



Internalization of local Values in Early Children's Education on the Bugis Local Wisdom

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Abstract

The Bugis community has the value of local wisdom as a genetic heritage that can be instilled in moral values in early childhood. The purpose of the study was to determine the value of local Bugis understanding in educating children's morals. The research was conducted in Bone. The type and approach used in this research is descriptive qualitative phenomenology. Research informants consisted of several parents of 10 selected children. Data analysis used an interactive descriptive analysis model through the stages of data reduction, presentation, verification, and conclusions. The results show there are several manifestations of local wisdom of the Bugis community in educating children's morals; namely the values of siri (shame and self-respect), ade' (customs) or pangadereng (customs and traditions system), sabbara' na mamekko (patience and silence), reso teng mangingi (relentless hard work), pemmalı (abstinence or prohibition against taboos), malempu (honest), and appasitinajang (worthiness or appropriateness).

Keywords: *value; local wisdom; bugis; moral; early childhood*

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Introduction

The government regulates education using laws and policies to ensure that everyone has the right to and receives education. Education is a basic human need that must be met. Education is a process fostering and stimulating children's growth and development, which covers all aspects, especially the development of religious values, morals, and morals of children as religious people and social beings who need an institution of life that is by morality and human values. Embed a strong culture as a form of preservation to prevent cultural extinction in children. One of the potentials that need to be developed by children is character education or the cultivation of noble values obtained by children through their culture (Anggreani, 2021).

The human way of thinking, moral development occurs in three stages. He thought that as human cognition developed, so did people's capacity to make morally sound decisions Kohlberg & Hersh (1977). The ability to provide moral judgment is carried out in a series of educational processes. In the process, teachers and parents must provide guidelines around things that are good or bad, right and wrong, as a basis for judging a child's actions. Thus, children will continue learning to make correct and good moral decisions because of their

continuing cognition education. This child's moral education also occurs about society or the social environment, which is something that cannot be ignored.

In addition, One of the most important things in education process is to instill morals, character, and character in children (Shoimah et al., 2018). Moreover, seeing the current state of the world as a millennial era marked by rampant moral deviations from the younger generation or the nation's children (Permana, 2021). Thus, reflecting on the rampant moral damage, it is necessary for the world of education, especially in family education as an informal education route. Education in the family plays a crucial role in instilling children's morals (Mizal, 2014). The low moral quality of children will endanger the nation's future, so a filter in the form of solid moral education is needed to face modernization and the challenges of globalization (Hanafy, 2009; Pranoto, 2020; Rasyid, 2014).

From the perspective of the progress of the development of information and communication technology, adolescents' oral is decadence highlighting the rise of various media features that can provoke child interest in a high sense of curiosity to try it out. Children around the world are socialized more and more through shared information and behavioral models, especially through consumer identities embedded in cultural products such as films and music that feature models of identity and behavior. These are extraneous to families and traditional kinds of local socialization. This suggests to many an accelerating homogeneity across long-standing distinctions in national culture and history, leading to children all over the world wearing baseball caps backwards and responding, "Yeah right!" to show skepticism, or to positively assess the value of something. The influence of adults on socialization is largely unmediated (Lo Bianco, 2006). The community must pay attention and cooperate with this incident because it is alarming; this includes parents, schools, and society. Regarding this matter, offering the urgency of family management as "madrasatul'ula " in minimizing the current moral decadence (Khanif et al. 2021)

Previous research about the role of parents in forming early childhood morals highlighted the importance of moral or moral education, which is a provision for children when they become adults (Irmalia, 2020) . The demand for moral education is mainly based on considerations such as weakening family ties. Even the function of the family plays a role in educating children as the first and foremost education (MAISURI, 2013). However, the family, traditionally the child's first teacher, is starting to lose its function. Furthermore, there is a negative tendency in the lives of today's teenagers, so a strategy is needed for the education of moral and religious values (Inawati, 2017). Related to this moral education, parents or educators have a significant role in encouraging the growth and development of children's moral values (Kusumawati & Zuchdi, 2019).

Furthermore, in previous research by Sunarso (2020) regarding the revitalization of moral education through the internalization of religious education and religious culture as a solution in responding to the crisis that occurs in the world of education today. The emergence of various social, political, cultural, and economic inequalities, morals, and bad morals of students, such as brawls between students, promiscuity, to academic cheating as a matter of morality (Nursalam et al., 2013). It is stated that although the intellectual achievement of students experienced an increase, the decline occurred in another essential aspect, namely morality, even though moral education from an early age will equip span of life with not only intellectual intelligence but also moral intelligence (Khaironi, 2017; Mufarocah, 2020).

Observing these moral problems, education which contains a series of teaching, embed, and internalizing values, plays a significant role, primarily through family and community education as non-formal and informal education channels because education cannot be separated from family life and society. A person's education plays an essential role in determining their behavior. In general, teaching in the family is carried out through the strong formation of religious beliefs and ethics, which include etiquette, way of life, and behavior that must be followed. The appearance of the values of children's moral education in the family environment will affect the children's lives in the future. Children will not be

destroyed in education and cultivation in the family (Bahri & Muzaki, 2021; Djaelani, 2013; Sudarsana, 2018) .

The values of local wisdom should be utilized in the context of family and community life. It is said that children's morality is formed by several factors, including the family and community environment, local customs, habits, and traditions (Kurniawan, 2019). Fimansyah (2021) also concluded the importance of internalizing moral education based on local wisdom. Bugis is a strong local wisdom which is most people on South Sulawesi adopted from time to time. Local knowledge and practices are essential to human existence for the Bugis people. Then there is a proverb that states that if home practices that are harmed by wine stop leaking, the fish will also disappear and the rice will not be cooked, with local wisdom serving as the first's foundation and support (A. Salim dkk., 2018). Local knowledge or culture influences a person's values or ethical standards. Usually, these values will be passed down from generation to generation to children raised in households that still adhere to local customs and beliefs.

The core of an explanation given by Bugis clerics is tacit and inherent; it is not often stated directly how Bugis cultural values relate to their interpretation. The formation of moral standards and harmonious social norms can be inspired by Bugis society. In order to sustain ethnic identity with social values in society, guidance through instilling the fundamental cultural values and Quranic principles is a successful technique (Yusuf, 2013). Internalizing moral values, especially in forming children's morals through the importance of local insight, is one alternative to preserving local matters upheld in the local community (Ali et al., 2022).. In this case, almost all communities in this part of the world have characteristics or morality as a form of local wisdom in internalizing values in education, including the cultivation of values as fundamental values in the context of children's education in the life span of children (Surawati et al., 2019).

As one of the largest countries with a rich cultural heritage, Bugis culture has many opportunities to pass on cultural traditions from one generation to the next. However, the advancement of culture and time has had a significant impact on how youngsters behave in society. The Bugis culture, which is still extremely strong, is distinct. It is evident in the way that Bugis people impart moral ideals. It is undeniable that local knowledge or a person's values or morality can be influenced by local culture. Usually, local customs and beliefs will be taught and passed on to children raised by families who still adhere to local traditions (Adnan Achiruddin Saleh, 2019).

Methodology

The study of moral education based on local wisdom of the Bugis community in Tanete Riattang Timur District, Bone Regency, adopted a phenomenological approach. The critical element of phenomenological studies is to seek and understand the individual or group morality based on experiences and meanings found based on these phenomena (Mukminin & McMahan, 2013). Therefore, research using qualitative techniques and a phenomenological perspective, or analysis based on subjective or phenomenological experiences of society, is used in this study. The choice of research location is based on the ability of the researcher who understands the morals of the local community and master the Bugis language used to facilitate communication with participants or informants. The research informants chose ten parents whose selection was based on the context and research objectives. Informants have an average age of 40-50 years with various occupations.

Data analysis can be seen as seeking and collecting information sequentially and according to the classification of information collected through in-depth interviews, notes, and findings from field observations, documentation as a supporting description of valid data, and other records. Data analysis makes it possible to obtain data that is simpler to understand and makes it easier to communicate the conclusions of the findings to the general public. Elliott (2018) explains that data reduction, presentation, verification, and findings are the analysis

stage. For the validity of the data in this study, a triangulation of sources was examined using various data sources, such as papers, archives, interviews, observations, or more than one subject, which was considered to have different points of view, to investigate certain truths.

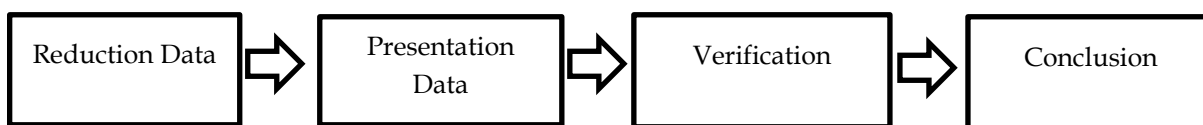


Figure 1 Research Stages

Result And Discussion

Following the research focus, data were collected through interviews and document analysis to answer the form of internalizing moral values based on local wisdom. Interviews with informants were conducted for data on personal values taught in family education. Namely, ten parents who live in Tanete Riattang Timur District, Bone Regency, South Sulawesi Province, spread over some villages, Waetuwo, Toro, Tibojong, Panyula, Palette, Lonrae Villages, Cellu, and the Bajoe village.

Based on the findings of the research that has been done, it is found that in teaching moral values in educating children (especially in early childhood), in Barebbo District, Bone Regency, South Sulawesi Province, the first value-oriented is *marked* as ethics in the form of a child's behavior. So when talking, doing, and behaving, it was. Moreover, the Bugis people, especially the Bone people, are considered indigenous people who highly uphold the values of *marked* (ethics and manners). Interview result can seen in table 1.

In addition, basen on the table we can see that the importance of the value of *makkeade'* was revealed from interviews with parents AM (57th) and SL (54th) as the parents, which were processed based on the results of interviews and observations on 21-22 April 2022 in Waetuwo Village and Toro Village. The parents of HK (45th) and TS (49th) emphasize the importance of the values of patience and honesty. They were lived in Tibojong and Panyula Villages, 21-22 April 2022).

Since childhood, children must be taught to work hard and never give up. In the words of HM's parents (54th) in an interview on April 23, 2022, in Lonrae, they view the value of effort and hard work and never giving up as a provision for life for a person so that they do not depend on and trouble others wherever they are. Also, the opinion of KS (49th) (interviewed in Cellu Village, April 23, 2022) concerning moral values is more about the importance of shame and self-respect. His narrative mentions the terms *siri*, *masiri*, *mappakasi-siri*, *tabbe siri*, and others related to the dignity and honor of a human being. According to KS, children must be equipped with shame in all things and taught from an early age about self-esteem because it is an essential part of a child's life.

Meanwhile, RM (59th) processed based on interviews in Bajoe Village on April 23, 2022, said the importance of *mappasinaja* in life. Children are currently in RM's assessment and are very easily influenced, predominantly negative. According to RM, children must be equipped with solid principles, so they are not easily carried away by the influence he calls "*kaita-ita*".

The results of interviews and the involvement of observations have been analyzed based on the interactive analysis of the model; it can be described that there are several values of local wisdom in the Bugis community in South Sulawesi, especially those found in Barebbo District, Bone Regency as local deals to teach morality as part of the process of education in the family and society as follows.

Table 1 Interview Result

No	Respondent	Local Value	Interview Result
1	AM (57 th) and SL (54 th),	Makkeade'	"The first thing that is taught to children is ethics and manners. <i>Yes, retail macca makkede'</i> . Children should be taught various manners, etiquette, and manners. In simple terms, it can be taught, among others, when passing in front of people to be smart in <i>mappatabek</i> or asking for permission as a form of appreciation to others. Likewise, when talking to other people, children are taught to lower their voices, especially when talking to older parents or people. <i>Ri went baicunna mupa ana-anae, dipagguru "mappuang,"</i> where children are taught to greet others in the form of respect as one of the characteristics of the Bugis community greeting. <i>Narekko macca mappakaraja ana-ana tegi-tegi engka na tabbe</i> (if a child has intelligence in speaking and greeting then wherever he can live and adapt"). Children who have ethics in speaking and behaving reflect a positive form of makkeade'".
2	HK (45 th) and TS (49 th)	Patience and honesty	"I think the important moral value taught in family education is patience because these values are also commanded by religion. <i>Masabbara'e on rereng ulawenge, masuli ellinna. Engka tu naseng tauwe makkeda, Iyato sabbarak'e dega balinna nasaba puange fateawai</i> (Patience is like gold. There is a saying that patience is like gold with no opponent because it is with Allah Subhana wa taala" (HK, 45 th). "In my opinion, an essential value is lempu, malepu or alempureng. Honesty is a high value nowadays. Family education should emphasize the nature of honesty, starting from small things. If the child is accustomed to this honesty, he will become a trusted person. Many of the problems facing our nation today lie in the weak mentality of honesty. <i>"Masussa ni runtutu to malempu makkokoe</i> (currently, we are having trouble finding honest people). This is something that must be considered in the family.
3	HM (54 th)	Effort and hard work	" <i>Dipaggurui ana-anaE makkareso, dipalalo ko engka maelo najama, dipagguru majjama</i> (children must be taught to work hard and given the opportunity to learn to work from a young age). <i>De wedding maleca ko mancaji tau</i> (children are taught not to give up easily in doing or working). If children are used to working hard, then later, when they are old, they enjoy the results that have been planted
4	KS (49 th)	Shame and self-respect	"From a young age, children must be taught culture and shame, including self-respect. <i>Narekko maccani ana-anae masiri wedding manjaci sabak na keep ampe-ampena.</i> We see now children are getting less and less shy. In the past, we were taught by our parents especially to keep ourselves from doing shameful acts. <i>Ekatu diaseng mappakasiri-siri</i> (there is an embarrassing term), I think this must be maintained as well as possible and instilled as early as possible "
5	RM (59 th)	Mappasinaja	" <i>Makkokoe ana-anae pa hooka-ita. Dee napikirikiki makkeda wedding Iyarega dee wedding ujama iyyae</i> (kids nowadays are very easily influenced, so there is the impression of not being able to distinguish what is appropriate or inappropriate). <i>De'nagaga diaseng mappasitanaja. Idi riolo dipagguruki makkeda ko peje mi mullei manre Iyatnaro dianre. Aja muelo kacinna-cinna, pa minnauko tu</i> (Today's children have lost the principle of worthy or not. They no longer pay attention to the issue of worthiness or appropriateness. If they can only eat salt and rice, that is what they eat. Do not exceed the desired limit because it can become a way to commit disgraceful acts such as stealing due to a passion that is not by their abilities."

Siri (shame: pride)

The most essential and crucial value of local wisdom as the identity of community groups in early childhood moral education in Bugis society is the value of *siri* (in the Bugis lontarak script written *sir*) which means shame. *Siri*, further interpreted as self-esteem, is an inherent dimension of the cultural system of society that contains psychological and anthropological meanings not to do things that are disgraceful and prohibited by cultural and religious norms or norms. This value aims to curb and protect oneself from actions considered contrary to the form of totality in the cultural system, even as humans as religious beings.

A simple understanding of *siri* is a shame. Still, conceptually *siri* implies the importance of maintaining and defending self-respect and honor and not doing things that violate etiquette and decency. This value teaches early childhood to always keep praise and not do actions that can tarnish the good name and lower self-esteem. Furthermore, it is said that *siri* is the value or driver of the traditional system of the Bugis community. If humans have no shame, then they are more despicable than animals because they have lost self-esteem as an expensive value in a person (Nurnaningsih, 2015).

Conception *Siri values* contain cultural and religious concepts that affect all actual behavior. This behavior can be observed as a statement or embodiment of life in Bugis society. The truth of this philosophy begins to recede in every individual and community group. *Siri* is a symbol or identity of the Bugis community that must be integrated with the awareness of diversity or pluralism to strengthen the cultural ethos in responding to humanitarian crises and conflicts.

In Bugis culture, there is an expression as written in lontara' (historical documents) as stated, "*tellu riala sappo, tau'e ri dewata, siri'e riwatakkale, siri'e ripadattarupa tau* (three things that are used as principles in life, fear of and obedient to God, ashamed of oneself, and ashamed of fellow human beings). This expression is the need to build glory by being internalized within oneself, fellow human beings, and, more importantly, being ashamed of God if you ignore orders in worship (Sawaty, 2021).

In the socio-cultural context, *siri'* is a system of values and personality that is a defense to keep oneself in glory and to maintain human dignity as individuals and members of society. In this case, *siri'* becomes a measure of eligibility in life as a human being who is recognized and treated by others. People who do not get the same treatment will feel their self-esteem is violated. Such inappropriate treatment is in the form of violations of rights, humiliation, and the like that can cause reactions from people who feel *pressured* (humiliated) so that the word *siri* contains a positive meaning even though *siri* in terms of language has a negative nature (Safitri & Suharno, 2020).

According to Azis et al. (2021), the concept of *si series*, which is usually juxtaposed with the word *pacce/p e sse* (integrity), is a philosophy of life and, at the same time, a source of inspiration for behavior in the life of the Bugis community, including Makassar as the largest ethnic group on the island of Sulawesi and even spread domestically to foreign countries. *S jealous'* and *pacce* or *pesse* symbolize sacredness in self-defense, dignity, degree, and honor. Thus, someone who does not have *siri* is considered to have a low degree and is even said to be "*pada olo'kkolo'e*" (equal to animals) because the Bugis society upholds a conception which he calls, "*siri mi na makeupeng tau, na siri mi ri. onroang ri lino* (humans manifest as humans if in this life there are *siri* values).

Makkeade' (ethics)

The value of local wisdom *ade'* (aed), *makkeade* (mekaed), or *pangadereng* (pgeder) in Bugis society is defined as adat in a general sense and ethics in a narrow sense. In such a way, this value has been taught from an early age. For Bugis people, *ade'* or *makkeade'* is not just a tradition or habit but a standard or norm of human life (Ismail Suwardi Wekke, 2018). This value becomes a guideline for the community in carrying out their social life, ranging from family to more complex life in the broader community (Suhra, 2019).

Salim (2016), in his research on the existence of adat as local culture, said that culture and customs are a form of local wisdom as an ancestral heritage in the management of life. This conception emphasizes the importance of maintaining ethics in social life and even religion. Traditional values exist to maintain good relations between human beings in various structures. The position of adat in the Bugis religion has a unique situation. Life is regulated by *pangadereng* as laws and social norms that regulate human interaction in social life or society (Wekke, 2013).

Furthermore, the term *pangadereng* is a form of culture that includes norms, rules, and regulations in social life. *Pangadereng* can be interpreted as a fundamental rule that covers the way of human life in society. Research results (Nurnaningsih, 2015) regarding personality education in *pangadereng* conclude that the *Latoa* script contains messages from kings/wise men (in the lands of Bugis Bone, Wajo, and Soppeng) known as *pangadereng* whose development goal is to form human beings based on values. *malempu* (honesty), (*malempu*), *tongeng* (truth), *siri* (self-respect), *amaccangeng* (intelligence) and *awaraningeng* (courage).

Based on this, the implementation of the *Pangadereng value* has a broad content because it is related to words, actions, and deeds. As with the value of *siri*, as discussed in the previous section, the conceptions of *ade*, *makkeade*, and *pangadereng* in Bugis society are also oriented towards ethics and good manners. This is necessary for the human association because humans will lose human values without ethics. Therefore, this value must be taught to children early to grow into individuals who uphold the creator's human dignity. If someone violated it, it is considered the same as an animal would be even more despicable than an animal.

***Sabbara' na mamekko* (Patience; quiet; does not talk much)**

The value of local wisdom in inculcating moral values is called *sabbara' na mamekko* (sbr n memko), which means patience, quietness, or not being very talkative). It is known that all communities in the world spreading out have a concept of value called patience. In a further sense, the meaning of the value of *sabbara'* is the ability of a person to withstand and be able to control himself in all situations and circumstances. The value of *sabbara'* or patience, is significant to be instilled in children from an early age because one of the fundamental weaknesses of humans in the context of morality is the lack of patience.

Alwi's research (2015) emphasizes the importance of patience because it functions as a good problem solution because of the calmness in carrying it out. These, then this study recommends that patient education should be instilled in humans as early as possible.

The conception of *abbara'* in the research of Hodijah et al. (2018) is the ability to refrain from all the trials it faces. For example, someone is afflicted with misfortune but gets favors from Allah, has a good attitude towards Allah, never complains, is grateful for what has been inflicted on his servant, and hopes for pleasure for the happiness of this world in the hereafter. The value of *sabbara'* must be taught early; its application can be carried out in various activities such as queuing culture and discipline. *Sabbara'* means *matennang* (calm or calm) or not speaking or behaving excessively. In dealing with any situation, people with the nature of *sabbara'* can control themselves from actions that can harm themselves and others.

Sabbara' has a different meaning from *mamekko*, although the nature of *mamekko* is part of patience. In this life, the expression is known as "silence is golden." At the same time, in Bugis society, it is said, " *mate mua to mapatae, matepi duwa tella to massola-solae* (Good people like silence will only die if many people are impatient to die). The meaning of *mamekko* in Bugis society does not only mean physical silence. *Mamekko*, in the philosophy of the Bugis society, is to be able to place oneself to speak according to the context and unit of time. This value teaches that if it is not necessary, then silence is better.

In social life, speech or words become one of the indicators to *assess* a person's morality. Usually, if there are people who talk a lot, then the knowledge they have is limited. *Mamekko* interprets the proverb, "empty barrels make a loud sound," that people who like to indulge in speech usually do not have the skills or knowledge because their speech is only to cover

weakness. *Mamekko* can be part of patience physically, but patience is not only in the sense of silence because patience has a broad meaning and meaning in life.

The importance of instilling the value of patience in children is also relevant to religious orders. From a religious perspective, *sabbarak* or patience, is one of the noble morals preventing bad actions (Mubarokah et al., 2018). Furthermore, it is said *that* patience is the main concept that every believer must go through and live. Humans, as perfect beings, are given some potential that must be developed, and humans are also given lust, where the value of this *sabbarak* can be a controller.

***Reso teng mangingi* (relentless hard work)**

The value of local wisdom in inculcating moral values is called *reso* (*erso*), which is then juxtaposed with the word *teng mangingi* (relentless; never give up) as a conception of sincerity, tenacity, and persistence in trying and working. The concept of *reso* does not only concern work material to meet the needs of personal and family life; more than that, *reso* is a process of responsibly fulfilling welfare. Bugis people or groups of people in the past were seen as highly appreciating time, effort, or hard work (Edhy, 2018). In Bugis society, an expression is known as a moral message which reads, "*resopa teng mangingi na malomo na letei pammase dewata*" (Only effort and hard work will facilitate the arrival of God's grace).

The internalization of teaching values in this *reso* is to teach early childhood not to give up easily and always try. *Reso* or hard work and *teng mangingi* (tenacity) internalize the value of persistence in achieving goals. This *reso* value emphasizes the importance of perseverance and hard work as the beginning of success accompanied by an unyielding attitude. The philosophy of life is a source of motivation for the Bugis people, one of which determines one's success in life (Ahmadin, 2015; Umar, 2017).

Safitri & Suharno (2020) explains the concept of *reso* as an effort where achieving success requires hard work, sincerity, and an unyielding spirit. It was further emphasized that the lesson that can be learned from the concept of this *reso* is the lesson that to achieve success, one does not only need to pray *but* must work hard and never give up (*makkareso*). This principle of hard work is also guarded by the message of another ancestor, which reads: "*aja mumaelo natunai sekke, naburuki labo*" (don't be offended by miserliness and destroyed by extravagance). So *reso* is a work ethic not only in work but included in the form of worship to God, and work is considered a blessing when God blesses a job (Umar, 2017).

***Pemmali* (Pamali or taboo)**

local wisdom is called *pemmali* (*epmli*). In Bugis society, it is one of the things that is instilled from an early age in the form of taboos or prohibitions to perform acts that are considered taboo. This conception is taught according to the child's ability to translate something that should be avoided or should not be done. It is known that early childhood cannot understand rational explanations but requires concrete and real information. This packaging is then attached from generation to generation so that it becomes a value system believed to be true as a rational-looking reason to prevent children from disgraceful acts or things considered taboo.

Sugara & Perdana (2021), in previous studies regarding the value of oral and social traditions, *p* practice can be valuable in moral education. *Pemmali* contains traditional values, traditions, languages, and behaviors that have been carried out for generations. The uniqueness of this *pemmali* is because, for most people, it is considered to have a higher level of "validity" than religion, even though it is known that religion has the highest position for humans as God's creatures. The justification for this *pemmali* is simplifying the meaning of a forbidden or forbidden job. When religion, for most people does not have power, then *pemmali* becomes an excuse that, although it looks irrational, produces a belief (Widiastuti, 2015).

Khaerunnisa & Muliana's research (2022) regarding the representation of the meaning and function of the p practice or guardian in modern society is an effort to teach and shape children's morals from an early age. It is said that p'amali in traditional society is used to form discipline, responsibility, courtesy, hard work, and mutual respect. Parents must teach their children the messages of pemmali from an early age. Pemmali culture has been introduced to children before they enter formal education. Pemmali's goal is more about inculcating character or morality from a cultural perspective (Khaerunnisa & Muliana, 2022).

Bugis people are well-known as a nation that maintains their cultural and customary heritage but is still firm in practicing taboos or prohibitions in the mechanism for implementing adat. (Haeran, 2019). This case affects the behavior patterns of the Bugis people in everyday life. It is stated that taboos or prohibitions in Bugis society are used to restrain an individual in society from doing something inappropriate or considered taboo. *Pemmali*, in the context of cultivating values, acting is like regulating the traffic of actions that are not regulated in the contextualization of social and religious law. *Pemmali* also shows the ability of the older adults of the past to interpret life wisely in seeking a more refined formulation of prohibitions and taboos. Pemmali is a taboo that should not be done or violated based on beliefs in customs. Pemmali in the Bugis Baring community contains effective educational methods that teach the value of moral education (Widiastuti, 2015)

Lempu (honest or honesty)

value of Bugis local wisdom that is no less important in human life is lempu, malempu; alempureng (elpu). Lempu language means straight, while in terms, it means honest. An honest person is usually straight and doesn't bend. According to Abubakar & Syamsuddin (2020), alempureng or lempu is a chivalrous attitude in showing someone's ability to be straight, not denying something that has been done as a form of moral responsibility. An honest person will not cover something up in a pack of lies. The attitude of lempu is what comes out of the conscience of every human being and not what comes out of thoughts involving the brain and lust, but rather the result of the deepest process of contemplation of the heart. In the life of the Bugis people, there is a philosophy that is used in all aspects of life, including:

" *Na iyyami ri pubola getteng, lempu na there is tongeng* (So what must always be maintained in this life is steadfastness, honesty, and the right words).

According to (Nurwanah & Hanafie, 2018), Human beings must rely on honest behavior and always maintain trust in the community. Ethical behavior is very noble and must be applied in all things. The Bugis Makassar community highly upholds the value of honesty which can be realized by always speaking the truth and being wiser in humanizing humans. The value of honesty is a form of human awareness to always be right and straight in life as a fundamental thing taught to children from an early age. Teaching children to say, behave, and behave honestly will be a useful lesson for their future life (Chairilisyah, 2016).

Appasitinajang (decent or proper action)

The next value of local wisdom emphasized in teaching children's moral values is called *appasitinajang* (aspiring), which means appropriateness; propriety; Eligibility comes from the word *sitinaja* (sitinj), which means worthy or appropriate. The concept of value is an instrument or indicator to measure and assess a person's actions based on rules or norms law, both customary law and religious norms. This value teaches about activities that deserve to be done and which must be avoided in human life. *Appasitinajang* is based on standards and rules in customs and traditions and on religious values as the highest value in human life as God's creatures. According to Alam et al. (2022), *mappasitinaja* means reasonable, appropriate, appropriate, considerate, or doing everything following the proportions.

The conception of the value of *sitinaja* in the *lontarak* of the Bugis society is described through messages as stated,

"Don't start *taneng -taneng-taneng-taneng-taneng* you. Just start your *warangparangmmu narekko tennia waramparammu. Aja muala aju riwetta wali narekko tennia iko pettai*" (Don't pick a tree if you don't plant it. Don't take property that doesn't belong to you. Don't take wood if you don't cut it). *Teng masiiri kajompie, tennia taro jelle na iyya makkalu*" (really doing long beans, he didn't plant the wood, but he took it). It is also said, "*patudangi ri tudangenna, patettongi ri tettongenna*" which means placing everything proportionally and professionally.

The value of *appasitinajang* is very important to be taught early in childhood to have morals that always do proper, reasonable, appropriate, and proportional actions and do not harm others. To test the decency or appropriateness of an act, every community certainly has norms, ethics, and morals as standards in assessing the worthiness of an act.

***Macca na warani* (Brave for the truth)**

The value of local wisdom taught to educate children in the perspective of morality is *macca warani* (*mc n wrni*). The word *macca* etymologically means smart, clever, intelligent. Still, in the context of community values, the word *macca* is more likely to be interpreted as an attitude of wisdom or wisdom as the fruit of intelligence. The attitude of wisdom or wisdom is a manifestation of deep (intelligent) knowledge of something, which in Bugis society is known as *paddissengeng* (knowledge). A person is considered *macca* if he can apply what is known responsibly according to the principles of truth.

Meanwhile, the word *warani* means brave or not afraid. Courage in the context of moral education is based on the truth that is understood in commendable actions, so there is no need to fear or doubt the principles of truth. In the context of inculcating moral values, children are taught not to be cowards and hide behind the pretext of ignorance and ignorance.

Meanwhile, in Yassa's previous research (2020), regarding the educational philosophy of essentialism *macca na malempu, warani na magetteng* in the Luwu Bugis society and its relevance to moral education, he stated that the essence of intelligence does not lie in the intellect alone, but is inferred. On nobility character or spiritual intelligence. The concept of the value of *macca*, which then becomes *amaccangeng* or intellectual *wan* and is the value of Bugis local wisdom Makassar, contains the substance of honesty, truth, propriety, and sincerity (Jannah et al., 2020).

Based on the discussion of moral education for early childhood, it can be said that the Bugis Makassar community has some moral education values as local wisdom that is taught and instilled in the life span of children. Although not the only way, local wisdom has a strategic role in educating early childhood, especially in family and community education. Therefore, the value of local wisdom plays an important role as an accumulation of knowledge and policies that grow and develop in a community that represents theological, cosmological, and sociological perspectives (Wigunadika, 2018).

It is known that the educational framework for children is not only through formal education but can be done in family education as an informal education route. The existence of local wisdom values in family and community education Moral education based on local wisdom can be a strategy in instilling moral values because it is through concrete situations and is close to everyday life Wahyuni & Hasanah (2016) and does not conflict with other educational values such as religious education and formal academic.

The results of this study then become recommendations for stakeholders, especially in the context of family and community education, to preserve and pass on the values of local wisdom in early childhood moral education. The value of local wisdom as a cultural product

must be studied in terms of moral education and the broader context of early childhood life. For this reason, further researchers can make the value of this local wisdom an object of research within the framework of developing science.

Conclusion

Based on the findings of the research, analysis, and discussion, it can be concluded that in the Bugis society, there are several values of local wisdom as genetic heritage, both in the context of words or actions in instilling moral values in early childhood. The importance of local knowledge is *siri* (shame and self-respect), *ade* (custom), or *pangadereng values*. (System of customs and traditions), *sabbara' na mamekko* (patient and silent), *reso teng mangingi* (relentless hard work), *pemmali* (abstinence or prohibition against taboos), *malempu* (honest), and *appasi ti najang* (worthiness or appropriateness). Bugis' local wisdom in planting Moral values is carried out informally through habituation and *pappaseng* or advice

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