

The Spirit of *Mattola Palallo* in Educating Children of Farmers' Family in Bulutellue Village Sinjai Regency

Abdul Rahman¹, Najamuddin², Nurlela³

¹ Universitas Negeri Makassar, Indonesia; abdul.rahman8304@unm.ac.id

² Universitas Negeri Makassar, Indonesia; najamuddin@unm.ac.id

³ Universitas Negeri Makassar, Indonesia; nurlela@unm.ac.id

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ABSTRACT

This research was conducted to reveal the efforts of parents in Bulutellue Village, especially from the farming community in nurturing their children based on the spirit of *mattola palallo*. The spirit of *mattola palallo* is related to the expectations of parents for their children to be able to achieve a standard of living that exceeds the lives of their parents both in terms of education and economic welfare. The researcher used a qualitative method where data were collected through observation and interviews. The results showed that the efforts of parents in nurturing their children with the spirit *mattola palallo* approach were taken by introducing the main values of Bugis culture, namely *lempu* (honest), *adele* (fair), *macca* (scholar), and *sitinaja* (proper). The spirit of *mattola palallo* is also instilled in children based on the conditions of the times that demand collaboration in solving problems while achieving a prosperous life.

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Corresponding Author:

Abdul Rahman

Universitas Negeri Makassar, Indonesia; abdul.rahman8304@unm.ac.id

1. INTRODUCTION

The Islam as elaborated by Nurcholish Madjid is divided into two dimensions, namely Islam as a doctrine and Islam as a civilization. As a doctrine, Islam was conveyed by Allah to the Prophet Muhammad through the Angel Gabriel. The main sources of Islamic teachings with doctrinal nuances are the Koran and the Hadith of the Prophet. Both sources were studied and understood by the scholars on the basis of their reasoning and understanding and then implemented by Muslims in everyday life. The diverse practices of Islamic teachings in the Islamic community also enrich the development of Islamic civilization. Islam is a universal civilization that emphasizes the importance of monotheism in life (Nurhadi & Lubis, 2019), respect the equality of human and encouraging human to be free from the shackles of poverty and ignorance.

One of the Islamic doctrines that aims to free people from poverty and ignorance is the importance of education or knowledge in carrying out daily activities. This doctrine is contained in a hadith that is

so well-known among Muslims, namely: seek knowledge from the cradle to the grave. This doctrine is then reinforced by another hadith, namely: seeking knowledge is an obligation for every Muslim (Qomar, 2021). In general, education is a humanization process that aims to realize the ideal human being expected based on the values and norms adopted as the Indonesian nation Indonesia (Hendrawan, Pratiwi, & Komariah, 2017). Education is also intended as an effort to foster faith and piety to Allah SWT while increasing national development in the economic, social, cultural, political and defense and security sectors (Sujana, 2019). Education directs human beings to get direction, guidance, and guidance based on religious, humanitarian, and national values so that they can be useful for themselves and for others (Achmadi, 2020).

In the education system in Indonesia, there are three channels of education, namely formal education, non-formal education, and informal education. Formal education is a systematic and tiered learning and teaching activity starting from the level of kindergarten, elementary school, middle school to college. Non-formal education is a learning activity that is carried out in a systematic and organized manner outside the school environment, such as courses or work training centers. Meanwhile, informal education is an effort to foster and shape children's character in achieving noble character and noble character which is carried out in the family environment. Strengthening education is expected to be able to liberate the younger generation from the decline of moral and attitude (Astuti, Ismail, & Padjrin, 2021).

Informal education held in the family environment has an important role in the growth and development of children. The family is a natural environment in which the interaction between its members is unique, bound by emotional relationships both in times of joy and sorrow. The family environment is the first educational arena, because the family is the beginning for children to get guidance and guidance. The family environment also occupies a major position in the educational process, because children spend most of their time with their families.

The educational process that takes place in the family environment in general is always related to the nuances of local wisdom (Adisti, 2018). Local wisdom is an accumulation of knowledge and brilliance that grows and develops in a society that combines theological, sociocultural, and cosmological aspects (Pingge, 2017). Local wisdom is based on thoughts, values, ethics, and behavior that are traditionally institutionalized in managing and developing natural and human resources and serve as collective life guidelines (Soni, 2021). In education, local wisdom has an important role in creating a generation of character, meaning that local wisdom is a spirit that can encourage the implementation of education, especially in the family environment (We & Fauziah, 2020).

The use of local wisdom in the process of educating children can be traced in various research results, including character education based on local wisdom which explains the efforts to internalize the local cultural values of the Kampung Pulo community in strengthening the character of children as Indonesian humans (Priyatna, 2017). Furthermore (Kusuma, 2018) argues that improving the quality of human resources through education oriented to culture and ethnic diversity can be achieved by strengthening local wisdom, because local wisdom in general teaches the importance of cooperation in achieving goals without the differences of social class. Local wisdom in the form of kawruh pamomong, especially in the current era of globalization is very important in terms of the interaction relationship between parents and children in order to achieve happiness in life (Nugroho & Sari, 2020). Specifically, regarding the mattola palallo spirit in educating children, it is found in the results of research conducted by (Druce, 2016), in his research he suggested that folklore and old manuscripts (lontara) have an educational function in realizing a child who is mattola palallo. Likewise, (Fadillah, 2018) however this study emphasizes the use of folklore in the form of songs and folk tales when putting children to sleep. Another research related to mattola palallo is that conducted by (Rasak, Nasrum, & Syukur, 2019), this research reveals the role and function of ancestral messages (pappaseng) conveyed by parents to their children who are studying in college as a spirit of achieving success.

Local wisdom in educating children is also found in the Bugis society, especially those who live in Bulutellue Village, Sinjai Regency, South Sulawesi Province. This local wisdom is implemented in the

mattola palallo spirit, which is a hope from parents so that their children can enjoy life and surpass their parents' lives in the future. The spirit of mattola palallo encourages parents to provide educational services for their children so that they have a better quality of life than them. This spirit continues to be strengthened to create upward vertical social mobility, especially among farming communities, in the sense that their children no longer depend on the agricultural sector for their lives, but they hope that their children will get better jobs, such as civil servants or civil servants. businessman. Through this article, the spirit of mattola palallo will be elaborated more carefully based on the main values of Bugis Culture in order to obtain a comprehensive explanation based on the understanding of the farming community on the importance of the spirit of mattola palallo in an era of complexity that emphasizes the principle of collaboration in living life.

2. METHODS

This study was undertaken in Bulutellue Village, Bulupoddo District, Sinjai Regency, South Sulawesi Province. The research was conducted for approximately three months, from June to August 2021. The type of research applied was descriptive qualitative research. Qualitative research is more appropriate to be applied in studying society and its culture because it is naturalist and can reveal phenomena in depth (Esther, 2021). The researcher acts as the main instrument in this research, making it easier to collect data by means of observation and interviews. Observations were undertaken to see firsthand the habits of the farming community in applying the *mattola palallo* spirit in their lives. Interviews were conducted with five people, namely the Village Head, Village Imam, traditional leaders, and two farmers to obtain an explanation of the meaning of daily actions based on their perspectives. Data analysis is carried out interactively and takes place continuously until complete. The stages of data analysis were carried out by means of data reduction, data presentation, and drawing conclusions (Ratna, 2016).

3. FINDINGS AND DISCUSSION

3.1. Spirit of Mattola Palallo in the Farmer's Family

In formal juridical terms, the goals of Indonesia's national education are enshrined in Law Number 20 of 2003 concerning the National Education System. The law explains that the purpose of education is to develop the potential of students so that they can become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. answer (Pasaribu, 2017). Further, the policy was elaborated by that to achieve the goals of education in Indonesia, learning materials need to be designed with reference to the values of Pancasila in order to produce (1) learners who desire to advance and are ready to always learn again (2) creative young generation, workers hard, fair, ready to actively participate in society (3) civilized citizens, spirited nationalism and multiculturalism, have broad insight (4) happy, healthy, confident people, have ethical competence and appreciation of religion (Haryatmoko, 2020). In the implementation of education in Indonesia, the term tricenter of education is known as the three main facilities in providing education, namely family, school, and community (Kurniawan, 2015; Sirait, 2017).

From a sociological point of view, the family is usually not only seen as a kinship group consisting of father, mother, and children who are gathered on the basis of blood or marriage, but is also placed as the smallest social unit in society. Between the family and society there is a reciprocal relationship, meaning that the existence and dynamics that stick out in family life are considered to be influenced and at the same time affect people's lives. Such basic assumptions lead to the idea that in a family there are actually several kinds of functions that have important contributions in people's lives (Usman, 1998). One of the main functions of the family is to be the first place for a child to learn to interact and socialize with other people, namely parents and siblings (Wahidin, 2017; Yoga, Suarmini, & Prabowo, 2015). The family also plays a role in providing an understanding of the importance of

socio-cultural values such as manners, customs, and character (Nida, 2020) as well as a place where religious values and doctrines are given, taught, and implemented (Abubakar & Alya, 2020).

Education as an effort to create ethical and noble human beings is also realized by farming communities in rural areas, including in Bulutellue Village. Farmer families' awareness of the importance of education began to rise when the Sinjai Regency Government implemented free education from elementary school to high school level which was initiated by Andi Rudiyanto Asapa as the Regent of Sinjai Regency in 2003. This policy is an effort by the local government to provide opportunities for all levels of society to get a proper education. Through this policy, the local government mobilizes the community to encourage their children to take education so that they can produce a generation that is *mattola palallo* (beyond the capacity of parents, both in terms of education and economic welfare). Public knowledge about *mattola palallo* was obtained from Andi Sudirman's statement as the Head of Bulutellue Village, he said that:

Mattola palallo is an expression that is always conveyed by parents to their children which functions so that the child can study and work well. The goal is that this child will be able to bring benefits to the family and society in general, beyond the current achievements of his parents. It is a matter of pride for parents if their children succeed in making achievements or improving their family's economic standard of living.

The spirit of *mattola palallo*, if it is associated with education, is the spirit of parents who seek to train their children's emotions in shaping attitudes, actions, and honesty. Education also examines various approaches to all kinds of knowledge based on spirituality and a deep appreciation of ethical values in Islam. Their children are trained to be mentally disciplined in seeking knowledge, not only fulfilling intellectual curiosity or only being oriented to the material interests of the world, but also developing ratios, forming noble character and realizing the welfare of families, communities and mankind, both spiritually, morally and spiritually. psyche. Of course, this attitude stems from a deep belief in religion and sincerity to receive God's grace. This is reinforced by a farmer named Ahmad bin Tahir that:

I work as a farmer. My education only finished elementary school. However, I am very grateful that my children are no longer dependent on the agricultural sector. They have surpassed my life in terms of education and economic income. There is other work they are doing to improve our income levels. One of my children graduated with a Bachelor of Education, and is currently working as an entrepreneur. For me his income as an entrepreneur is much higher than my income as a farmer. This achievement is inseparable from my passion to encourage them to get an education. For me, a scholar does not have to be a civil servant, but his knowledge can be used to generate income so that it is beneficial for himself and also for others.

The efforts of parents in building children with *mattola palallo* are done through the provision of educational supplies and teaching at home, schools, and mosques. Before children enter the formal education environment, parents have provided their children with an education that contains the importance of character and noble character elaborated from local wisdom, especially those related to the main values of Bugis culture. This is based on the information conveyed by Ruhaenah, the Head of Satengah Village that:

Awareness of the importance of education in this village is very high. Every parent tries to provide education to their children. Education that is always emphasized in the household environment is etiquette and manners. This is important because it becomes a provision for a child when hanging out in the community. When a child in socializing can show attitudes and manners, then the parents are famous, because their parents are considered successful in educating their children. In addition to education obtained at school, it can also be obtained at the mosque.

The same statement was conveyed by Andi Sultan Sei, the Village Imam in Satengah Hamlet. He stated that:

To produce children who are *mattola palallo*, children must be educated in homes, schools and mosques. Especially in the mosque, children are given lessons on the Koran and reading and writing. In this village, the mosque is used as a place to study religious knowledge at the time after the Maghrib prayer until the Isha prayer. Learning at the mosque is done voluntarily without charging any fees from the children. We are grateful that our efforts have the support of their parents, so that the children are very excited to learn at the mosque

The provision of education in the family environment and in the mosque is intended so that children have a basic understanding of speaking and behaving in the wider community, including in schools and mosques. The urgency of local wisdom in the order of life has been proven to be able to maintain harmony among humans and the universe because it contains life values which are manifested in social rules and customs (Sularso, 2015). Local wisdom can grow public trust as well as become a medium for inculcating cultural values (Affandy, 2017) so that it can function in building traditions and a set of customary institutions in meeting the socio-political needs of the community which continue to develop along with the incessant flow of globalization (Susilo & Isbandiyah, 2019).

In the cultural dimension of the Bugis community, especially in the farming community in Bulutellue Village, the hope for the success of children in the future is contained in the expression "*tuoko manai Malampe sungemu muattola palallo, mupitangngi deceng duae to fajajiammu*" (grow up healthy and be given a long life so that become a better generation than us your parents so that they can be the pride of the family). This expression was accompanied by efforts to instill the main values of Bugis culture popularized by Abdul Rahman Rahim, namely *lempu* (honest), *adele* (fair), *macca* (scholar), and *sitinaja* (worthy) (Syarif, Sumarmi, Fatchan, & Astina, 2016).

Lempu (honesty) among farming communities is the key to all life activities. All work that is expected to achieve success must be based on an honest attitude. Honesty is understood as the attitude of a clear heart and mind, daring to reveal the real situation. Honesty is also interpreted as conformity between actions and words based on the rules and norms that apply in the community. As religious people, the farming community understands that honesty is the basic basis of one's faith, because faith is what justifies in their hearts the existence of Allah SWT. The importance of honesty in life was emphasized by a farmer named Dahlan bin Beddu, he argued that:

The main capital in this life is honesty. To teach an honest attitude to children must start from their parents. I often hear from religious lectures that the child is born clean like a white paper. It is the parents who make the child good or bad. Therefore, we as parents must set a good example to our children, and tell the truth to our children. Parents must convey everything honestly to their children, as long as it does not damage the good name of the family in the community.

The efforts of parents in instilling an honest attitude to their children are carried out by giving examples. An example or example from parents in giving honesty lessons to children is very important. The example shown by parents in doing good will lead children to get used to doing good, including being honest in everyday life (Inten, 2017). An example of honesty conveyed by parents to their children is openness about the family's economic condition. When a child asks his mother to buy shoes, a mother will openly tell her child that she actually has money, but the money will be used to buy fertilizer because the rice plant has started to grow. Similarly, when the child asks why today only salted fish and tofu are available as a side dish, then the mother will answer that actually there is money available to buy shrimp and chicken, but the electricity payment is due. This attitude shows that there is open communication between the child and the parent, as well as providing lessons to the child to prioritize urgent needs.

As obedient followers of Islam, the farming community in Bulutellue Village understands the hadith which states that every human being is a leader, and every leader will be held accountable

before Allah. On the basis of this hadith, parents try to provide leadership provisions for their children. One of the attitudes that a leader must have been fairness. Fair in Ibn Khaldun's view is putting everything in its place, which is implemented by carrying out obligations and getting rights based on functions and roles in (Hafni & Tsabit, 2021) Fair in the philosophy of the Bugis society is defined as an act or behavior that is impartial, impartial, sided with the truth, acts fairly and does not apply arbitrarily mena (Khaerana & Zam, 2020). In terms of teaching fair behavior towards children, parents do it through actions towards their children. The provision of pocket money differs between children who attend elementary school and children who attend high school. For children who attend elementary school, they are usually only given Rp. 2,000, while those who attend high school are usually given Rp. 7,000. This treatment is accompanied by an explanation that the distance between home and elementary school is quite close, while the distance between home and high school is in the range of 10 km, so children need public transportation costs and pocket money. However, in terms of being fair in the household environment related to consumption, a mother always emphasizes on family members to eat together, so that the available menu can be enjoyed evenly.

Another ability that must be possessed by a child as a *mattola palallo* generation is macca (scholar or wise). Macca in the context of Bugis society is defined as the ability to know and feel the truth that comes from *Dewata Sewwae* (God Almighty) in his heart (Patmawati, 2016). Macca's behavior has several characteristics, including: full of consideration, skilled in communicating and solving problems, thinking logically, and having the ability to control oneself (Rahmi, 2016).

The formation of a *macca* attitude must go through a process. Children who will develop macca character if they grow up in a family environment with character because the family provides the basis for the formation of children's behavior and morals. Three environments that can forge macca character are family, school and community. In general, parents understand that although there is a school environment that can be a space in nurturing a child, the family environment should not be taken for granted in terms of responsibilities in educating children. The school environment in general is only oriented to the development and fostering of intellectual intelligence. To create a *mattola pallalo* generation, intellectual intelligence must be accompanied by emotional intelligence and spiritual intelligence. Emotional intelligence guides children to have the ability to adapt in various life conditions, have high optimism, and be able to face various pressures and challenges. While spiritual intelligence which is generally obtained from religious lessons is intended so that children have piety to God (Hariandi, Butar-butur, Juliana, Wulandari, & Karyati, 2020), pray and surrender before God, and carry out work as a form of sincere and sincere devotion to God.

So that children have emotional intelligence from an early age, it is common for parents to invite their children to participate in helping with work. Girls have been invited to help with household chores, such as working in the kitchen to prepare food, cleaning the house, and cleaning up utensils after eating. Boys are usually invited to help with work in the fields or gardens, look after livestock, and take grass for livestock needs. For the farming community, this action is not meant as a form of exploitation of children, but as a form of forging so that children are accustomed to recognizing the surrounding environment as well as giving an understanding that everything, especially for food and drink needs, must be accompanied by effort without despair. This treatment is also intended so that children have appreciation for the services of parents who do not know despair to provide for their family members even in difficult situations and conditions.

The spirit of *mattola palallo* is also manifested through the act of fostering the ability of a child to have a *sitinaja* or *mappasitinaja* attitude, which means that children are taught to behave, act, and speak based on appropriateness, worthiness, and propriety. This propriety value is closely related to the value of physical and spiritual abilities. Submission or acceptance of something, either in the form of a mandate or physically in the form of material, must be based on propriety or ability. If a child gets a gift from another person, then the main thing that must be done as an embodiment of decency is to say thank you.

In the daily life of the Bulutellue Village community, the position as a teacher, both school teachers and Koran teachers is an honorable position in the community. The community understands that teachers are agents of distributing knowledge and skills for the community, both individually and collectively in formal and non-formal educational institutions. Teachers are considered as agents of change in society, changing people from a simple mindset to a more complex mindset, creating a community in solving problems in a fully planned, measured and systematic way. On that basis, it is appropriate when a student gives an award to a teacher. It has become a habit for the farming community in Bulutellue Village, when the harvest season arrives, a child who is a student is ordered by his parents to deliver the harvest in the form of rice and fruit to his teacher. It is proper for a student to give to his teacher, and the gift is indeed worthy of acceptance by a teacher, regardless of how much the item costs. Parents realize that the goods given to teachers are not equivalent to the knowledge and skills received by their children, but this action is an attempt by parents to teach their children about how to do good and proper to others who have contributed in life. Our by parent via action You need sub-headings, use this style as level 1 sub-headings. Paragraphs following level-1 subtitles should be formatted this way.

3.2. Urgency of Spirit *Mattola Palallo* in Collaboration Era

Society is formed as a result of continuous interaction between individuals and individuals, individuals and groups, and between groups and groups with one another. A continuous relationship is an important factor, because through continuous interaction it will slowly create an organized relationship. This shows that the continuous interaction process will then produce various consequences, starting from the formation of groups, associations, formal organizations, from the simplest level of social life to the level of community and society. A further impact is the formation of social networks, values and social institutions. In such conditions, various arrangements will be realized that regulate life together based on agreed values. Basically, the purpose of social life is to create a more organized and civilized life together (Soetomo, 2018). Dealing with this side, communication can be seen as a system in a society as well as a social process. In communication, humans influence each other so that a building of experience or knowledge of each other's experiences is formed. Therefore, communication becomes the basis of social life or social processes. Awareness in communicating among community members, causes them to be maintained as a unit (Haryanto & Nugrohadi, 2011).

Interaction and communication that takes place continuously in human life are increasingly inseparable because they are supported by advances in information and communication technology. Entering the digital era, social conditions have also changed from a competition system to a collaboration system. Islamic doctrine teaches that humans are basically brothers, so that brotherhood must be maintained properly (Siregar, Fikri, & Khorinnisa, 2021), and one way to maintain it is through collaboration. In everyday life, humans always try to build and develop networks and collaborations, because they are very useful in the world of work. Collaboration is intended as a form of relationship, interaction, dialogue and cooperation related to individuals, groups or several other parties who have the same goal and determination in solving problems.

In the life of the farming community in Bulutellue Village, collaboration is interpreted as an act of helping each other, working together, or mutual cooperation. The spirit to give birth to a *mattola palallo* generation in the era of collaboration that is currently booming is carried out by strengthening and instilling a sense of *siri* in their children. In the psychological perspective elaborated by Ervin Staub, *siri* is part of a deep culture, namely a set of values that are the result of beliefs, customs, and historical conditions that are passed down from generation to generation (Howard, 2000). *Siri* is related to self-esteem and dignity as well as the good name of the family that must be maintained in daily social interactions (Badewi, 2019; Tenrigau, Dahlan, & Aida, 2021). *Siri* can also be used as a driving force aimed at raising enthusiasm for earning a living (Rahmah, 2021) as well as enthusiasm for studying (Yusuf, 2015) to increase the degree of self and family.

The spirit of *mattola palallo* in the collaboration era has an important meaning in creating a useful generation. This importance can be elaborated by using a functional approach, that the spirit of *mattola palallo* can be used as a value system in directing the younger generation to become members of the community to be used as a place for learning, passing on knowledge, changing behavior, and mastering noble moral values needed in producing human resources. productive human beings (Maunah, 2016; Sidi, 2014). The functional approach sees that the community always maintains the order life quality or a harmonious social balance using the AGIL framework, namely Adaptation, Goal Attainment, Integration and Latency (Chriss, 2007; Fuadi, 2021; Vanderstraeten, 2013).

Dealing the adaptation perspective, the *mattola palallo* spirit is used by parents as an impetus for their children to follow and adapt to the times. Entering the era of collaboration, children are guided to establish interactions and expand networks by taking advantage of advances in information and communication technology. Since the outbreak of covid-19, including in Bulutellue Village which requires children to study from home, parents have tried their best to support learning activities from home by providing android phones for their children. The availability of these android phones is also used by children in helping to market agricultural products cultivated by their parents. Thus, household economic turnover is maintained because agricultural products can be marketed using social media such as WhatsApp and Facebook, although it is still within a limited reach around their settlements.

The function of Goal Attainment related to the spirit of *mattola palallo* is that parents always try to encourage their children to bring benefits to others. In order to bring benefits to life, a child is required to work hard in order to produce blessed wealth, learn to acquire useful knowledge, and be obedient to religion in order to become a pious child. In relation to the integration function, the spirit of *mattola palallo* becomes the driving force for all family members, especially the nuclear family, to maintain the continuity of family integration. Family integration that is maintained will realize the inheritance of positive values both from religious teachings as well as local customs and wisdom. Strong family integration will also result in a guarantee of quality education by devoting time in establishing communication among family members, carrying out joint activities that support harmonious relationships among family members.

Latency in relation to the *mattola palallo* spirit can be seen from the efforts of parents in educating their children so that they can maintain family sustainability. A child is required to maintain the dignity of the family by avoiding actions that are contrary to religious teachings and customary norms that apply in the community. Every family also has secrets that should not even be known by the public. In order for the family to survive, the children are taught not to reveal the family's secret to the general public. If the family secret is known by others, it is feared that it will defame the family. *Spirit mattola palallo* in the functional perspective of AGIL among farming communities is a means and value system in managing family institutions. The presence of the *mattola palallo* spirit has become part of the pattern of activity as well as a frame of reference in acting and doing activities in the midst of changing times. The spirit of *mattola palallo* which is elaborated based on the times and continues in every generation among farming communities can strengthen social sustainability, economic sustainability, and the sustainability of the natural resources needed by them.

4. CONCLUSION

The spirit of *mattola palallo* is implemented by farming families in Bulutellue Village by studying, working, and worshipping. Parents provide educational facilities for their children. In addition, children are taught to seek lawful sustenance by working. Children are invited to participate in helping their parents with work after coming home from school. So that studies and work can bring blessings to the family, it needs to be supported by obedience to worship Allah SWT. The spirit of *mattola palallo* is inherited continuously from generation to generation due to every parent has the hope that their children can be intellectually enlightened and have a prosperous life beyond their current life. The spirit of *mattola palallo* will persist in the people of Bulutellue Village, especially

among farming families, because this spirit can adapt to the times. The spirit of *mattola palallo* is very important for the people of Bulutellue Village, however this article only focuses on the relationship between the spirit of *mattola palallo* in educating children. Therefore, further research is needed to elaborate the relationship between the *mattola palallo* spirit and character education and peace education.

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