultimate purpose and destiny? It is rooted in our human nature, and working out religious understanding provides a foundation and support structure for moral development (Ryan & Lickona, 1992, p. 14). In this case, religious values became social control.

In line with that, Hennessy (1992) asserts that religious perspectives on human behavior offer a much deeper foundation because they deal with the deeper aspects of the nature, the quest for the intangible, the will of God, salvation, and future life. Furthermore, religious perspectives provide a deeper view of the person since the person is viewed in relationship to God, and human behavior is seen as being judged ultimately not just by humans but by the Maker of all (Hennessy, 1992, p. 220). In principle, these views acknowledge or show that religion is the basis of the value of character education. Therefore, it follows the character of the Indonesian nation as a religious population.

Abdullah and Halabi (2017) identified the terms of wisdom according to the Islamic view and examined the Quran's methodology of developing and maintaining wisdom. The content analysis of the qualitative approach was employed to gather and analyze the information regarding the subject matter. Their findings revealed that wisdom could be referred to as understanding

and comprehension of justice, eloquence in speech, and constant rightfulness in statements that lead to good behavior.

Marhayani (2016) argued that the value of local wisdom contains noble values of the nation's ancestors that can be used as capital to establish a nation with excellent and robust character. Therefore, the role of local wisdom can be used to develop a character education. Suyitno (2012) stated that developing national character and culture education with local wisdom requires developing national character and culture education. It was motivated by the reality that Indonesia National Education is facing various problems. Educational outcomes have not met the expected results. Learning in schools has not been able to form the entire personality of graduates who reflect the national character and culture. The educational process is still focusing on its achievements cognitively. Therefore, character education and national culture must be developed based on local wisdom.

Also, Sugiyo and Purwastuti (2017) concerned with local wisdom-based education reflected through the model of three main topics. First, batik making on pottery piggy banks integrates creativity, determination, and responsibility. Second, the traditional oral song "Cublak-cublak Suweng" integrates knowledge-loving value, honesty, and responsibility. Third, the traditional game and song "Gundhul-gundhul Pacul" integrates some values such as modesty, carefulness, and cooperation.

The articles above have conducted individual studies on particular cultures and locations. The study of character values in the culture of the Bugis community is relevant because the Bugis community is known as a tribe that is very firm in its local culture. Before Islam arrived in South Sulawesi, the Bugis people already had a value system called "*pangadereng*". The world's largest literary work, *Lagaligo*, illustrates Bugis culture. Integrating religious approaches and local wisdom always has opportunities in the life of the Bugis people. Their life system refers to the *Pangadereng* system. In this system, religion is a subsystem called *saraq*, and local wisdom is called *ade'* (custom).

Character education has a clear basis in the Qur'an, including Q.S. al-Nisa' [4]: 9, "And let God fear those who leave behind them children who are weak, whom they worry about (their welfare). Therefore, let them fear Allah and let them say the right words". Independence is a dream that is the goal of an educational process. Freedom must be built on a consistent and robust character foundation. Related to this, National Education Law of Indonesia No. 20, 2003 chapter 2, article 3, gives a clear statement of educational

aims: “National education is aimed at enriching the ability and developing personality as well as National civilization in educating the intellectual life of the nation and developing the best potential of the students to be a man who is devout and God-fearing, has good character, healthy, knowledgeable, stable personality, creative, independent, and has a deep of sense of responsibility and democracy as a good citizen of Indonesia” (Direktorat Jenderal Dikti, 2010). In this case, a good character is based on religion (the Quran) and local wisdom values. How is character building based on the Quran? What are the character values that must be built according to the local wisdom of the Bugis community? These two questions become the focus of this article.

### **Research Method**

This research studies the verses of the Quran that underlie character building. Not all related verses are shown, but specific verses represent other verses. The other verses are a source of inspiration to explain the two verses chosen with the *munasabah* approach. This approach departs from the view that verses and other verses explain each other. The values of local wisdom of the Bugis people are collected through searching written sources. The written data is complemented and supported by data obtained through interviews. In this case, the informants were the Head of Gattareng Village (Subject AMT) and the Imam of Gattareng Village (Subject AH). The collected data are classified, systematized, and analyzed. The verses of the Quran were analyzed using an interpretive approach, while the values of local wisdom were analyzed based on the semantic meaning of the Bugis language. The researchers seek to understand the moral message behind ancestral messages that are still being cared for from generation to generation (Polii, 2019). Therefore, the analysis focused on the meaning of local wisdom values relevant to character building.

### **Findings and Discussion**

#### **Findings**

Al-Quran guides humans regarding character building. Character building, according to the Qur'an, is done by conducting coaching from the inner dimension of humans. It can be understood from the use of the word 'anfus'. The following two verses in table 1 are the data that form the basis for analyzing character development.

Table 1. Al-Quran Verses on Character Education

No.	Surah and Verse	Translation
1	Ar-Ra 'du [13]: 11	For him, some angels always take turns guarding him from the front and behind him. They protect it by Allah's command. Verily, Allah will not change the condition of people until they change their situation. And if Allah wills evil for a people, then none can resist it, and there is no protector for them but Him.
2	At-Tahrim [66]: 6	O you who believe! Protect yourselves and your families from the fire of hell whose fuel is man and stone; His guardian angels are harsh and stern, who obey Allah in what He commands them and always do what is commanded.

Furthermore, the values of local wisdom of the Bugis community can be described in table 2 as values cared for by the Bugis people. These values are found in various written sources and the practice of Bugis community life in Gattareng Village, Bone Regency.

Table 2. Main Values of Bugis Cultures

No.	Local Wisdom	Meaning	Narrative Meaning
1	<i>Alempureng</i> ( <i>Lempu'</i> )	Honesty (Honest)	Honesty is reflected in words and actions. Honest in speech and demeanor. The Bugis call it "taro ada - taro gawu" (the words and actions are in harmony). An honest person means he is not a hypocrite.
2	<i>Siri'na Pesse</i>	Shame and pity	Shame is not just a matter of taste but principles and self-esteem. Meanwhile, pity is an awareness of the value of loving and caring for each other.
3	<i>Amaccang</i>	Ingenuity and genius	Intellect is a value that shows a person's understanding and wisdom in dealing with an issue so that he is always part of the solution.
4	<i>Assitinajang</i>	Propriety	The principle of propriety is more about justice and not excessive—the principle of propriety guides people to know where their position is worthy and their rights.

5	<i>Agettengeng</i>	Consistency	Someone is consistent and loyal to the agreement until there is a new agreement that is more beneficial.
6	Reso	Hard work	Work hard, full of enthusiasm and sincerity based on intelligence and skill. A hard worker also means a complete worker.
7	<i>Sibaliperriq</i>	Help each other (mutual help)	Someone realizes themselves as social beings who need each other, so they are always together and work together in goodness.
8	<i>Sipakatau</i>	Humanize each other (mutual humanize)	In the interaction pattern, humans must respect each other and uphold their human dignity based on equality as human beings (not racism).
9	<i>Sipakalebbi'</i>	Glorify each other (mutual respect)	Humans realize that every human being has needs and human rights to be respected and glorified.

Source: Interview with AMT and AH (2022).

Table 1 is the data that has been classified as the basis for analyzing the instructions of the Quran on character building. In contrast, table 2 is the data for analyzing the values of local wisdom of the Bugis community to build character. However, both are discussed to get answers to the focus of the study in this article.

## Discussion

### Building Character Based on the Qur'an

From the perspective of the Qur'an, real education is the coaching of humans as a whole so that they can carry out their function as a servant of God and His caliph to build this world following the concepts set by God (Yusuf et al., 2019, pp. 402-418). If this can manifest in reality, then Muslims will be able to implement Islamic teachings comprehensively (Sultan, 1979, p. 53). However, it is not uncommon for noble values derived from Islamic teachings and culture to experience dysfunction and helplessness when dealing with modern demands. Modernity is a 'biological child' born from the womb of the human mind's creativity that develops following the challenges of human life (Abdullah, 1999, p. 3). Along with the times, challenges and problems also arise in various forms. One of the crucial issues is the disappointing

result of national education because some leaders' behavior does not reflect commendable behavior. Material temptation destroys the noble values of religious teachings and the central values of a culture. Both of them are sometimes unable to become instruments of protection for individual state apparatuses from various criminal acts of corruption.

Humans have a physical dimension and a spiritual dimension. So, where does character building start? Many verses can be a guide to responding to this question. Two are Ar-Ra 'du [13]: 11 and At-Tahrim [66]: 6. In understanding these two verses, tracking and reviewing other relevant verses is carried out even though they are not explicitly stated. These two verses are the main arguments explaining where the character-building star begins.

Reform is insufficient to improve the nation's character with mere cognitive-intellectual intelligence. The Qur'an hints at it with various verses, including Q.S. al-Ra'd / 13: 11: "... surely Allah does not change the condition of a people so that they change the situation that is in themselves ....". This verse contains fundamental information. First, character education starts from the "inside" in humans (learners) as the meaning implied by the word *'anfus*. Second, character education must be supported by a system that involves many elements, not individuals, as implied by the plural *'anfus* in the verses of the Qur'an above. The term *'anfusihim* (themselves) in the verse shows the 'inner side' of a human being, which includes ideas or values that are contained in his mind and are believed to have truth and benefits that give birth to a solid determination to realize them. Q.S. Instructions al-Ra'd / 13: 11 above that change begins with the education of values and internalization, which shapes the expected character and behavior. It is under the instructions of the Qur'an surah al-Tahrîm / 66: 6. Education will be valuable if through exemplary which begins with the educator, then the people under the responsibility as the sentence shows *wahlikum quu 'anfusakum* (maintain yourself and your family). The concept of character building is a core value that must exist in education reform. Changes to the system and laws or regulations and policies are not enough because it is the man who decides, the man behind the gun. The character is built from within human beings in the form of consciousness.

Based on this view, both a human approach and a systematic approach cannot be separated, even must run simultaneously. Religion is believed to be a practical approach, especially for religious apparatuses. The Inspectorate of the Indonesian Ministry of Religion was aware of the importance of supervision with a religious approach (PPA) to the apparatus. It is an alternative model



of early supervision whose approach emphasizes the distinction of religious values. In the PPA, there is a relationship between government management and the religious values voiced by the conscience. This approach was developed to encourage the formation of character and identity of the state apparatus through the understanding and internalization of religious values to carry out self-control functions to build excellent and clean governance and work culture (Tim Penyusun, 2014). Therefore, work in the view of religion is worship, while honesty and trustworthiness are a form of strength of faith that comes from a clean conscience.

The Qur'an has a perfect dimension; it contains transhistorical values because the Qur'an is revealed in historical reality. It is a concrete response to historical reality, periods, particular events, specific places, and the culture of society, especially Arab society (Yusuf, 2013, p. 9). According to the Qur'an, studying the successes and downfalls of previous societies or people is a method of character education. It is then enshrined in one name of the surah in the Qur'an, surah al-Qashash. It is implied Q.S. Yusuf/12 "In fact, in their stories, there is an inspiration (enlightenment) for those who can capture the essence".

The importance of character education is hinted at in the Qur'an. One of the two women said: "Yes, my father, take him as a person who works (for us) because the best person you take to work (for us) is a strong person who can be trusted again" (Q.S. al-Qashash/28: 26). Related to this, Good says: "And let God fear those who if they leave behind them children who are weak, whom they worry about (their welfare). Therefore, let them fear Allah and let them say the right words (Q.S. al-Nisa'/4: 9). The Qur'an guides character education. The character of the young generation must be strong, not weak. The gold generation is strong and trusted—moral character and performance character.

### **The Perspective of Local Wisdom**

Indonesian thesaurus puts the word 'wisdom' in line with virtue, wisdom, and scholarship. While the term 'arif' has the equivalent meaning to aqil, virtuous, bakir, wise, smart, energetic, and learned (Sugono & Sugiyono, 2008). Local wisdom, or another term "local genius," is a term introduced by Wales (in Ayatrohaedi, 1986, p. 30) that is "the sum of the cultural characteristics which the vast majority of people have in common as a result of their experiences in early life". Local wisdom is human intelligence possessed by certain ethnic groups gained through community experience (Rahyono,

2009). Anthropological scientists, such as Koentjaraningrat, Spradley, Taylor, and Suparlan, categorize human culture as a container of local wisdom to ideas, social activities, and artifacts (Koentjaraningrat, 2009). Local wisdom is a policy that relies on philosophy, traditionally institutionalized values, ethics, and behavior to manage the source power sustainably (natural, human, and cultural) (Abubakar, 2010).

Based on the views above, local wisdom is a fact and a value that cannot be separated from human life because humans are cultured creatures. Sternberg said someone is judged wise if they can accumulate and collaborate between contexts and the values surrounding it and create a balanced lifestyle (Sternberg, 2004). Local wisdom is indigenous knowledge or local genius of a society derived from value sublime cultural traditions to regulate the order of people's lives to achieve community progress both in creating peace and increasing the welfare public (Sibarani, 2013). Local wisdom can be local knowledge, local skills, local intelligence, local resources, local social processes, local ethics, and local customs.

Local wisdom is the capital of good character formation. The noble character is the nation that always acts with awareness, self-primacy, and self-control. If everything is maintained well in a community, then, in turn, it will give birth to local wisdom (Abdullah, 2008; Haba, 2007). A life set formed directly will produce values that will form the basis of their relationship or reference behavior called local wisdom (Sadat, 2019). The values are agreed to be suitable for life and the local community. Local wisdom is a view of life and knowledge and a variety of life strategies in the form of activities carried out by local communities to answer various problems in meeting their needs (Fajriani, 2014). It is the values found in the community and has been through a long process of the birth of the community itself (Saptomo, 2010). Local wisdom in the community runs naturally, without coercion or doubt, in values agreed upon in goodness (Abid, 2017). Thus, it is believed and maintained as a foundation of values used as a reference in specific communities in their lives.

Some researchers suggest that true wisdom cannot be transferred but through modeling and the availability of a conducive environment. Wisdom can be developed as students' character. Thinking skills in the school curriculum, schools could help develop wisdom (Sternberg et al., 2008). Local wisdom-based education teaches students to be permanently attached to the concrete situations they face (Wagiran, 2019). By being confronted with real problems and conditions, students will be increasingly challenged to respond

critically (Wagiran et al., 2010). Local ethnic culture often serves as a source or reference for creating new creations, for example, in language, art, social order, or technology, displayed in cross-cultural life (Zahriyana & Boyhaqqi, 2019). Cross-cultural relations are intended to get to know each other, take the positive side, and be relevant to be developed to be mutually beneficial.

### **Main Values of Bugis Culture**

These noble values are a reflection of the culture and character of the people of South Sulawesi. Since ancient times, the culture of the people of South Sulawesi has been recorded in ancient Bugis-Makassar literature with the term “*Lontarak*”. It existed in pre-Islamic times, which until now can be expressed through written sources, then it can be shown around the 14<sup>th</sup> century AD until the acceptance of Islam as a religion adopted by the community in the early 17<sup>th</sup> century AD. (Mattulada, 1975).

The values in the culture of the Bugis need to be expressed in facing every dynamic of life that is full of challenges. These values were created because their ancestors glorified them as the foundation of Bugis society and culture. Furthermore, it is transferred from one generation to another. To pass it on, they conveyed it in the form of advice or messages, and the advice contained in *lontarak* called *pappanngaja* and *paseng* (Rahim, 2011). Bugis culture can be traced in several works of literature, for example, in the central values of Bugis culture (Rahim, 2011). The Bugis culture has the main values of honesty, intelligence, propriety, determination, effort, and hard work (Wekke & Yusuf, 2018, p. 21). These values become a universal inevitability, in line with Islam, the teachings and principles of special Islamic boarding schools, and Islamic education in general.

The principles reinforce these values: *Siriq na Pesse* and the motto: *Mali Siparap̄pe, Rebba Sipatokkong, Malilu Sipakainge*. According to AMT, his Etta (father) introduced these values in childhood, so he knew them since he was a child, and as he grew older, he became more aware of the values of local wisdom.

### **Lempu'**

Etymologically, *lempu'* means “straight,” which is the antonym of the word ‘crooked’. This word, in various contexts, means sincere, correct, sound, or fair. For example, *laleng malempu'* means a straight road. Thus, the antonyms of these words are cheating, wicked, lying, treasonous, mischievous, evil,

deception, persecution, and the like. Honesty is a source of trust because the core of trust is honesty and responsibility (Baco, 2015). Honesty and trust are the base of public trust. So, if both are well maintained, public trust is easily obtained. Conversely, if both are lost, everything will disappear.

It is stated in *Lontarak* of the Bugis language: “*Duwa kuwala sappo; unganna panasae na belona kanukue*”. [There are two things that I make a fence (self-protection and honor), namely jackfruit flowers and nail decorations] (Abdullah, 1985). The word ‘*panasa*’ in ‘*unganna panasae*’ is synonymous with “*lempu*” (Mattulada, 1975; Mursalim, 2008). When given the glottal stop (‘) pressure on the last syllable, it becomes a jug; the word changes its meaning to ‘honesty’. The word “*belona kanukue*”, is used for nail decoration (*belo kanuku*) called *pacci*. Thus, “*Duwai kuala sappo; unganna panasae, belona kanukue*” means “There are two things that are always used as fences (to save oneself), namely holiness and honesty”. Holy in the soul it implies sincerity, mental silence, a positive mindset, not being jealous, and so on. *Paccing* value (purity of soul) following Q.S. al-Syams/91: 7-9. While sacred in action is to prevent ourselves from shameful things, both in cultural measurements and religious perspectives. In the context of the organization of society and constitutionality, “*paccing*” means not committing corruption because it is a crime that is contrary to the principle of ‘*lempu*’ (honesty).

When Tociung, Luwu’s intellectual, was asked for his advice by Soppeng’s future king (*datu*), La Manussa’ Toakkareng, Tociung stated: “There are four core acts of honesty: Forgiving the mistakes of others to him, being honest in accepting the mandate. It means not betraying, not being greedy, and not taking what is not his right. He does not consider goodness unless it is also good for others” (Rahim, 2011). Honesty taught in this context is honesty that is beneficial to the person himself and others.

Kajaolaliddong, a Bone scholar, explained honesty when asked by King Bone about scientific subjects. What are the witnesses or evidence of honesty? The thing that is called for is: “Do not take plants that are not yours, do not take things that are not yours, not your inheritance; do not take a buffalo or horse that is not yours. Do not take lean wood that you are not leaning against, and neither is wood that has been put on the tip of the base, which you do not put.”

This message (*paseng*) shows the commitment to honesty, i.e., not taking others’ rights. If someone is a government official, he does not make people’s rights through corruption and abuse of authority and position. In the Bugis

advice above, the cut wood signifies someone has it. If only what is stored on the side of the road is ordered, it will not be taken, especially if it is guarded inside a fence. Honesty (*lemphu'*) is his pride and is a form of proof of shame (*siri'*), so if he loses honesty, it means losing trust, and at the same time, his self-esteem is gone, too (Arsyad, 2013). Conversely, if honesty is well maintained, the values of self-esteem, dignity, and humanity are well preserved. In Bugis culture's central values, the compatibility between words and deeds is called '*taro ada taro gau'* or '*iya ada iya gau'* (between words and deeds alike).

### ***Siri' na Pesse***

As for *siri'*, etymologically means shame and self-esteem. It is a package with *Pesse* which means solidarity, togetherness, and affection. For the Bugis community, *siri'* is a highly respected norm because it is evidence that a person can maintain his holiness and honor. Besides *lemphu'* and *siri'*, the culture of *pesse* is also inseparable. *Siri'* originally had a positive connotation, but if it was not framed with other noble values, it could also have a negative connotation (Rahim, 2011). *Siri'* is often interpreted as a value for the Bugis themselves. Therefore, if someone does things that are not good, it is shameful (*mappakasisri'*). If he does terrible and shameful things, then that is when his self-esteem and human values fall.

Conversely, if he does something positive and good, that is when he raises his humanity as a Bugis. *Siri'* as self-esteem, dignity, especially for Bugis people who maintain noble values, in the context of Islam even, *siri'* is part of faith and there is no faith for those who have no shame. *Siri'* will encourage them to become firm, hardworking (*reso*), and intelligent individuals, so they do not become a burden.

*Passe* is a sense of solidarity among fellow Bugis, a value in which others feel the pain of others with deep empathy towards others (Pelras, 2005; Mursalim, 2008). The Bugis have a high empathy culture character called *pesse*, and Makassar people call it *pacce*. *Pesse* for the Bugis is their social and human value. The term derivative is known by the terms *mali siparappe*, *rebba sipatokkong*, *malilu sipakainge*, *sibaliperri' sipurepo*. These values are upright with *siri'* and *lemphu'*. For *siri'* is closely related to the *lemphu'*. *Lemphu'* and *pacci* are distinctive cultural characteristics as long as they care for these values in their lives. Chastity is the most important for teaching. In the teachings of Islam, the sanctity of belief and *tawhid* is the first requirement for someone to say

to Islam, namely to declare in totality that “there is no God but Allah and Muhammad is His Rasul” is a physical and spiritual commitment.

### ***Amaccang***

Etymologically, *amaccang* comes from *acca*. In the Bugis language, *acca* means ‘scholar’, which is smart or intellect. *Acca* is more to the meaning of positive intelligence, and not vice versa. To *acca* is a person of wisdom. *Acca* is a behavior; thinking and acting can be wise considerations (Rahim, 2011). So, *acca* is not measured from a formal educational background but from the values of wisdom that adorn his way of thinking and acting. He/She is not called *Acca* if he is not honest. If there are knowledgeable but not honest, not forgiving, greedy people who take what is not their right, then they are not wise or scholar (not *To Acca*). *To Acca* (intellectual), behavior radiates from every correct and polite speech, honest expression, forgiveness, not being greedy, and so on. A person’s intelligence is not measured by an academic degree but must be packaged between a theoretical (cognitive) aspect and its practice.

Honesty and intelligence are the main values of the interconnected Bugis culture. The nature of *amaccang* is that nothing is challenging to carry out; no conversation is awkward to welcome, with kind words and gentle trust in others. Honest is good deeds, right thoughts, polite behavior, and fear of God (Machmud, n.d.; Santing et al., 2010). Education that has successfully formed scholarship is education that can instill a polite personality, honest behavior, forgiving, not greed, and happiness. Honesty will create an independent, strong, and dignified character, while cheating leads to a weak, cheating, and treasonous character. The elements in *amaccang* values such as polite personality, honest behavior, forgiving, not being greedy, and being happy to help others are the values of local wisdom of the Bugis community and the values of the Quran. Intelligence taught in *amaccang* culture is intelligence that is in line with the values of the Qur’an. Besides being intellectually intelligent, it is also social and spiritual intelligence. Smart people must be able to guide themselves and others to understand and respond to all living problems wisely and precisely, based on local wisdom and religious values.

### ***Assitinajang***

Decency, appropriateness, and eligibility in the Bugis language are called *asitinajang*. This word comes from *tinaja*, which means suitable, appropriate, and feasible. *Lontarak* teaches *sitinaja* culture by saying: “Sit in your position,

occupy your place (Rahim, 2011). *Ade 'Wari* (customary difference) in Bugis culture, in principle, arranges everything to be in its place or *mappasitinaja*. Obligations devoted to obtaining equal rights are deeds that are appropriate, many or few, not suppressed in the *sitinaja* culture. It is under the advice: “*Alai cedde'e risesena engkai mappideceng, sampeangngi maegai risesena engkai makkasolang*” (Rahim, 2011; Machmud, n.d.: 76). Take a little if a little brings good, and reject a lot when a lot of it brings destruction/damage.” “The principle of *asitinajang* is *sitinajai resona na appoleangenna*” according to his work and income.

In the cultural principle of the Bugis people - who live their culture - getting results must be with their work suitable for their responsibilities. Corruption is a very inappropriate shortcut (haram, illegal), violating rules and norms because it harms the people and the country. People who get results that are not suitable for their work are inappropriate (*de 'nasitinaja*). The measure of propriety can be measured from the rules and regulations in force or religious measurements regarding halal and haram. In Islam, honesty is the implementation of faith and piety essential to Allah. Therefore, *asitinajang* must be taught and trained to students to grow in proper and reasonable behavior in the measure of religion and culture. The measurements always refer to the applicable rules. Fraudulent behavior, context is a form of failure to instill honesty which gives birth to inappropriate behavior and contrary to the value of the *lempu'*. Prompts to be balanced are shown in the Qur'an. Even the planet is upright because of the balance. So, propriety (*asitinajang*) is a balanced attitude between rights and obligations that must be dedicated. Bugis culture adheres to the principle of compatibility. Bugis people who hold to the principle will give and receive properly and in balance.

### ***Agettengeng***

In Bugis language, a determination is called *agettengeng*. The principle of *agettengeng* of the Bugis remains on the principle or loyal to the belief, solid and demanding in the establishment, closely holding things. The value of intelligence, and the value of propriety, then the value of consistency (*agettengeng*), is bound by a positive value. “There are four values of consistency. First, not breaking promises. Second, not betraying an agreement, not canceling a decision. Third, not changing the decision, and fourth, talking and doing and when work does not stop before it is finished” (Rahim, 2011). In *agettengeng* culture, people with this principle will work thoroughly and responsibly if

they become workers. He has high intelligence and dedication and gives up quickly, even never retreat before completing his work.

*Agettengeng* (persistence principle) is a principle of courage to bear the risk of honesty, truth, and merit. It will not be possible to be swayed by the temptation and practice of transactions for pseudo interests. Courage (*awaraning*) sometimes costs lives, but that is pride (*siri'*). The proverb "is better to die with earthy than to live in a mirrored carcass" is a proverb under the principles of *siri'* and *agettengeng*. Once he holds office and authority, he must provide benefits to the community without differentiating (*temmappasilaingeng*). Persistence in holding the principle of truth and goodness must be instilled into students' souls so that they have a strong mentality and a firm principle in facing various challenges in their respective eras.

### **Reso**

The principle of the Bugis community is firmly upholding its cultural values; work (*reso*) is self-respect (*siri'* values). *Reso* or work ethic, viewed from religion and culture, is the key to success. However, *Reso* cannot stand alone, separated from other cultural values. Values of work ethic or resume are closely related to the values of honesty (*lempu'*), intelligence (*amaccang*), propriety (*asitinajang*), and determination (*agettengeng*). Effort and hard work (*reso*) are the keys to implementing the values of the *lempu'*, *acca*, *asitinajang*, and *getteng*. These values can only play an effective and efficient role if supported by business or genuine effort values (*reso*). By itself, the value of this business (effort) is also upright based on these values (Rahim, 2011).

*Lontarak* teachings reproach lazy people who have no business and only spend their time. Hardworking character (*pakkareso*/hard worker) is a Bugis cultural teaching contained in *Lontarak*. In the Bugis proverb, "*resopa temmangingi naola lete pammasena Puangnge*" - only with sincerity without despair becomes the path of God's grace dan mercy. These values and principles are the key to the success of the Bugis and even everyone. As long as they are based on these values, upholding them will give birth to public trust so they can exist wherever they are. Conversely, dishonesty will only give birth to distrust for the community and laziness.

*Lontarak* orders four things for entrepreneurs or merchants, i.e., honesty (*lempu'*) because it will generate trust. Second, association (*assisompungeng*) or silaturrahmi, link because a good association will develop business. Third, intelligence (*amaccang*) will improve management and capital because this



drives the business (Rahim, 2011). Business or real work (*reso*) is the key to life success not only for the Bugis but for everyone in the world. The work ethic is a universal necessity, not only limited to certain religions and cultures. With the principle of *reso*, they will grow into independent individuals and not be “unemployed” because it is not under the principles they profess. Fourth, Bugis people have some ‘*pasompe* culture’ (migrants). With this culture, the Bugis have a hardworking soul.

Hard work alone is not enough without a sense of togetherness. In the Bugis community, the term culture of *sibaliperriq* (helping each other) *sipurepo*’ (togetherness) is known. The competition paradigm should be changed to a collaboration paradigm. Therefore, competition does not infrequently result in a superpower; some are powerless. It means a short gap appears. In contrast to collaboration, paradigm-shaping behavior is always together, helping each other, and a sense of sensitivity. It is called the *Pacce* culture (great solidarity) or *sibaliperriq* or *sipurepo*’.

According to the principle of *reso*, being a hard worker is not enough; one must also be a sincere worker, intelligent work, complete and quality work. A sincere worker makes all his work a dedication to God. At the same time, workers are complete, intelligent, and trustworthy, in line with the character of the Prophet Musa, strong and trusted young man. The Koran said this in the story of his journey with the daughter of the Prophet Syu’aib a.s. According to the principle of *reso*, being a hard worker is not enough. One must also be a sincere worker, intelligent, and quality work. A sincere worker is a worker making all his work a dedication to God. At the same time, the performance in work is complete, intelligent, and trustworthy, in line with the character of the Prophet Musa strong and trusted young man. So the Qur’an shows in surah al-Qasas verse 26: “One of the two women said: “Yes, my father, take him as one who works (for us), because the best person you take to work (for us) is a strong person who can be trusted again”. The Qur’an said this in the story of his journey with the daughter of the Prophet Syu’aib a.s. According to the Qur’an, the best workers, such as Prophet Musa, are strong and trustworthy. Therefore, the Qur’an appoints him as a trusted and hard worker role model.

### ***Sibaliperriq***

*Sibaliperriq* culture is found in people in South Sulawesi in general and Bugis society in particular. *Sibaliperriq* means ‘hand in hand in adversity. *Sibaliperriq* is based on the values of goodness and truth. It is in line with the

Q.S. al-Maidah: 2 “... And help you in (doing) goodness and piety, and do not help in sin and enmity. Fear Allah. Indeed, Allah is severe in punishment.” At the implementation level, the Bugis people also understand that *sibaliperriq* culture is the same as the meaning of this verse, namely that *sibaliperriq* is only for affairs that contain goodness and do not contain evil (Halim, 2022).

The mutual help of the Bugis community not only between individuals but also in household life, neighborhood, society, nation, and state, applying *sibaliperriq* culture. These values are still cared for by the Bugis people even though global cultural challenges continue to be challenged. The values of local wisdom in the Bugis society, in general, are always integrated with religious values (Islam) because, since the beginning, the Bugis people have adhered to a life system called *pangadereng*. The *pangadereng* system integrates *ade'* (customs, culture) and *saraq* (religion). At the level of implementation, traditional leaders and *parewa saraq* (*sharaq* employees) sit on equal footing with the government. Bugis people who understand and adhere to the *pangadereng* system will not become radical in religion, culture, nation, and state. In this context, the system finds its urgency and relevance in fostering and developing the character of the next generation. Their character development must be integrated with religion and local wisdom.

The essence of the *sibaliperriq* conception is the view and attitude of facilitating the affairs of fellow human beings in goodness and truth. It is in line with the statement of the Prophet SAW. From Abu Hurairah r.a. The Prophet (SAW) said: “Whoever relieves a believer of a difficulty, surely Allah will relieve him of difficulty on the Day of Resurrection. Whoever makes the affairs of others easy, surely Allah will make it easy for him in this world and the hereafter. Whoever covers the disgrace of a Muslim, surely Allah will cover his disgrace in this world and the hereafter. Allah always helps His servant as long as His servant likes to help his brother” (HR Muslim, see also the 36th collection of Hadith Arba'in an-Nawawi). So, the *sibaliperriq* culture practiced in the Bugis society are values that align with the instructions of the hadith.

### **Sipakatau**

*Sipakatau* culture is humanizing humans. As humans, we must respect each other, respect each other, be polite, and not discriminate between one human (*temmapasilaingeng*) and another human being, whether it is differences in ethnicity, race, and religion. *Sipakatau* culture also positively impacts the character of *sipakalebbe* students, respecting each other's opinions when they

are wrong in answering questions (Kaharuddin et al., 2020). Cheriani (2019) also stated that implementing the Bugis culture improves students' problem-solving abilities. In addition, the touch of *sipakatau* cultural values evokes a sense of empathy and sympathy for those who feel *dipakatau* (Takwa, 2022). Finally, the *sipakatau* is a universal value because whomever the person is and whatever their beliefs and cultural background all need to be treated humanely.

In line with that, Halimah et al. (2021) explain that *Sipakatau* is a conception that views every human being as a whole human being so that every human being does not deserve to treat others outside of proper treatment for humans and is inhumane. Anyone, with any social condition, with whatever physical condition he has, deserves to be appropriately treated as a human being and the rights attached to it. *Sipakatau* is viewing and treating everyone humanely by upholding their human dignity and worth.

The cultural attitude is found in Q.S. al-Hujurat: 13 "O people! Indeed, We created you from a male and a female; then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the most pious one. Verily, Allah is All-Knowing, All-Aware." The diversity in this verse is taught as *sunnatullah*. The task of humans is to find and formulate similarities to create unity. Diversity and unity are two different things. Diversity is *sunnatullah*, while unity is something that humans can strive for. Differences in gender, ethnicity, and nationality are identities to understand, know each other, and respect each other (*sipakatau*), not as a standard of honor. The standard of glory in the sight of Allah is piety, so the noblest is the most pious.

### ***Sipakalebbi'***

The *sipakalebbi* culture glorifies or respects one another (mutual respects). It means treating other human beings well and worthy, mutual tolerance, love for peace, the homeland, discipline, and care for each other. In the Qur'an, it is emphasized that Allah has glorified Adam's descendants as directed by Q.S. al-Isra: 70 "And verily, We have honored the children and grandchildren of Adam, and We carried them on land and in the sea, and We gave them sustenance from the good, and We preferred them above many creatures We created with advantages that perfect".

Socioculturally, *sipakalebbi* refers to a concept that views humans as creatures who like to be praised and treated well and worthy. Bugis people who adhere to *sipakatau* cultural values will not treat other humans as modest

but tend to view humans with all their advantages. Praising and glorifying each other will create a pleasant and exciting atmosphere so that anyone in that condition will be happy and excited (Halima et al., 2021). On the other hand, looking down on other people means that he views God's creation as inferior, even though he has glorified humans as His creatures.

Strictly Allah calls his creature entity named human a glorified creature. Q.S. Instructions al-Isra: 70 guides that humans should glorify each other (*sipakalebbi* ' ) as Allah has glorified them. Prophet SAW. also details the pattern of *sipakalebbi* interaction at a universally applicable practical level that parents love the young, young people respect older people." (Narrated by al-Bukhari in al-Adab Mufrad, see Sahih al-Adab al-Mufrad no. 271). In another editorial, Rasulullah SAW. said, "It is not from us who does not respect the old and does not love the young." (Hr. Tirmidzi). It also followed another hadith; the Prophet SAW. said, "Indeed, in honor of Allah is honoring an old Muslim." (Narrated by Abu Dawud, quoted by Sheikh Al Albani).

In this context, " glorify " means speaking well and politely to him, softening social relations, and other good morals should be given to older people. Nevertheless, on the other hand, the older ones are wiser in treating, the younger ones with genuine affection for them. The attitude of older people to love the younger ones or the younger ones to respect the older ones is the core of *sipakalebbi*' culture in Bugis culture. This mutual respect is balanced and puts a person in his rightful place. It is known as *wari*' in the *pangadereng* system.

The Ministry of National Education has formulated 18 character values instilled in students to build a character-building nation. The character values are religious, tolerant, honest, disciplined, hard work, creative, independent, curios, nationalist, loyal, and communicative. Besides, they are characterized by the appreciation of achievement, love of the earth, love to read, care about the environment, care about society, and have high responsibility (Pusat Kurikulum Depdiknas, 2010). Those character values have been found in the main values of Bugis culture.

### **Integration of Quranic and Local Wisdom**

This section focuses on the integration of Quranic and local wisdom. Many central values come from local culture, including the Bugis culture that is believed and maintained by the Bugis community. Although referred to as local wisdom, the values are universal. Thus, when it is viewed from

an Islamic point of view, there are similarities because Islam also contains universal teachings. Universal values such as honesty (*lempu*), sincerity and cleanliness (*paccing*), determination or *istiqamah* (*getteng*), telling the truth (*ada tongeng*), maintaining self-respect (*siri*), caring and solidarity (Makassar: *pacce*; Bugis: *pesse*), propriety (*assitinajang*), hardworking character (*reso*), togetherness (*sibaliperr*' and *sipurepo*'). The Bugis community always holds fast based on the motto: "*mali siparappe, rebba sipatokkong, malilu sipakainge*". The meaning is: "if one is swept away, the others serve or help him/her; if one falls, the others wake up or pull him/her up; if one errs, others remind him/her".

The motto: "*mali siparappe, rebba sipatokkong, malilu sipakainge*" is still found in Bugis houses. Calendars are distributed in Bugis' homes, especially in Bone Regency, and they always write this motto. It is an effort to preserve the values of local wisdom to implement the cultural values of togetherness (*sibaliperr*' or *sipurepo*') in the Bugis community for all situations, especially from threats of individualistic culture and selfish attitude. There are many verses of the Qur'an which encourage mutual help in kindness. For example, "And please help you in (doing) virtue and piety, and do not help in committing sins and transgressions. Furthermore, fear Allah, Allah is severely tortured [al-Mâidah/5: 2]. This verse reinforces the Bugis motto.

In this context, local traditions relevant to Islam apply the "*al-atuadatu muhakkamatun*" rule. That means local customs or traditions can be adapted into Islamic law. In this context, local traditions relevant to Islam apply the principle "*al-atuadatu muhakkamatun*". Therefore, local customs or traditions can be adapted into Islamic law. Tradition is the embodiment or narrative of the local culture.

Before Islam came and was accepted by the people of South Sulawesi in general and the Bugis community in particular, the system of values had become the basis of Bugis community life. It has been arranged in the *Pangadereng* system (Yusuf, 2010). The rules of life of the people of South Sulawesi in pre-Islamic, both relating to beliefs and those related to government and society called *Pangngaderreng* (Bugis), *Pangngadakkang* (Makassar), *Pangngadarang* (Luwu), *Aluk To Dolo* (Toraja), and *Ada'* (Mandar). At that time, the ethnic groups in South Sulawesi believed in a single God called the *Dewata Seuwae* (The One Almighty God) (Tim Penulis, 2004, p. 20). The seeds of belief in God are the potential to integrate Islam and local wisdom. That is why, according to Andi Rasdianah, *Pangadereng* is a cultural manifestation of the Bugis, specifically Bone. *Pangadereng* is a system of religious value in the dimensions of the divine,

personal, and social, which are abstracted in the concept of *siri*' as an *inner* consequence. That will continue to be a common correction.

The challenge that the *Pangandereng* faces is globalization, which is open and dynamic. However, it also has the potential to exist and be sustainable in the future because it is integrated with Islam. The development of Islam in the Bugis society will affect the growth and adaptation of the Bugis culture (*pangadereng*). Fostering religious life in the Bugis community that is integrated with the traditions and core values of the Bugis culture supported by the government and indigenous groups strengthens the opportunities for Islam and the Bugis culture to continue to run integrally.

The process of character building based on the Qur'an and local wisdom must touch inner awareness, as indicated in verse 11 of surah al-Ra'du, which is represented by the word 'anfusihim'. In addition, conducted collectively and massively designated with the plural form 'anfus' from the word 'nafsun. Integration of cultural and structural systems will shape a culture of honesty, sincerity, cleanliness (*paccing*), persistence and consistency (*getteng*), telling the truth (*ada tongeng*), self-respect (*siri*), solidarity, propriety (*assitinajang*), hardworking character (*reso*), togetherness (*sibaliperri*' and *sipurepo*'). The Bugis community always holds fast based on the motto: "*mali siparappe, rebba sipatokkong, malilu sipakainge*". These values are universal virtues (goodness) which in the terminology of al-Qur'an are called *al-khair*.

### The Urgency of Character Building

Bandura (in Hymel & Bonanno, 2014) put forward the theory of moral agency, which explains that humans are moral agents. From childhood, children gradually develop the capacity for moral reasoning and acquire standards of moral behavior that help them distinguish right from wrong and direct behavior in the culture or context in which they are located. Moral standards and moral reasoning can direct moral action. Matsumoto and Juang (in Djuwita & Mangunsong, 2016) suggest that Indonesians are part of a collective society. As part of a collective society, Indonesians tend to base themselves on group values, including prosocial tendencies.

Djuwita & Mangunsong (2016), for example, found that the prosocial value of individuals to defend in bullying situations is mediated by collective efficacy. Forsberg et al. (2018) found that bystander expectations of themselves and others are the motives of individuals to defend victims of bullying. Expectations to be able to support and self-efficacy in protecting, as well as

expectations of other bystanders that affect self-defense expectations in bullying situations. Based on this, it can be explained that the values prevailing in the group play a role in shaping behavior in dealing with social problems. Bullying is behavior that is contrary to some Bugis cultural values. Cultural values or local wisdom are the basis for character building.

Future success is not only determined by hard skills but more supported by soft skills. Thus, character education plays a strategic role in guiding young people to succeed in the future. It is supported by views that successful life is not solely determined by academic ability but by many factors that influence it. David suggests that a person's performance is strongly influenced by ability, skills, drive, and attitude. Various factors beyond the academic are often called soft skills. Baron and Markham found that individual skills in managing emotions and decisions support effective coping (Widhiarso, 2009). Based on this view, understanding culture and social reality are absolute to support the growth and development of soft skills. Therefore, soft skills have a strong relationship with success.

## Conclusion

Like the Qur'an's instructions, humans have outer and inner dimensions. Al-Quran guides character building by starting from the inner dimension. It can be understood by using the word '*anfus*,' which refers to the inner dimension of the human being. Developing ideas, beliefs, and awareness of noble values is how the Qur'an guides character building. Based on the instructions of the Qur'an, effective character building is character building that starts from the dimension of inner awareness. The cultivation of character values must be instilled into the human soul. The values of local wisdom of the Bugis community are taught from generation to generation in the family and community. The values consist of honesty, sincerity, cleanliness, persistence, consistency, telling the truth, self-respect, solidarity, propriety, hardworking, and togetherness. These values are entirely in line with the universal teachings of the Quran. Islam and local culture cannot separate because both are subsystems of the *pangadereng* system. In the *pangadereng* system, religion is called *sharak*, while culture is called *ade'* (custom). In the *pangadereng* system, religious leaders (*parewa sara'*) and traditional leaders are always sided.

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