

Optimization of Character Education through Strengthening the Values of the Bugis Society (*Macca and Lempu*)

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Abstract. The educational compass deliberately directs students to meet the demands of the world of work. Local content as the basis for character learning is increasingly marginalized and almost difficult to find in schools. In fact, the character aspect is very determining in preparing competitive educational outcomes, including the demands of the world of work. Based on this concern, this article aims to reaffirm the importance of character education in the world of education, especially learning the value of *macca* and *lempu* (Smart and Honest) in the Bugis community. This article is classified as a qualitative type with a library study method. Based on literature searches, it is confirmed that character education through learning local wisdom, the values of *macca* and *lempu* in Bugis society, is very important. Schools as educational institutions are socialization agents that are most likely to teach local wisdom systematically and structured to children amidst the penetration of foreign culture. Therefore, the educational curriculum through local wisdom lessons not only needs to be maintained, but also needs to be strengthened by placing it as the fulcrum for building the future character of the nation's children. Character strengthening strategies can be carried out through learning, appreciation, strengthening and habituation. The values of *macca* (intelligent) and *lempu* (honest) work together to form a character who is not only intellectually intelligent but also has integrity and honesty. In conclusion, character education is an inseparable part of preparing students to face global challenges, including the needs of the world of work.

Keywords: Education; Learning; Character; Local wisdom; Working world

INTRODUCTION

Character education is an aspect that cannot be underestimated in the context of holistic human development. However, according to Rahadian, In recent years, there has been a shift in focus in education, where education directs students to meet the demands of the world of work (Rahadian, 2018).

This condition causes local content, which should be the basis of character learning, to be increasingly marginalized and difficult to find in the school environment. In fact, character is a crucial aspect in preparing competitive graduates, not only in the context

of the world of work, but also in living life as a whole (Bagir, 2019).

Education can be said to be a basic need for humans (Musya'adah, 2018). Because with education humans can have knowledge, skills and understand good manners. So that educators not only give birth to smart people but should also create people who have character and can humanize humans (Hamsah, 2022).

However, the reality is that learning at school has not been able to form graduates' personalities that reflect the overall cultural character. Learning focuses more on cognitive

achievements (Rangkuti et al., 2022), (Azan, K, Ritonga, 2021).

According to Glenn, so many countries are concerned with the inability of their schools to contribute to the development of character and civic virtue in their students (Glenn, 1999).

Character education is a system of instilling character values in the form of knowledge, will, and behavior that are in accordance with divine values, oneself, fellow environment, and nationality (Suwartini, 2017), (Ramdhani et al., 2014). Instilling character in the entire younger generation in the form of development needs to be done through education (Rokhman et al., 2014), (Putri, 2013).

The term character education is not a new term in the world of education, but it can be said to be the same age as the birth of education itself (Arthur et al., 2016). Various terms are used that are the same as character education, such as character education, Pancasila and values education. Therefore, character education has the same essence as moral education and noble character (Sampul et al., 2021). In line with that, basically all education, both in Indonesia and around the world, has the same goal, namely to help people become smart and become good individuals (Sudrajat, 2011).

Character education is a crucial aspect in forming individuals of quality and integrity (Raharjo, 2023), Rachman, EA, 2023; (Sinaga

et al., 2021) Character education helps form a strong moral foundation in individuals. By understanding values such as honesty, responsibility, and empathy, individuals are able to make the right and responsible decisions in everyday life. This forms a solid foundation for a well-functioning society (Paul Tan Istandar, 2022).

Character education helps create a harmonious social environment (Rahmiaji, LR, 2019). When individuals have good character, relationships between individuals become more respectful and supportive. This creates the foundation for an inclusive and empathetic society, where everyone is respected and treated fairly (Muhtarom, DA, Siswanto, ND, Amri, U., & Alim, A., 2024).

Apart from that, character education also helps fight negative behavior such as violence, abuse and discrimination (Sariani et al., 2023). By internalizing values such as honesty, tolerance, cooperation, and respect for diversity, individuals become more inclined to treat others with respect and avoid harmful behavior (Marwiyah & Sayono, 2024).

The younger generation who have strong character will become future leaders who are responsible and care about the interests of the nation and state (Ikhtiarti, Endang, Rohman, 2019). Thus, character education is a long-term investment in the social, economic and political development of a country.

Achieving these educational goals is not as easy as imagined. Efforts, especially curriculum changes, have been made but have not yet achieved maximum results. According to Suardi, one of the factors that hinders the implementation of education in the school environment is the aspect of student awareness and motivation (Suardi et al., 2019).

Apart from the reasons above, problems are often still found, such as the phenomenon of students cheating and opening their books during exams. This is a normal thing but should not continue to be allowed.

Basically, students who cheat do not mean they are stupid, but because they lack the value of honesty or honesty as a character that is embedded in them. Characters can be interpreted as character, psychological aspects, morals and manners that cause people to be different from each other (Budiarti, 2019).

Especially with the online learning mechanism that has been going on for a long time in several educational institutions. It seems that it will be difficult to determine the output when the value of wisdom or honesty is difficult to identify. Through online learning, it is difficult to determine who is really studying, doing assignments and tests on their own without the help of other people and so on. With this problem, maybe we can give birth to a generation that is smart or smart, but of course it is difficult to give birth to a generation that has a high level of honesty. Meanwhile, the characters *macca* and *lempu* or

smart and honest are character values that cannot be separated.

As time advances, many online learning media are now starting to emerge, such as through the Zoom application, Google Meet, Google Classroom, Learning Management System (LMS), and other online learning media. Of course, not all learning media can be mastered by educators and students who are at the forefront of the teaching and learning process. Many educators and students have to study hard and get used to using the online learning model that has been implemented until now (Mesra et al., 2022).

Some of the main problems that will be discussed in this text are the phenomenon of students cheating and opening books during exams showing a lack of honesty/integrity values as a character that is embedded in students (Smagorinsky & Taxel, 2005).

The prolonged online learning mechanism makes determining graduate output difficult when the value of wisdom or honesty is difficult to identify. It is difficult to know whether students are actually studying, doing assignments and exams on their own without the help of others.

The phenomenon of corruption is carried out by unscrupulous state administrators, including campus officials, even though educational institutions should provide and facilitate character education.

Another problem mentioned is the money factor which sometimes exceeds social

solidarity, threatens the values of honesty in the social environment, and everything is always money-oriented.

The empirical data presented includes the phenomenon of students cheating on exams, the implementation of online learning which makes it difficult to assess the character of honesty, as well as cases of corruption committed by officials within the campus environment. This shows that the implementation of character education is still weak, especially regarding the value of honesty/integrity.

Coupled with the problems that exist in society, even the world of education becomes a recurring spectacle. For example, the phenomenon of corruption is carried out by unscrupulous state officials, including campus officials. Even though educational institutions, including officials, are a unit that should be able to provide and facilitate character education, some of them have actually harmed aspects of character values, such as those who are corrupt because they do not have the values of integrity or honesty within themselves.

As also explained by (mesra et al) a person's character is also sometimes influenced by money factors which sometimes even exceed social solidarity, threaten the values of honesty in the social environment, and everything is always oriented towards money. Social symbols of money among boarding school students include: lifestyle, clothing, community, boarding house,

university, hangout place, vehicle, food, and crisis month. From the findings of this research, researchers found six symbolic meanings of money, namely: If there is money there are friends, there is no problem that cannot be solved with money, money is a tool; (money is a tool to enter society, money is a tool to enjoy entertainment, and money is a tool for mobility), money is god, money is a goal, money is "life" (Mesra et al., 2018).

Research related to character education has been carried out by several parties. However, no one has specifically looked at how to instill local wisdom values, especially the *macca* and *lempu* values. Has researched the importance of character education for elementary school children in the digital age (Narvaez & Bock, 2014).

There are quite a lot of character studies that take pictures at the elementary school level. Especially in relation to online learning situations. For example, the importance of character education for elementary school children in the digital era. (Rizky Asrul Ananda et al., 2022), (Kezia, 2021), (Santika, 2020).

Research that leads to the practical realm such as how to implement and strengthen it has also been carried out. However, there is still nothing that leads to specific character values like this article. The research in question, for example, Sinta, L., Malaikosa, YML, & Supriyanto, DH (2022) looks at how to implement strengthening

character education for lower class students in elementary schools.

Related research was also conducted by (Panoyo et al., 2019) looking at the management of strengthening character education in senior high schools. From the various character education research landscapes above, further efforts are needed to raise more specific problems (Park, 2004), (Lickona, 1992).

The novelty expected from this research is to optimize the implementation of character education by utilizing the local wisdom values of the Bugis community, especially the values of *macca* (intelligent) and *lempu* (honest). Offers new solutions to overcome problems related to the difficulty of instilling the value of honesty/integrity in students, especially in the context of prolonged online learning.

Providing a new perspective that the values of *macca* and *lempu* can be role models in implementing holistic character education, not only producing graduates who are intellectually intelligent but also have integrity and honesty. Synergizing character education with strengthening local wisdom values as national identity and character in facing the challenges of globalization (Arthur, 2005), (Berkowitz et al., 2020).

Exploring strategies for strengthening *macca* and *lempu* values through learning, for example, strengthening the environment, and habits so that they are ingrained in students on an ongoing basis. Thus, it is hoped that this

research can provide new scientific contributions in the development of character education based on noble local cultural values, as well as enrich the body of research related to optimizing character education in Indonesia.

Therefore, this study is important to provide an explanation regarding how character education is linked to the values of the Bugis community, especially the values of *macca* and *lempu* or smart and honest as role models in the implementation of character education. As has been explained, character education is an effort to implicate values in individuals who are learning, which involves dimensions such as knowledge, awareness and behavior as guidelines for good behavior, both towards themselves, fellow humans and towards others. God Almighty (Purnawanto, 2023), (Wahyuni, 2021), (Mu'in, 2019).

Based on the various problems and phenomena above, researchers are interested in conducting research on Optimizing Character Education through Strengthening the Values of the Bugis Community (*macca* and *lempu*).

RESEARCH METHODS

This research uses a qualitative approach to literature or literature study methods (Moleong, 2017), (Walsh, 2005). This approach is to explore the importance of character education in the context of learning the values of *macca* and *lempu* (Smart and Honest) in Bugis society. A qualitative

approach was chosen to deepen understanding of local values and their influence on student character development in depth. The literature study method was chosen as a means to investigate various literature related to character education and local wisdom in the Bugis community in order to gain comprehensive insight. There are no research subjects in the sense of human participants, because this is a literature study. The subjects studied were the values of *macca* and *lempu* in Bugis society.

Data collection was carried out through analysis of various relevant literature sources, such as books, journals, articles and related documents (Rowley & Slack, 2004). The data obtained from the literature will be analyzed critically to identify patterns, themes and concepts that emerge related to learning the value of *macca* and *lempu* its implications for character development among Bugis students.

Data analysis was carried out using a descriptive-analytical approach. This analysis aims to understand in depth how character education through learning the values *macca* and *lempu* can make a significant contribution to the formation of students' character.

Data Validity: because this research uses literature studies, the validity of the data is obtained by using literature sources that are valid, credible and relevant to the topic discussed.

DISCUSSION

Macca and Lempu Value

The Makassar Bugis community has a variety of cultural values that are relevant to the goals of national and international education. These values have formed local wisdom which is practiced in everyday life (Syarif et al., 2016).

The local wisdom possessed by the Makassar Bugis community makes a significant contribution to the understanding of the importance of character education. By understanding inherited cultural values, deep relevance can be found between local values and broader educational goals, including the preparation of students to face global challenges and the needs of the ever-growing world of work (Lapsley & Narvaez, 2006).

Two of them are related to the value of *macca* and *lempu*. Values are an abstract conception of what is considered good and right by society (Subhan Widiensyah, 2018). *Macca* (Bugis language) which means smart in Indonesian, and smart in English. However, the concept of *macca* in Bugis culture is seen as something deep. *Macca* or smart doesn't just know everything but understands and is able to provide change and help to society.

For example, the Bugis community really appreciates the values of local wisdom which grow and influence the social system in society. For example, for children who are about to start an activity such as going to school for the first time, going abroad and

holding a celebration, they must follow the values of wisdom by seeing a good day and there are times when they have to ask someone who understands or *macca*. Therefore, in the Bugis community tradition, in a community or society there must be a role model, patron, or agent of change who is considered *macca* and has *lempu* values and can be a place to ask questions in various life rituals.

The second value is *lempu*. *Lempu* (Bugis language) which means honest, upright and having high trust or confidence. The value of *Lempu* is always attached to the value of *Macca*, this is because *Macca* and *Lempu* is like two sides of a coin that cannot be separated. Just being smart is not enough, but people must have a high value of honesty. Honesty can be interpreted as a synergy between words, attitudes and actions so that one becomes a person who is trusted (Sudrajat, 2011).

Furthermore, *lempu* can also be interpreted as straight behavior as opposed to crooked or lying. *Lempu* means giving recognition, saying and providing information that is in accordance with actual reality. On the other hand, if you provide inappropriate information, it will be considered a lie or dishonest (Asriandi et al., 2021). *Lempu* in certain contexts can be interpreted as attitudes and behavior that are sincere, good, correct and fair (Jannah et al., 2020), (Jannah et al., 2020)(Humanitatis, 2019).

Therefore, being honest or being honest is not limited to telling the truth, but must also be in harmony with your actions and attitudes. The value of *lempu* is very essential in people's lives. *Lempu* value or honesty is an important indicator in the aspect of social capital (Tamrin et al., 2021). Because with *lempu* we will be able to be accepted and live anywhere with society.

Local wisdom, such as the value of honesty (*malempu*) in the context of Bugis society, has great relevance in shaping children's character (Nurhaeda, 2018). The value of honesty is a strong moral foundation that is instilled in children from an early age (Althof & Berkowitz, 2006). By understanding the importance of honesty, children learn to speak and act according to actual circumstances (Huliyah, 2021), (Berkowitz & Bier, 2005).

The value of honesty also helps shape responsible attitudes in children (Siagian & Tambusai, 2023). By understanding honesty, students will then admit their mistakes. The value of *lempu* is also related to the ability to take responsibility for their actions, so that children learn to face the consequences of their actions with their heads held high. They learn not to blame others or look for justifications.

Local wisdom such as the value of honesty also helps shape children's character through learning about the importance of maintaining the trust of others (Syahrial Harahap et al., 2023). By being honest in

words and deeds, children build a reputation as trustworthy and reliable individuals. This helps them build healthy and harmonious relationships with others, both in personal and professional settings in the future.

Apart from that, the value of honesty also helps shape children's personal integrity (Suwito, 2012). When they choose to speak honestly and act in accordance with the values they believe in, they strengthen their own identity as individuals of consistency and integrity. This prepares them to face pressures and temptations from the surrounding environment, but remains firm in the moral principles they hold.

Strategy for strengthening the value of *macca* and *lempu* as a character value

There are many social arenas that can develop children's character. However, educational institutions are the most strategic places (Permata, C. Q. N, Heni Rosida, 2022). Therefore, strengthening character education, especially local wisdom material on the value of *macca* and *lempu*, needs to be integrated into the school curriculum.

Strengthening the values of *macca* and *lempu* is intended to give birth to a generation that has skills that are directly proportional to honest behavior. This is considered important because almost all graduates have skills according to their fields but fail in the aspect of honesty in the world of work. Strengthening character values can be done through several

strategies. The four strategies include learning, example, strengthening and habituation. (Sudrajat, 2011).

Figure 1. Optimization Strategy



Through learning, it will certainly give birth to *macca* or smart values, meaning that learning both in the family and at school will make children have knowledge about the things they are studying. However, learning is certainly not enough to give birth to children who have the values of honesty or honesty. So *lempu* must receive special strengthening to be internalized.

If the *macca* character can be achieved in learning then the *lempu* value is certainly not enough, because it must be done in an exemplary manner. Exemplary behavior can start from the family environment, the play environment, the school environment and the community generally. This is in line with what was stated by Sjamsi Pasandaran that character education must start from the family environment, school environment and even the country (Pasandaran, 2017).

Strengthening the meaning of *lempu* values can be realized if there is strengthening in environmental management in the family, play environment and school. Therefore, the

environment has an important role in cultivating *macca* and *lempu* values. As stated by Rizal, although character is difficult to change, the environment really determines and influences character development, even though it can strengthen or weaken (Sampul et al., 2021).

Furthermore, in instilling character values, especially the value of honesty or honesty, the habituation approach is very effective. This means creating an environment so that students can imitate, get used to it until it becomes a culture that cannot be abandoned. For example, implementing honest canteens in schools that are not supervised by sellers, where students can shop and pay themselves according to the price of the goods they take.

In the end, the author emphasizes that the education curriculum needs to maintain lessons containing local wisdom as a priority in building the future character of the nation's children. This not only enriches students' learning experience, but also helps them build strong characters that are relevant to the demands of the times.

Apart from that, character education cannot be separated from students' preparation to face global challenges, including the demands of the world of work. Through learning local wisdom, such as the value *macca* and *lempu*, schools can play a key role in forming the character of the younger generation who are competitive, have integrity and are highly competitive in facing the

dynamics of ever-changing times. Therefore, there needs to be greater attention to the integration of character education through learning local wisdom in the current education system.

CONCLUSION

The values of the Bugis community, especially the values of *macca* and *lempu*, smart and honest, are a unity that cannot be separated and these values are in line with the aim of education to create people who are *macca* or smart and good people, one of the good indicators is having a soul and behavior. be honest. The strategy of strengthening values certainly cannot be limited to just relying on one method but can be done in several ways, such as through formal and informal learning, example, strengthening and the most important thing is the habituation process.

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