



## The Implementation of Character Education Based on Bugis Local Wisdom in Social Science Subjects

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### Abstract:

This study aims to analyze three sub-problems, namely (1) the implementation of Bugis local wisdom-based character education in social studies subjects, (2) the role of Bugis local wisdom values in shaping student character in social studies subjects, and (3) the factors that influence the implementation character education based on local wisdom in social studies subjects. This type of research is descriptive qualitative. The informants consisted of 3 social studies teachers and 9 students of SMP Negeri 1 Patimpeng, Bone Regency who were selected using the cluster stratified random sampling technique. The results showed that the implementation of Bugis local wisdom-based character education in social studies subjects was carried out by the teacher designing character education material through classroom management first before starting learning, cooperation between schools and families, and making behavior guidelines in class. Character education is implemented using various learning models and methods, such as the STAD model, lecture, and assignment methods. The role of Bugis local wisdom values in shaping student character in social studies subjects is carried out by the teacher rewarding students who behave honestly, respect each other during discussions, and are responsible for the assignments given. Factors that influence local wisdom-based character education implementation in social studies include external (parents and teachers) and internal (students' ability to socialize) factors.

## INTRODUCTION

Education is an effort undertaken by humans in order to gain knowledge which is then used as a basis for behaving and behaving (Baharun 2017). Therefore, education is a process of forming human character (Chowdhury 2018). Education can also be said to be a process of humanizing humans because in the whole process carried out by humans there is an educational process that will produce attitudes and behaviors that eventually become their nature, personality, or character (Fakhrurrazi et al. 2022; Rohaeni et al. 2021; Efendi, Nurdin, & Baderiah 2020).

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Article 3 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and

skills needed by himself, the community, the nation, and the state. This understanding of education not only leads to teaching science but also character building (Noor 2018).

Character is a collection of various aspects of personality that symbolize a person's personality (Aryana 2021; Möttus et al. 2019). Character is certain characteristics that have been united in a person which is displayed in the form of behavior (Idi and Sahrodi 2017). This behavior is largely determined by the education which in this case can develop the good potential or suppress the bad potential of humans. Habits that have become and shape human behavior are passed down from generation to generation and become entrenched (Sihabudin 2022; Parnawi 2021; Fatwikiningsih 2020). Culture is a product of the human mind closely related to society (Beugelsdijk & Welzel 2018).

Indonesia has social capital in fostering the character of its people in the form of culture and national character (Iriany & Paciana 2019). Indonesia is rich in local wisdom that resides in every tribe or community group as a culture and national character that you want to internalize in all learning in the formal education route through a hidden curriculum (Muslich 2022; Idris & Usman 2019). Cultural and national character education is interpreted as education that internalizes cultural values and national character in students so that they can apply these values both as individuals and as members of society, and as citizens who are religious, nationalist, productive, and creative (Torro, Kasim, & Tenri Awaru 2021; Wahab 2021).

Muslich (2022) argues that "character education in schools is necessary, even though the basis of character education is in the family". Thus, the character is a moral and mental quality whose formation is influenced by innate factors (fitrah or nature) and the environment (socialization or natural environment). The potential for good character possessed by a person in the form of nature before birth must be continuously developed through education, especially character education based on local wisdom (Burga 2019).

The value of local wisdom is very important for the formation of students' character in learning Social Sciences (IPS) at school (Novilasari 2018). Because sociologically these values do not only have an impact on students but also on the surrounding community. This further strengthens the function of education to produce individuals who are responsible not only for themselves but also for their social environment (Setiawan & Mulyati 2020; Hurri & Widiyanto 2018).

However, the impact of globalization has brought changes to the mindset and character of Indonesian youth in this modern era (Asriati 2012). As a result of technological sophistication and the influence of Western culture, Indonesian children forget their identity as a cultured nation (Ayd and Hasbullah 2021). In addition, the value of local wisdom which has been a way of life, especially for the Bugis Bone tribe, South Sulawesi, Indonesia has experienced a shift. Various deviant acts often occur due to the decline in character possessed by teenagers. One of them is the behavior of *siri* (shame/self-esteem) which has begun to fade in a person. Based on pre-research observations, the *siri* principle has been reduced in students when they engage in deviant behavior at school.

Based on these problems, it is important to conduct research that aims to find out: (1) the implementation of Bugis local wisdom-based character education in social studies subjects,

(2) the role of Bugis local wisdom values in shaping student character in social studies subjects, and (3) factors which influences the implementation of Bugis local wisdom-based character education in social studies subjects. This research is expected to provide theoretical and practical benefits regarding the implementation of local wisdom-based character education in schools.

## **THEORETICAL SUPPORT**

### **Character Education**

Character is a human attitude towards the environment which is expressed in action. Character education is a broad term used to describe the curriculum and characteristics of school organizations that encourage the development of children's fundamental values at school (Yaumi 2016). It is said to be a broad term because it includes sub-components that are part of character education programs such as learning and curricula on social skills, moral development, value education, caring development, and various school development programs that reflect activities that lead to character education (Yaumi 2016). From the description can be concluded that character education is teaching students about values to develop in having ethics.

Character education aims to improve the quality of educational processes and outcomes that lead to the formation of the character and noble character of students as a whole, integrated and balanced (Setiawati, Ernawati, & Sari 2021). In accordance with graduate competency standards in each educational unit. Through character education students are expected to be able to independently improve and use their knowledge, review and internalize and personalize character values and noble character so that they are manifested in daily behavior (Mulyasa 2013).

Character education at the educational unit level leads to the formation of school culture, namely the values that underlie behavior, traditions, daily habits, and symbols that are practiced by all school members and the surrounding community. School culture is a characteristic, character or character, and the image of a junior high school in the eyes of the wider community (Mulyasa 2013).

The importance of studying character education, namely national character education is an important aspect of the quality of human resources because the quality of a nation's character determines a nation (Zaman 2019). Quality character needs to be formed and nurtured from an early age. Early age is a critical period for the formation of one's character (Rohmah 2018; Rustini 2012). According to Muslich (2022) failure to cultivate a good personality at this early age will form a problematic personality in his dark adulthood. The success of parents in guiding their children in overcoming personality conflicts at an early age determines the success of their children in their adult lives.

### **Bugis Local Wisdom**

Local wisdom can be understood as a human effort by using the mind (cognition) to act and behave towards something, object, or event that occurs in a certain space (Rustini 2012). The definition is arranged etymologically, where wisdom is understood as a person's ability to

use his mind in acting or behaving as a result of an assessment of something, object, or event that occurs (Khusniati 2014).

### ***Siri' (Self-Esteem)***

*Siri'* is self-esteem or human dignity that must always be upheld as tau (a human being) (Said 2016). *Siri'* does not only mean appreciation, respect, and protection of the human rights of others (Burga 2021). People who can maintain *siri'* and are able to fight for it have the following characteristics: Having a good heart (*wawang ati madeceng*), one word with action (*iyya ada; iyya gau*'), honest in actions and words (*malempu*), has intelligence (*macca*), dares to act and takes the right action (*warani*), is firm in his stance (*magetteng*), has high scientific ability (*teccau*), works hard and is diligent in carrying out his activities (*reso na tinulu*), has a realistic physique (*mappatepu*) and careful (*matike'*) (Said 2016).

### ***Lempu (Honest)***

*Lempu* means honest in Buginese which according to its literal meaning is straight, the opposite of the word *jekko* (crooked). In various contexts, there are times when this word means sincere, good, self-clean, or fair so the words that are used as opponents are deceitful, cheating, lying, deceit, and persecution (Said 2016).

### ***Sipakatau (Mutual Respect)***

*Sipakatau* means mutual respect as dignified individuals. *Sipakatau* (mutual respect) is a concept that views every human being as a human being. *Sipakatau* values indicate that Bugis culture positions humans as God's noble creatures and therefore must be respected and treated properly (Damopolii & Burga 2020).

## **The Urgency of Local Wisdom Values in Character Education**

The importance of studying local wisdom in education can be seen psychologically and juridically. Psychologically, learning based on local wisdom provides a psychological experience for students as observers and executors of activities (Hasni & Said 2020). The psychological impact can be seen in the courage of students in asking questions about their ignorance, submitting opinions, presenting in front of the class, and communicating with the community. Through the use of the environment, students' needs regarding their psychological development will be obtained. Because the environment is one of the factors that influence the formation and development of individual behavior, both the physical environment and the social psychological environment, including learning (Syamsul 2016).

Furthermore, juridically, local wisdom-based learning directs students to better appreciate Indonesia's cultural heritage (Hariadi 2018). Middle school does not only have the role of shaping students to become a generation of quality from a cognitive point of view but also must shape the attitudes and behavior of students in accordance with the prevailing demands. What happens if at school students only develop their cognitive domains, but ignore their affective ones. Of course, there will be many future generations of the nation who will look at it academically but are weak at the level of attitude and behavior. Local wisdom values that exist around schools can be used for learning in schools. By integrating the values of local

wisdom in learning in schools, it is hoped that students will have an understanding of their own local wisdom, giving rise to a love of their own culture (Syamsul 2016).

## METHOD

This research uses a descriptive qualitative method. The author enters the world of informants so that he can find out natural phenomena related to the research focus (Arikunto 2013). The research location was determined at SMP Negeri 1 Patimpeng, Bone Regency. Sources of data in this study were social studies teachers and students of SMP Negeri 1 Patimpeng. The informant sampling technique was Cluster Stratified Random Sampling with 3 social studies teachers and 9 students. Data were collected by observation, interview, and documentation techniques. The data that has been collected is then analyzed using descriptive analysis techniques with three interrelated paths, namely data reduction, data display, and drawing conclusions (Sugiyono 2015).

## RESULTS AND DISCUSSION

### Implementation of Bugis Local Wisdom-Based Character Education

Character education is a system of inculcating character values in school members which includes components of knowledge, awareness or will, and actions to carry out these values, both towards God Almighty, oneself, fellow human beings, the environment, and nationality so that they become *insan kamil* (perfect human) (Harahap 2019). The implementation of character education at SMP Negeri 1 Patimpeng, Bone Regency involves all components (stakeholders), including the components of education itself, namely curriculum content, learning and assessment processes, quality of relationships, handling or management of subjects, school management, implementation of activities or curricular activities, empowering infrastructure, financing, and the work ethic of all residents and the school environment.

The research data shows that a teacher is an important person in the success of cultivating Bugis local wisdom-based characters because the design of character education is carried out by the teacher himself. This is based on Sulaiman's (2022) opinion that how to design character education begins with class planning and management first. Before the learning activities are carried out, the teacher conditions students to have a sense of *siri'*, *lempu*, and *sipakatau*.

Wahyuni (2022) further revealed that the way to design character education methods is during learning activities, namely in the introductory part it is conveyed that character education will be achieved in the learning process. Then during the core activities, the teacher stimulates the growth of the character values of *siri'*, *lempu*, and *sipakatau* during the learning process.

Furthermore, Kasmiati (2022) expressed her response in appreciating the weak (honest) attitude of the students' work/assignments, that respecting the weak (honest) attitude of the student's work is by giving rewards to students, for example providing additional value for student honesty and giving rewards such as candy, books or other learning tools that can help in the learning process so that students are more motivated to behave honestly.

Regarding the cultivation of *sipakatau* (mutual respect) in class, Sulaiman (2022) said that the cultivation of *sipakatau* (mutual respect) was done by admonishing students who laughed at their friends who did not know how to do the questions and directing them to help their friends solve the problems. Meanwhile, according to Wahyuni, instilling an attitude of *siri'* (shame) in the classroom is by cultivating awareness of shame when not doing homework given by the teacher.

Local wisdom can be understood as a human effort by using their minds to act and behave wisely or wisely towards something, or events that occur in the surrounding environment based on values agreed upon by certain community groups. Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs (Fajarini 2014).

Research facts obtained from interviews with teachers show that the implementation of Bugis local wisdom-based character education in social studies subjects at SMP Negeri 1 Patimpeng, Bone Regency can be said that teachers design character education materials by managing classes first before starting learning, the collaboration between schools and families, as well as creating guidelines for behavior in the classroom. Character education is implemented using various learning models and methods, for example, the STAD model and the lecture and assignment methods.

The research facts were justified by student informants who explained that the implementation of character education based on Bugis local wisdom in social studies subjects at SMP Negeri 1 Patimpeng, Bone Regency begins with the teacher explaining the importance of the characters *siri'*, *lempu*, and *sipakatau* or their relation to the material to be studied. At the end of the lesson, students are given homework by the teacher while advising them to do the assignments honestly and independently. Internalization of Bugis character values at school by using the group study method by knowing their respective responsibilities in the group so that they are embarrassed not to carry out their assignments and are accustomed to respecting each other during group discussions.

The results of this study are in line with the opinion of Mulyasa (2013) that character education at the educational unit level leads to the formation of school culture, namely the values that underlie behavior, traditions, daily habits, and symbols that are practiced by all school members, and the surrounding community. School culture is a characteristic and the image of a junior high school in the eyes of the wider community (Rohman et al. 2020). The developed Bugis character values are the characteristics and image of SMP Negeri 1 Patimpeng, Bone Regency in the eyes of the surrounding community.

### **Role of the Value of Bugis Local Wisdom in Shaping Student Character**

Local wisdom values can be used as a basis for character education in schools. Therefore, cultural values that are considered good as local wisdom should be used as material or source material in social studies learning at schools. The values of local wisdom need to be preserved so that they do not become extinct with the times so that these values can be used as a characteristic of implementing character education in secondary schools (Iswatiningsih 2019).

Research data from interviews with teachers shows that the value of Bugis local wisdom has an important role in shaping student character. The values of local wisdom have become a



source of values that so far students have acquired in their families and communities so that the attitudes of *siri*, *lemphu*, and *sipakatau* are values that are familiar to them. However, the manifestation of all these attitudes still gets appreciation from the teacher. This makes students brave or confident not to cheat, embarrassed if they are not responsible for each of their assignments/obligations, and respect the rights of others, especially in expressing opinions during class discussions.

Research data obtained from interviews with students shows that the role of Bugis local wisdom values in shaping the character of students in social studies subjects at SMP Negeri 1 Patimpeng, Bone Regency can be seen from the *lemphu* (honest) attitude, there are students who do not care if there are friends who cheat and there are also students who report to the teacher. In addition, attitude or attitude (mutual respect), basically all students respect all teachers but in different ways. The attitude of *siri'* (shame) can be seen in the attitude of students when appointed to present during the learning process. Shame to appear less well so that there is a maximum effort in preparation. The shame here becomes an encouragement to do/show the best, not shame to appear.

The research data is in line with Syamsul's (2016) opinion that local wisdom values that exist around schools can be used for learning in schools, including learning to instill national cultural values and nationalism. By integrating local wisdom values into learning in schools, it is hoped that students will have an understanding of their own local wisdom, giving rise to a love for their own culture (Iswatiningsih 2019).

### **Variety Factors Influencing the Implementation of Bugis Local Wisdom-Based Character Education**

#### ***External Factor: Parenting Patterns or the Way Teachers Educate Children***

According to Sulaiman (2022), teachers educate children in the school environment by giving oral exams to students. Answering direct questions orally can train students not to cheat and create *siri'*, *lemphu*, and *sipakatau* attitudes. *Siri'* attitude grows because of embarrassment when she can't answer, her lazy attitude grows because she closes the possibility of cheating, and her attitude grows with the queue for exams.

This statement was confirmed by student informants, including Adipa (2022) revealed that the way the teacher delivered the material was that at the beginning of the lesson the teacher explained what characters were related to the material to be achieved. For example, honesty in economic activities, a seller must be honest in the scales. Meanwhile, according to Ramadani (2022), the way the teacher delivered the material was that at the end of the lesson we were given homework and given a message that doing it ourselves should not be the same as a friend's answer. Meanwhile, Irwan (2022) said that the way the teacher delivered the material was by first dividing students into several groups, and then each group presented the results of their discussion, in the presentation process students were asked to respect each other's opinions between groups.

Regarding the teacher's method of conveying character values in the learning process, Utami (2022) explained that the value of character education to be achieved in the learning process was conveyed by the teacher in the introductory part. Furthermore, during the core

activities, the teacher carries out student character assessments to be achieved during the learning process. According to Bahtiar (2022), the teacher's method of conveying character education during learning activities is by explaining or reminding the value of character education to be achieved in the learning process. Rahayu (2022) emphasized that the teacher conveys the value of character education in the learning process by explaining that the value of character education to be achieved in the learning process is *siri*, *sipakatau*, and *lempu*.

Various forms of character education delivered by the teacher in the learning process were explained by several student informants, including Suharniwati (2022), Halima (2022), and Faki (2022) agreed that the form of character education delivered by the teacher during the learning process was grouping students into heterogeneous groups to form attitudes of mutual respect between students. Meanwhile according Arifin (2018) that the form of character education conveyed by the teacher during the learning process is to group students into heterogeneous groups to form mutual respect between students.

Regarding students' behavior when they saw a friend cheating on other people's work, Adipa (2022) explained that "when I see a friend cheating, I report it to the teacher". In contrast, Irwan (2022) revealed that "when I saw my friend cheating I let him".

Furthermore, regarding the form of student appreciation for teachers outside the learning process explained Utami (2022) that "I always respect teachers outside of the learning process because I was given a message by my parents to always respect teachers". The same thing was expressed by Bahtiar (2022) "I always appreciate teachers because without teachers you will not be a smart child". Rahayu (2022) also revealed that "I always appreciate my teacher because the teacher always helps me in the learning process when there is a material that I don't understand". These statements show that the attitude or character arises as a result of messages from parents and the teacher's responsibility as an educator.

Related to students feeling embarrassed when asked to explain in front of the class, Suharniwati (2022) said that "I don't feel embarrassed and always want to appear to explain in front of the class because it is a plus for the teacher and I want to be known by my friends". According to Halima (2022), "I always want to appear to explain in front of the class so that later I will be trained and accustomed to appearing in public". Faki (2022) emphasized that "at first, I was shy about appearing to explain in front of the class, but because I often had discussions and was motivated by the teacher to express my opinion, I finally started to dare to speak. This is a good capital for achieving my dream to become a leader".

Regarding the way the teacher cultivates the characters of *siri*, *sipakatau*, and *lempu*, Adipa (2022), Irwan (2022), and Ramadani (2022) said that "teachers usually give daily tests orally to train us not to cheat, because oral exams are truly pure values". This oral exam fosters a competent character because it closes the possibility of cheating, is responsible for mastering the assigned material, and is embarrassed if he is unable to answer questions (Rohman et al. 2020).

### ***Internal Factor: Social Skills***

Socializing skills with friends are considered factors that influence the growth of *siri*, *sipakatau*, and *lempu* characters in students (Siregar 2016). This is based on the expressions of student informants, among whom Utami (2022) said that "the way of socializing and



communicating with friends influences the attitudes of *siri'*, *sipakatau*, and *lempu*. If I am appointed to present assignments, I am brave and not shy about explaining because I am used to communicating and socializing with my friends every day, both in learning activities and outside of learning hours". According to Bahtiar (2022), "if a friend gets good grades, I congratulate him". Furthermore, Rahayu (2022) said that "if I see a friend's money fall, I will tell it".

The research data obtained from interviews with informants showed that the factors influencing the implementation of character education based on Bugis local wisdom in social studies subjects at SMP Negeri 1 Patimpeng, Bone Regency were divided into two, namely external and internal factors. External factors in the form of the teacher training honesty (*lempu*) through oral exams, training *sipakatau* (mutual respect) by appreciating student work, and practicing *siri'* (shame) through responsibility for completing the assigned tasks. While internal factors can be seen in the ability of students to communicate and socialize with the school community both in learning and outside of class hours. The results of this study are in line with the opinion of Huda (2014) that the factors that influence character education are economic background, both paresiregarnts, and educators (teachers).

## CONCLUSION

Based on the presentation of the research results and discussion, the following conclusions can be drawn: (1) The implementation of Bugis local wisdom-based character education in social studies subjects at SMP Negeri 1 Patimpeng, Bone Regency is carried out by means of the teacher designing character education materials and managing the class first before starting learning, cooperation between schools and families, as well as making behavior guidelines in class. The implementation of character education is carried out using various learning models and methods, for example, the STAD model, lecture and assignments methods. (2) The role of Bugis local wisdom values in shaping the character of students in social studies subjects at SMP Negeri 1 Patimpeng, Bone Regency is carried out by the teacher giving awards to students who behave in an honest manner, do not choose friends, and children are taught not to cheat. (3) Factors that influence the implementation of character education based on local wisdom in social studies subjects at SMP Negeri 1 Patimpeng, Bone Regency consist of (1) external factors, namely economic background, both parents, and educators (teachers); internal factors in the form of students' ability to socialize.

From some of the conclusions above regarding the implementation of character education based on Bugis local wisdom in social studies subjects at SMP Negeri 1 Patimpeng, Bone Regency, the researchers put forward the following suggestions: (1) Seeing how teachers implement education in the learning process is already based on local wisdom, then it is better if the implementation of character education is also developed outside the learning process. (2) Seeing that the role of Bugis local wisdom values in shaping student character has already been implemented in the school, it is better to increase the three values of *siri'*, *lempu*, and *sipakatau*. (3) Looking at the factors that influence the implementation of character education, the economic background should not affect a child's education. Both parents should be the initial source of instilling local values in children.

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