



Character Education Implementation Model Integrated South Sulawesi Locality Values in Economic Learning (Studi Case of Ma An-Nahdlah Makassar)

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ABSTRACT: The purpose of this research is to evaluate and clarify how character education can be implemented at Madrasa Aliyah An-Nahdlah Makassar using local wisdom values. This research used a descriptive qualitative technique, which included observation, data gathering, interviewing participants, documentation, data reduction, data presentation, and conclusion-making. According to the study's findings, character development through the application of local wisdom values has been implemented in student learning, namely in the phases of planning and execution. Based on research findings, character education is carried out at Madrasa Aliyah An-Nahdlah Makassar by integrating it into subjects, practicing examples, developing routine activities, and incorporating local wisdom values. These values include Pappaseng, Siri', Sipakatau, Sipakalebbi and Sipakainge. Its implementation is carried out as part of the learning process by familiarizing students with shame and humanizing each other. In the efforts of MA An-Nahdlah Makassar to optimize local wisdom-based character education, the madrasas did two things, including working with teachers and parents of students, holding extracurricular activities, and creating additional classes specifically for reciting the book.

KEYWORDS: Character Education, Local Wisdom.

Received 02 Sep, 2023; Revised 11 Sep., 2023; Accepted 13 Sep., 2023 © The author(s) 2023.

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I. INTRODUCTION

The world of education is a goal mainly build man educated and dignified, now become highlight a number organization Because considered not enough care to formation character generation young. That sign something is not done with system education is rampant related issues with character generation youth, including violence like brawls and persecution, crime, association free, and misuse drugs among child school. Besides that, a lot child young who don't show commendable moral qualities like decency, kindness, tolerance, humility heart, solidarity social, and so on. Concern from various circles it seems caused by the decline morals among _ generation young as detailed above. With thus, choice government For give education character looked at as very actionable accepted.

View case data mischief teenager, results a 2016 UNICEF publication shows that delinquency at age teenager estimated reach about 50%. the data very describe that delinquency that occurs in adolescents in Indonesia still very high. For that, already should problem mischief teenager among student need quick overcome so No become continuing problem dragged on. (Kompasiana.com)

Decentralization curriculum is one aspect from decentralization education. According to Permendikbud 32 of 2018 from the Ministry of National Education, unit education at the level area must fulfil criteria service minimal technical (Kemendikbud, 2018). Standard rating, standard funding, standard management, standards facilities and infrastructure, process standards, standards content, standard competence graduate of is example minimum requirements. Evolution more carry on standard This depending on each area. Decentralization of this program possible area For maximizing potency the area in accordance with each unique.

Policy that can taken is build curriculum school based superiority area or wisdom local. Every location own potency benefit a unique must explored more continue. Every area own different benefits, which vary widely. Government area need given attention extra Because potency diverse areas in order for children No

foreign with the area own and own good understanding about potential, value, and culture the area alone (Dede Andi et al., 2021). In line with Permendikbudristek No. 28 of 2021, the government also forms an organizational body called Strengthening Center Character (Puspeka) under the Ministry of Education and Culture. In framework prepare capable generation face difficulty development in the era of globalization, then one objective its formation is For answer problems social with return education character at school, at home, and in society.

20th century saw introduction terminology For education character. Thomas Lickona looked at as a supporters, in particular when He write book *the return of character education and educating for character; how can our school teach respect and responsibility*. He awaken awareness will mark education character in the west through book This (dalam Sarifuddin, 2021). According to Kisby (2017) education character more emphasize ethics private above ethics public and relevant with concern related morality on the level individual than at a higher level high. In line with this, Chowdhury (2016) confirms that virtue form superior character, with virtue objective become characteristic positive in humans including wisdom, honesty, love love, and control self. Qualities This set standard For extraordinary character normal .

Hamid and Saebani (2013) define education character as customized instructions with focus on the cognitive, emotional, and psychomotor domains. Character education focuses on ideas, emotions, and behavior more complex. kindly academic, education character depicted as education personality, moral education, education favor behavior, and education value. The benefits is For help student become maker more decisions well and shows what 's good in life everyday. Character education is recommended standards formation character man in a manner effective and efficient, in particular participant educate, for help they develop become behaving human Good in accordance with philosophy Indonesian nation, is responsible responsible, honest, and moral glorious (Dwi and Mukhamad Murdiono, 2020).

According to study Rachmadyanti (2017) education character based wisdom local Can help child develop properties such as mutual cooperation, tolerance, attitude Love love and attitude smart and wise to wisdom locally owned area the. this in line with study Ramdani the year 2018 that claims that wisdom local every area own possible values utilized For develop identity nation. Wisdom local Can taught and passed on in a manner hereditary, begins from family and end up in society. Knowledge local can characteristic physical and not form, and can shaped like language, literature, art, rites, traditions, kris, and others (Iswatiningsih , 2019). Man is creature culture . when we discuss culture and civilization , we speak about experience typical human. Culture No only defined by real things or even by behavior. Rather, culture must seen as expression dynamic from existence and reason human, distinguished by a spiritual orientation. (Pesurnay, 2018)

Objective main from knowledge local is For give information and value education to generation future (Ramdani, 2018). Consequently, every location own wisdom unique locale that can afford inherited from One generation to generation next. Wisdom local This contain moral principles that can obtained through education character. this same match with study Fajarini (2014), who found that planting moral character can facilitated with study and preserve various aspect knowledge, traditions, and institutions local, like norms and practices. Life in relation with environment lead to development wisdom locally (Mungmachon , 2012). Wisdom local considered very useful and have benefit alone for life society. System the developed For help public in live, maintain, and continue his life in accordance with prevailing conditions, skills, and values in the community concerned. Knowledge local this basically is component from method a wise life that people lead, helps they overcome all their obstacles facing in life (Dede Andi et al., 2021).

Besides that teak self nation according to Yunus (2021) is character culture (*Cultural Character*) that becomes base development character nation (national and character development) because related with the process of coaching, improvement, and forwarding. until to citizen. inculcated high moral standards in Indonesian society through Pancasila, the 1945 Constitution, and ideas Act behavior. Teaching favor character sourced sublime from deep Indonesian culture framework raise the morale of the generation successor nation, with thereby is the core of education character in context education in Indonesia.

In the demographic area in South Sulawesi, which becomes object of research , known at least There are 4 ethnic groups that dominate namely Makassar, Bugis, Mandar and Toraja. To four ethnicity that have values and rules alone environment the people. Rules that apply to ethnicity the must be implemented and practiced in life daily as barrier We as man in think, act and behave in life social .

Guidance from grandma ancestor or possible guidance made guidelines in association social has inherited. Recommendation or advice, especially with refers to the standard social and conventions. Preservation advice That can look at values *Pappaseng, siri, sipakatau, sipakainge, sipakalebbi* are growing in the middle the people of South Sulawesi. Every man now must adhere to five principles wisdom local This For develop more personality reversible. is everyone still cultivate and practice ambition local wisdom in particular this high school student Still become constraints . Besides that is, values wisdom local No entered in IPS material. Moment study , students become not enough engaged, excited, bored, and sleepy. Besides that, there is problem attitude social less students well, including fighting, making fun of other people, insulting, no advise, and act No

polite. learning process teach use method traditional. Use method traditional No give meaning because No take into account attitude psychology and students (Guvercin & Verbovskiy, 2014)

As for goals *Pappaseng, Siri', Sipakatau, Sipakalebbi, and Sigunakange* is a number of example wisdom local can form character child educate Because contain understanding education character. Researcher choose term This with hope that the students of Madrasah Aliyah An- Nahdlah still preserve and implement principles education character both in the madrasah environment and in life everyday. On research this, researcher will expose How implementation education integrated character with values locality of South Sulawesi at Madrasah Aliyah An- Nahdlah Makassar.

II. RESEARCH METHODS

With focuses on implementation education input character wisdom local in formation behavior students at Madrasah Aliyah An- Nahdlah Makassar, research This is studies case with method descriptive qualitative. Head school, vice principal schools and teachers the economics of Madrasa Aliyah An- Nahdlah Makassar became subject research.

Primary data and secondary data is two the form of the data used in study qualitative descriptive . Interview results with parties related, including management school, vice principal curriculum, and teachers at MA An- Nahdlah Makassar, became source information main study this. Data used For support topic in study This known with secondary data. Document form plan Work school, school program, curriculum school, syllabus, and plans implementation learning entered to in secondary data. At Madrasah Aliyah An- Nahdlah Makassar, posters and pictures related education character can founds .

For collect research data This used technique interview, technique observation, and study documentary. Instruments used For support method the including guidelines interview, guide observations, and documents form work writing, photos, and related images with focus study. Follow Miles and Huberman's paradigm (B. Matthew Miles & Michael Huberman, 1992), which includes activity data reduction, data presentation, and withdrawal conclusion / verification, the data Then evaluated with use methodology qualitative data analysis.

III. RESULTS AND DISCUSSION

Character education can defined as intended use from all aspect life school For promote development optimal character (efforts made with on purpose by all aspect life social For contribute to development proper character) or as intended use from all aspect life school For grow character. development character. Lickona (1992) emphasized that education character must focus on the three pillars of good character: moral knowledge, or information about morality; moral emotion, or sentiment about morals; and moral action, or moral activity (Thomas Lickona , 1991). this important for children can understand, experience, and behave morally.

Implementation of character education participant educated Madrasah Aliyah An-Nahdlah Makassar

A movement national so called "education". character "aims For establish promoting school ethics, responsibility responsibility and concern to generation next with exemplify and instill good character through focus on values together. Schools, districts, and government do effort together For teach children they ambition fundamental ethics including love compassion, honesty, fairness, accountability, and respect to self myself and others (Berkowitz & Bier, 2007). In application of character education Madrasah Aliyah An- Nahdlah, there is a number of forms implementation yag Keep going implanted, that is

- Integrate into the eye lesson

Strengthening values education character and culture has conducted by Madrasah Aliyah An- Nahdlah Makassar with integrate to in all eye lesson. in the form main points discussion listed in the RPP and implement it in activity daily Madrasah residents. (Novan Ardi Wiyani, 2012)

From the results interview with head school, explained in all eye lessons taught by Madrasah teachers always tucked in related values with education integrated character with eye lesson. No only in form material but also implement and get used to in the environment madrasahs and beyond environment madrasahs, especially when interact with society. That's Why students of Madrasah Aliyah An-Nahdlah known among public as courteous and polite manners. Which is necessary noticed in integrate to in eye lesson adag role a Master. According to Corrigan (2010)Teacher training programs can discuss how can the teacher dealing with moral issues related values and ethics, and articulate approaches and techniques different pedagogy For get over it them. Merger wisdom local highlight teacher position as manager and guide approach learning than just hold book, which is the way it's seen can accepted in construction curriculum learning school base (Pornpimon et al., 2014)

- Practicing exemplary

Practicing exemplary is a daily activity that is indirectly carried out at school by knows no boundaries of time and space . exemplary in the form of imitating the attitude and behavior of energy good educators and teachers or students so that can be emulated by other students consciously and without coercion. The function of

educators in implementing exemplary is as a *role model* and motivator. The example in question is a sense of discipline, neatness, cleanliness, compassion for others, honesty, and hard work. Activities include dressing neatly and politely, speaking politely, studying diligently, reading and praising the success of others, and arriving on time and always greeting (Samani et al., 2011).

In accordance with results interview with Mother Gunawati Mahmud as an economics teacher, concept exemplary is highly emphasized and become priority in the world of education To use reach success results education a educator. In Madrasah Aliyah An-Nahdlah Makassar things positive modeled by the teacher as effort planting education character is in a manner routine give respect and pray together when will started learning, at times prayers of teachers and participants educate in a manner together pray congregation, time convey material teachers use polite and kind language. Why so, according Mother Gunawati Mahmud because matter little that the teacher does will impact on habits student in exemplify teacher and of course will impact in formation character .

- habituation in a manner routine

Habituation is routine coaching that is intended to accustom Madrasah residents to good behavior according to local wisdom norms and values that are in line with character education. Namely such as ceremonial activities, gymnastics, maintenance of cleanliness and order. These activities when routinely carried out will automatically shape the character of the participants themselves on an ongoing basis (Zubaidi, 2011)Mr. Abdul Majid Abdullah as deputy principal said some routine activities within the Madrasah Aliyah An-Nahdlah Makassar environment to shape the character of students such as praying in congregation, before and after learning to pray especially in the past, and routinely held yasinan every Friday. Habitual activities can also be seen in daily and weekly activities at Madrasah Aliyah An-Nahdlah, as disclosed by Mr. Abd Latif, namely OSIM and active students in positive activities, namely cleaning and social activities.

The form of implementing local character and wisdom in Madrasah Aliyah An-Nahdlah which is explained shows the high hopes of the school in instilling character education and local wisdom, especially those related to religion, strengthening cognitive, social, environmental and a sense of nationalism in attitudes, thoughts and actions as well as words in accordance with local customs, culture, manners, and norms. The implementation of character education at Madrasa Aliyah An-Nahdlah Makassar is in accordance with the results of interviews with researchers with Mr. Abd Latif as head of the madrasa that teachers need to innovate in implementing character education. Beginning with an interesting lesson plan. That is important, because it will automatically increase the curiosity of students. Then in practice, by applying disciplinary values when entering class and collecting assignments given by the teacher. Likewise, in conveying material, teachers are required to always insert or include character values in each delivery of subject matter, such as creative values, responsibility, hard work, independence, and other positive values. Teachers can assess students by providing exercises and paying attention to student behavior during class. Teacher creativity is needed in facing the current modernization era of education. Abd Latif as the head of the Madrasah gave reinforcement to the implementation of character education that there were additional activities that were no less important for the school, namely reciting the Koran. The recitation of the book is routinely carried out at night when the evening prayer is finished and in the morning when the dawn prayer is finished. In addition to adding insights related to religion, it also emphasizes strengthening the character of students. There are several books studied in the pesantren system at this Madrasah, namely, the study of the book of *Ihya Ulumuddin*, the recitation of *Bulugul Maram*, the recitation of *al-adzkar* , the recitation of *al-hkam*, the recitation of *tanwirul qulub*, and the recitation of *Kasyifatus* and many others at Madrasah Aliyah An-Nahdlah.

According to the findings from the interviews above, the development of moral character is highly valued as an innovative teaching method, and its use is encouraged in creating an Islamic school culture. Deputy Madrasah Principal Abd Majid sees school culture as one of the supporting factors for developing student character. Because school culture is an effort to develop and strengthen moral principles in all students. Therefore, by creating a Madrasah culture that fosters the ideals of student character education, Madrasah Aliyah An-Nahdlah is also making efforts in that direction.

Integration of Values wisdom local in implementation of Character Education at Madrasah Aliyah An-Nahdlah Makassar

According to Ramdani (2018), wisdom local is group 's culture specified and located certain as well as own possible values utilized For develop identity a country. Wisdom local , as defined by Rachmadyanti (2017), is all derived knowledge from accepted moral principles, upheld high, and inherited in a manner hereditary by a group of people who live in the environment or certain region. Learning based wisdom Local is very relevant with life daily child. This emphasize technique student centered learning. Student create meaning through activity learning contextual based on experience they itself, which increases results study and think critical

(Sung et al., 2015) Here are the values wisdom internalized local South Sulawesi to personality participant educate;

- *Pappaseng*

one _ type existing old manuscripts in *lontaraq* is *pappaseng*. *Pappaseng* containing about will valuable in it there is advice Good For generation young caused crave moral rules that must be obeyed for the people of South Sulawesi (Handayani et al., n.d.) For educate their children to behave and behave noble in society , parents has bequeath *pappaseng* (message), testament natural in written literary form in Lontaraq Bugis, from generation to generation. (Suhra, 2019)

Existence *Pappaseng* at Madrasah Aliyah An- Nadlah own a very exalted position in the Madrasah environment because participant students who hold firm *Pappaseng* in his heart resulted view as well as behavior will always awake and well. But otherwise, participants students who don't There is belief will *Pappaseng* in the his heart so will experience trouble. *Pappaseng* is method life of the Bugis people who are passed down from grandma ancestor them, according to Abd Latif, chairman of MA An- Nahdlah. This own Lots principle as beautiful as possible adopted by generations next as method live. For generation youth, especially in the era of globalization Now this, value education *Pappaseng* is very helpful in undergo his life .

- Culture *Siri'*

The people of South Sulawesi have mark culture *siri'* (shame , price self). Because it shows ability somebody For guard chastity and dignity personal, *Siri* is highly appreciated norm. In MA An-Nahdlah Makassar culture *Siri'* can mirrored be a spirit for student in take education. According to results *siri'* 's spirit interview here's what 's in it contain messages must success owned, there is two matter tree in message *siri'* that is intelligence and honesty. Capacity For anticipate results this is what it 's called as intelligence. If the result useful, do action ; If no, don't do it. values *Siri'* a lot implemented in Madrasah Aliyah An- Nahdlah ie in life religious , social and educational especially related with association between participant educate. Association lots of free hit generation young especially age school between trying men and women avoided by educators.

- Culture *Siapakatu*

Culture *Sipakatau* ie each other respect and humane as mark base in dimensions social . Existing values in *sipakatau* give special treatment to human as creature social and rational creation of Allah SWT. (Hendri, 2021)At Madrasah Aliyah An- Nahdlah Makassar implementation culture *Sipakatau* Can look at shape teacher and student relationship as exists attitude each other respect Good in the school nor outside school. Interaction This showing discipline and politeness participant educate. On the other hand form application culture *attitudes* or by students towards the current teacher still in the neighborhood school. When students cross paths or meet the teacher then student will walk while lower body with hand panhandle to lower or the usual We know with culture tabe ' (*pasitabe'*).

- Culture *Sipakalebbi*

Value brought and generated in form each other value excess One each other called as *sipakalebbi*. Principle This teach We For always behave Good to others and pay attention properties positive people (Grace, 2022). With draft this, us can always own method positive outlook to every human. This implies that when We relate with someone, us must in a manner objective see power you have somebody than continuously see weakness in that person. In application culture *sipakalebbi* the process of interaction fellow participant educate nor with the teacher is very concerned. Because of good communication is based communication will feel mutual respect and mutual praise One as well as others.

- Culture *Sipakinge*

Meaning *sipwearing* ie each other reprimand each other remind . *Sipakinge* is something effort prevent man carry out things that don't in accordance with the norm in society (Sitti Aida Aziz, 2017). In philosophical *be ready* contain values that man as mortal regardless from perfection from error Good No intentional nor intentional. Form integration mark *attitude* which is carried out and exemplified in Madrasah Aliyahn An-Nadlah that is attitude each other remind. No only For participant educate, value it also applies For educators and all Madrasa residents. For example, internal teacher give questions and answers in class, participant educate can respond with clear and unequivocal argument. Form other can seen when student remind the teacher to right time and remind related learning. Attitude *attitude*, *sipakange* and *sipakalebbi* is the most important attitude to get used to to the participants studied at MA An- Nahdlah Makassar. Neither teacher nor participant educate always exemplify and implement in the process of formal and non-formal learning.

Optimization Implementation of Character Education based Wisdom Locally at Madrasa Aliyah An-Nahdlah Makassar

For facing the era of globalization with various problem in society specifically generation young man MA An- Nahdlah Makassar has prepare steps For give birth to participant character student. So far This in accordance with field interview there are 2 things large carried out by the school in a manner sustainable, that is :

- Collaboration school and parents participant educate

The role of the school and family environment in the continuity of the character formation process is urgently needed, because the main actors in implementing character education are teachers and parents. (Hidayatullah, 2010) Both have their own roles on the task of giving moral understanding of children. For example, the role of parents is needed when children are in the home and residential environment, while the role of the teacher or school is needed when the child is in an educational institution or school environment. One thing that is more important than the role of both, each parent and teacher always sets an example for children to get used to doing good attitudes that are in accordance with the norms in society. Because when we talk about behavior in it we talk about character education that occurs through a exemplary process.

Other than that, no only the micro family environment, but includes a wider environment such as schools, mass media and peer groups that contribute to shaping a child's personality. Therefore, the responsibility to build the next generation of the nation is the duty of all parties. Especially today seeing the condition of the character of the nation's generation which experiences degradation every year, due to the lack of attention to the development of human resources. According to Aristotle, good character is the result of a lifetime of effort both from individuals, society and the state.

- Activity extracurricular

Increase activity extracurricular at school is A method which is also carried out by MA An-Nahdlah Makassar. Is known If activity extracurricular is activity addition other than school hours carried out by students with supervision party school. On activities addition This become room for student in develop talents and interests, hone soul social and deep religious knowledge. Interview results with head MA An-Nahdlah Makassar school Mr. Abd Latif, that activity extracurricular become tool for school For implementing the educational process character to child educate with based wisdom local. For example OSIM, PMR, Scout activities and lost its important planting wisdom local past study the book regularly held every night. Abd latif argue that understanding wisdom culture local in cities big the more eroded by modern western culture, so will matter That duties and responsibilities answer institution education as filterization culture outside. Activity addition aim add activity participant educate with activities positive compared to activity outside no educate. It's been quite a long time passed since culture wisdom local *sipakatau* , *sipakalebbi*, and *sigunakange* inherited. Culture *sipakatau* , *sipakalebbi* , and *sigunakange* including bullet points in development character if third draft the understood with right. Madrasah efforts to civilize third characteristic these, in particular in matter formation character student.

According to study Surisma about contribution wisdom local in field education , application values wisdom local at school can foster a sense of brotherhood between students , teachers, and personnel school other through activity like follow journey tour culture, art show. after semester exams, and commemorating Isra Miraj and Mawlid together (Surisma, 2013). Activity This must done with the fun way and the not threaten method (Johnson, 2010) Various involving situations dilemma ethics can given to student For discussed. Teachers can participate in discussion on and on monitor reaction student is positive or No negative, and judgment student. based education wisdom local educate student For accept their real world situation meet everyday. Explanatory knowledge attitude and representative action culture original area the can be one results from education based wisdom local (Ferdian Noor, 2019).

IV. CONCLUSION

Implementation of character education at Madrasah Aliyah An- Nahdlah has in line with values wisdom local who has grow and develop in the people of South Sulawesi . A number of mark wisdom local the materialized in values *Pappaseng*, *Siri'*, *Sipakatau*, *Sipakalebbi* and *Sigunakange*. The process of implementing character education at MA An- Nhdlah Makassar (1) integrates to in eye lessons, (2) practice exemplary, (2) habituation in a manner routine. In optimizing character education based on local wisdom values at MA An-Nahdlah Makassar , there are 2 actions taken by the Madrasah, namely collaboration between parents students and teachers This aim For monitoring behavior student outside environment schools and the second activity is the addition of extracurricular activities such as OSIM, Koran Books, PMR, Paskib and Scouts and creating additional classes namely research and tahfiz classes.

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