

Weaving Pluralism in Character Education Based on Bugis Local Wisdom at IAIN Palopo

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Abstract:

*Strengthening local wisdom is important in character education to foster empathetic and tolerant attitudes in a multicultural society. This research aims to examine the values of Bugis local wisdom and their application in character education. A qualitative approach employing content analysis was used to analyze literature and field data in order to identify the core values of Bugis local wisdom. The findings reveal that Bugis local wisdom aligns with the values of pluralism in Indonesia, as reflected in the concept of *peppe* (empathy). This concept is manifested through principles such as *Sipakatau* (humanizing others), *Sipakalebbi* (mutual respect), *Sipakainge* (mutual reminding), and *Sipakatou* (mutual recognition). Bugis proverbs, including “*Mali siparappe, rebba sipatokkong, malilu sipakainge,*” further illustrate the spirit of mutual cooperation and social concern. At IAIN Palopo, these values were implemented through the *tudassipulung* and *Living Values* models and were found to be effective in developing key character traits among students, including empathy, compassion, togetherness, respect for differences, willingness to sacrifice, tolerance, and mutual assistance. These behaviors were observed both inside and outside the classroom, indicating that character education grounded in Bugis local wisdom effectively shapes student behavior in accordance with the culture’s noble values.*

Keywords: *Bugis local wisdom, Character education, Pluralism.*

INTRODUCTION

Education plays a crucial role as an agent of cultural transformation, aiming to transmit noble values from one generation to the next. In Indonesia, a country rich in cultural and religious diversity, education faces unique challenges in internalizing cultural and religious values, particularly Islam, into the character of students (Berkowitz, 2012: 1; Kopnina, 2012: 699; Leming, 1997: 11). Although religious education is recognized as a moral foundation, its implementation in educational institutions, including universities, is often hampered by a focus on administrative aspects and unengaging learning methods, ultimately leading to student apathy.

Several previous studies have examined the relationship between education and character formation. That higher education should train students to become reasoned and analytical individuals. However, other research has identified obstacles to the implementation of character education in universities, one of which is the view that character formation is the responsibility of the family, not the educational institution. Furthermore, there is a tendency in Western universities to distance themselves from specific ideologies or religions in character education. Nevertheless, there is widespread recognition that culture significantly influences individual behavior (Althof & Berkowitz, 2006: 495; Maksudin, 2018: 33).

The identified research gap is the lack of specific studies focusing on the integration of Bugis local wisdom as a concrete model for character education in higher education. Most studies tend to address this issue in general terms, without offering solutions rooted in specific local cultures and proven effective. Therefore, this study seeks to fill this gap by exploring how Bugis local cultural values can provide solutions to the character education challenges faced. The purpose of this paper is to examine Bugis local wisdom values and evaluate the effectiveness of their implementation in character education in higher education, specifically at IAIN Palopo (Yunus, 2021: 91).

We aim to demonstrate that approaches rooted in local culture, such as Bugis local wisdom, can be a powerful and effective strategy for shaping student character. To achieve this goal, this study employed qualitative methods. Data were collected through a literature review to identify core values within Bugis local wisdom and a content analysis of character education practices implemented at IAIN Palopo. This approach allows us to understand in depth how cultural concepts such as *pesse*, *Sipakatau*, *Sipakalebbi*, and *Sipakainge* can be integrated into the curriculum and student activities to form strong characters and in accordance with noble values.

DISCUSSION

Character Education Based on Local Wisdom

In traditional Bugis society, it has been regulated by norms and morality.its people, which is internalized in the context of local culture and wisdom, both through folklore and through oral traditions such as *Pappaseng* and *Elong Ugik*(Mustamin, 2022: 2541; Yunus et al., 2025: 69). The etiquette of behavior among Bugis people in the form of verbal communication has long been alive and realized until now, although it must be understood that all polite and ethical language behavior is relative, depending on socio-cultural factors and the close relationship between the speaker and the interlocutor(Al-Ali, 2010: 26; Slamet Purwadi, 2002: 28).Polite language behavior is always built on affective linguistic elements. These elements are reflected through the use of linguistic markers, such as greetings, *deixis*, honorifics, emphatic particles, hedges, and so on. In general, these linguistic markers of politeness are evident in almost all types of speech acts, whether expressed directly or indirectly.

In this regard, several sociopragmatic experts have expressed the importance of using politeness markers in language. Apart from its function to perfect one's language structure, based on ethics it also functions to polite one's speech. In sociolinguistic studies, greetings are a form of linguistic marker that greatly influences the form of verbal language use. This phenomenon has become a benchmark for the author to study language behavior in the Bugis speech community, especially in women's and men's speech groups.

A woman's language behavior will differ when speaking to other women and to male interlocutors(Alharbi, 2022: 80). A younger female speaker will choose a different form of address when speaking to an older male or female interlocutor. Likewise, a female or male speaker with a higher social status will choose a different form of address when speaking to a woman or man of the same or lower social status than her. The language behavior of both groups represents the use of address as a linguistic tool, not only because of their high positive attitude towards the use of good, correct, and polite language, but also because of the demand to apply the basic concept of Bugis society, namely prioritizing the concept of mutual humanization or *mappakatau*.

Learning models are an important tool in transmitting teaching materials to students. This means that the material and approach used by lecturers must be appropriate, as otherwise, distortions will occur(Andrew Kitchenham, 2011; Owston et al., 2019: 45;

Rosanti et al., 2024: 820). In today's pluralistic world, religious education faces significant challenges, as it is unable to provide inclusive religious instruction to students (Denis, 2007: 179; Fahad, 2011: 217; Wong, 2006: 130). Recently, discourses about infidels, heaven, and non-Muslims have frequently been discussed in classrooms. Religious instruction is not accompanied by dialogue with other religions, which can lead to intolerant attitudes.

Implementation of Local Culture at IAIN Palopo

IAIN Palopo bases the organization and management of the institution on the superior and primary values of the local wisdom of the Luwu (Palopo) community which are believed to be able to encourage IAIN Palopo as a Higher Education institution that has governance with an effective and efficient, accountable, credible, transparent, responsible, and fair leadership pattern (I Made Purna, 2016: 275; Nasrudin et al., 2018: 236; Rozi & Taufik, 2020: 191). The description of the main values of local wisdom that are used as a management system that is internalized first as a basis for carrying out managerial activities, are: *Lempu* (honest/with integrity), the implementation and management of IAIN Palopo begins with transparent planning by involving all work units at IAIN Palopo to submit activity plans and discuss them in the annual work meeting of IAIN Palopo. This kind of work mechanism will give birth to credible and accountable leadership in all work units at IAIN Palopo.

Ade'le' (fair), order management and IAIN Palopo's leadership is open, based on competence and professionalism. All members of the academic community have equal opportunities to compete fairly. *Getteng* (firm), the academic community adheres firmly to academic principles and truths and the teachings of Islam. *Ininnawa* (Care), IAIN Palopo's policy supports improving academic and non-academic quality to accelerate the institution's progress. For example, the program provides scholarships for high-achieving and underprivileged students. *Acca* (scholars), encouraging the improvement of human resources for lecturers, educational staff, and employees to become Muslim scholars who are able to produce quality alumni, with noble morals, and possessing spiritual depth.

Bugis Local Wisdom Learning System at IAIN Palopo

Cultural power is reflected in the primary capital for building sociological relationships among people of different religions and cultures (Angelo P. Coclanis And Peter A. Coclanis, 2005: 86). At least, this is what can be understood from Ikram's comment above. Personal awareness, illuminated by the light of faith and truth, will certainly give rise to sociological awareness, which will have implications for creating harmonious relationships among adherents of different faiths (Saran, 2014). In this situation, strengthening will occur at the micro-level of society. A power of understanding in the micro-social realm. This power of understanding and genuine acceptance of differences is a major asset for transforming broader social structures with massive reach.

Cultural education must be organized with the principle of openness to reflect critically on one's own position. This principle prioritizes critical openness for every student in viewing themselves and others. Critical thinking is not only needed when confronted with other religious traditions. However, courage and honesty in openly self-critical of one's own beliefs is an important part of implementing interfaith education. The courage to reveal the weaknesses and mistakes of some religious individuals who use religion for personal and group interests is part of unconditional openness. This can happen if all egos and subjective emotions in religion can be suppressed and suppressed with full sincerity and love. All merge in a complementary diversity. Changes in students' understanding from being full of prejudice to being respectful and appreciative positive towards other cultural traditions.

Character education based on local wisdom does not allow students to engage in religious/cultural conversion. This is where strengthening "culture" becomes crucial.

Model for implementing local wisdom education at Bugis IAIN Palopo

Learning models are an important tool in transmitting teaching materials to students. This means that the material and approach used by lecturers must be appropriate, as otherwise, distortions will occur. In today's pluralistic world, religious education faces significant challenges, as it is unable to provide inclusive instruction to students of different religions. This is due to the recent discourse on the practice of declaring infidels infidels, regarding heaven, non-Muslims, is often taught in classrooms. Religious studies are not accompanied by dialogue with other religions, which can lead to intolerant characters.

Tudassipulung Model

Learning *tudassipulung* is a new paradigm in learning that is based on the idea that students must be actively involved in learning. construct knowledge (P, 2018: 211; Yunus, 2020: 293). In cooperative learning, students are divided into small groups of 4-6 students with diverse backgrounds. Group heterogeneity is based on student achievement, gender, ethnic background, and other factors. During the learning process, groups review learning materials, share with each other, support each other, and reinforce each other so that the group and its members can master the competencies in the Islamic and local wisdom courses.

Learning *sipulung shrimp*, lecturers in learning provide reinforcement that the values that are very necessary for modern humans to create a peaceful social order where now there are no more barriers between countries due to the strong current of globalization which causes a crisis of values in society. These values are empathy, compassion, togetherness, respect for differences, willingness to sacrifice, tolerance, and mutual assistance. The application of local wisdom values is carried out in all classes in semester 2. Local wisdom learning is implemented with the *tudassipulung* model (sitting together), this method is used as a learning method and was initiated by one of the lecturers at IAIN Palopo, namely Rustan (A. S. Rustan & Cangara, 2011: 67; E. Rustan et al., 2018: 89).

Sipulung shrimp In practice, "sitting together" means a place for people to voice their concerns in order to find solutions to the problems they face. *Tudang sipulung* can also be interpreted as a forum that mediates between community interests and the government. Communities in Palopo City often engage in informal activities using the *tudang sipulung* model. For example, they discuss and find solutions to a problem. The venues used are not only indoors but also outdoors. Several places are frequently used, such as living rooms, meeting rooms, classrooms, cafes, *baruga* (houses), terraces, yards, gardens, and pavilions. These activities can be held in the morning, afternoon, or even evening, with meetings typically lasting between two and four hours. Identifying core/learning materials that support competencies by considering: a) The potential of students who come from diverse economic and social backgrounds gives rise to the need to develop a multicultural dimension in order to create a harmonious atmosphere both inside and outside the classroom, b) The characteristics of diverse regions are taken into consideration in formulating learning materials and also non-academic activities. c) Lecturers understand that the level of physical, intellectual, emotional, social, and spiritual students are different from each other, therefore the learning methods applied more often use cooperative models.

Tudassipulung learning is a new paradigm in learning which is based on the idea that students must be actively involved in construct knowledge. In cooperative learning, students are divided into small, heterogeneous groups, usually consisting of 4-6 people. Group heterogeneity is based on student achievement, gender, ethnic background, etc. In practice,

groups review learning materials, share with each other, help each other, and strengthen each other so that the group and its members can master the competencies of the Islamic and local wisdom courses.

The dimensions of pluralism developed are humility, empathy, mutual assistance, compassion, togetherness, respect for differences, and tolerance (Griffiths, 1986: 55; Hicks, 2003: 222; Mouffe, 1999: 745; R. Khari Brown and Ronald E. Brown, 2011: 323). At the beginning of the lesson, the lecturer conveyed that the purpose of this lesson was to understand the substance of reprehensible traits, the dangers of reprehensible traits in everyday life, and develop cultural dimensions such as empathy (pacce), mutual assistance (assitlungeng-tulengeng), compassion, togetherness, respect for differences, and tolerance in everyday life so that society can live side by side without differentiating social, economic, and cultural backgrounds.

During the learning process, lecturers reinforce the importance of values such as empathy, compassion, togetherness, respect for differences, willingness to sacrifice, tolerance, and mutual assistance for modern humans. These values are crucial for creating a peaceful social order, especially amidst the strong currents of globalization that often trigger value crises in society. These values are implemented both inside and outside the classroom. The learning method used by lecturers is tudassipulung (sitting together), a model initiated by Rustan, a lecturer at IAIN Palopo. Literally, tudang sipulung means "sitting together," but in practice, it is a forum where the community can voice their interests and find solutions to the problems they face. Tudang sipulung can also be interpreted as a mediator between community interests and the government.

The Palopo community often holds informal activities using the tudang sipulung model to discuss and find solutions to problems. These meetings are not limited to indoor settings but can also be held outdoors. Some frequently used spaces include living rooms, meeting rooms, classrooms, cafes, baruga (houses), terraces, courtyards, gardens, and pavilions. These activities can take place in the morning, afternoon, or evening, with meetings typically lasting between two and four hours.

Sipulung shrimp is a culture of deliberation in Bugis South Sulawesi to implement deliberation, consensus, work ethic (resopa natemmangingi Malomo naletei pammase dewata), and law enforcement (getteng, lempu, ada tongeng). The Tudassipulung learning method, like the Tudassipulung learning method, develops three aspects integrally: cognitive (intellectual), affective (appreciation), and psychomotor (social skills). This is in line with Richard I. Arends's view that cooperative learning is directed toward achieving three important learning objectives: academic achievement, tolerance and acceptance of diversity, and the development of social skills. Arends's view can be illustrated in the Figure 1.

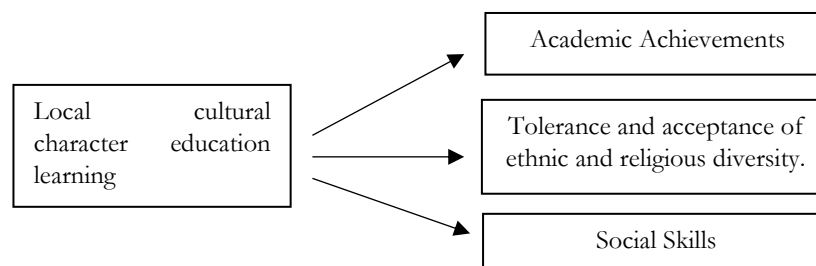


Figure 1. Development of Academic Aspects in Character Education and Islamic Education and Local Wisdom Courses

The learning method above is a *tudassipulung* model where students who have an understanding of the Bugis language can share with other students who do not understand the Bugis language, because students who study at IAIN Palopo City are diverse, including Toraja, Javanese, Luwu, Rongkong and Seko tribes. Notabeh the language used daily is not Bugis so it requires a companion to provide understanding to these students, especially in the aspect of understanding the substance of the lesson and diversity in groups that produce an attitude of togetherness and mutual assistance relevant to the pluralistic spirit.

Research by Jacques S. Benninga, Marvin W. Berkowitz, Phyllis Kuehn, and Karen Smith explains that character education is correlated with student academic achievement. With the advancement of modern science and technology, people today are provided with various facilities to support their daily activities. With the advancement of science and technology, higher education institutions, particularly universities, are required to contribute to responding to these advancements.

Research by Treasure A. Green found that character education is crucial for college students. Students agreed that character education is as important as academic study. This research demonstrates that there are many ways to implement character education, and most people in educational settings (e.g., educational institutions) agree on the need for character education programs.

The assessment developed includes 5 (five) important characteristics, namely attitudes, interests, self-concept, values, and morals with 5 levels, namely: a) receiving, at the receiving or attending level, it is known by the presence of several indicators, namely awareness, desire to receive, controlled and selected attention in students; b) responding, at this responding level it is known by the presence of several indicators, namely the presence of response acquisition, desire to respond, and satisfaction in giving responses in participants; c) valuing, this stage is related to the determination of values and attitudes that show student commitment; d) organization, at the level students begin to conceptualize values and organize a consistent value system; and e) characterization, this stage is the highest stage in affective assessment, where students have two important points, namely a value system that controls behavior and beliefs, ideas, and behavior that are integrated in the totality of their outlook on life.

Living Values Method

The living values method encompasses values such as *getteng/istiqomah*, *taro ada taro gau/aligning words and actions*. Meanwhile, the values of tolerance, mutual respect, and cooperation are summarized in the 4 S (*sipakatau, sipakalebbi, sipakaingge, sipakatau*), and other learning processes. These values are prerequisites for students to possess personal, social, emotional, and interpersonal communication skills. Through learning transfer that integrates Islamic cultural values and Bugis cultural wisdom, we can contribute to building civilization and return Indonesian national identity.

The first achievement indicator, students must have an honest attitude in their actions; Second, students must have an attitude of respect for all groups of parents, lecturers, and people around them; Third, have good ethics in social interactions; Fourth, have an attitude of honesty in all groups of parents, lecturers, and people around them; Third, have a good attitude in social interactions; Fourth, toleranceto the community.

Enrichment Model In the enrichment model, students are encouraged to examine the synchronization between the course curriculum and local social and cultural conditions. Given Indonesia's diverse ethnicities, religions, and races, a curriculum that encompasses the context of plurality is necessary. The decision-making and social action model is an

integration between classroom learning contributions and application/action student within the community in Palopo City. Students are required to understand and be sensitive to social issues. This means they are required to apply the knowledge they gain in class to their community.

In this regard, students' affective behavior was measured using observation. Observations were conducted with reference to the development of Bugis cultural dimensions, namely: Empathy (Pacce/Pesse), an indicator of which is feeling the suffering of others as one's own. Empathy is a key indicator of emotional intelligence. Empathy fosters self-awareness and a caring attitude. Empathetic behavior is demonstrated by students in the form of initiation towards absent classmates. Students feel a sense of loss when their deskmate is absent due to illness. This leads to the initiation to seek information about the reason for the absence because they are worried that the person concerned is sick. When the lecturer asks about the student's absence, the deskmate spontaneously provides an explanation. If a friend is absent due to illness, they have agreed through the class committee to visit them. This behavior has become a class habit as a form of their concern for others. Empathy also fosters a caring attitude. Students care about the environment, both physical and non-physical. The physical environment looks clean. Students pick up trash seen in the classroom and place it in the trash can, or temporarily store it under the table to be disposed of later. If observed, it is seen that under the students' tables there is quite a lot of trash or unused paper. They throw them in the trash during breaks or after class. Behavior is the root of morality, so building good moral behavior must begin with strengthening empathetic behavior. Compassion is indicated by caring for the environment. Compassionate behavior is demonstrated by maintaining and preserving classroom cleanliness. This behavior is evident in the cleanliness of the classroom environment, creating a calmer and more comfortable learning atmosphere. Classroom activities to maintain environmental cleanliness are demonstrated by the effective implementation of class duty schedules and the provision of trash cans in each classroom.

Togetherness, an indicator of which is demonstrating a happy attitude toward working together with others. Students' values of togetherness are strong. This is observed in the behavior of fellow students in interacting without distinction of background. There appears to be no gap between them in their social interactions, both in and outside of class. In their daily lives, they help each other with a spirit of togetherness. This is also evident when the class is given an assignment on local wisdom. Luwu to make a film as a final assignment for a subject, students whonon-MuslimsStudents with filmmaking skills assisted in the filmmaking process, from planning to editing. Students are also taught to respect and help others. This also reflects their faith in angels. Classroom learning demonstrates that angels, with their respective duties and functions, work together to maintain balance in the universe. Students then implement this reflection in their daily lives to maintain balance.

Respecting differences is indicated by avoiding belittling others. Students demonstrate a positive attitude of mutual respect in class. During discussion sessions, they freely express their opinions and ask questions related to the course theme. Participants do not belittle each other's opinions. They discuss enthusiastically in the context of seeking consensus on the course theme, both regarding understanding the subject matter and its cultural dimensions. Respect for differences is also demonstrated throughout the discussions. Discussion groups consist of members from diverse social, economic, and intellectual backgrounds. These differences create a pleasant atmosphere. They appear to help each other understand the subject matter and discuss in search of consensus on the material's substance.

Willingness to sacrifice is indicated by paying attention to the public interest. Students demonstrate this self-sacrifice by always giving their friends opportunities for positive things. When entering a classroom, they give their friends the opportunity or offer to go first. When they see a dirty classroom floor, they immediately sweep it clean. This demonstrates that self-sacrifice has been cultivated by students as a reflection of their learning in the Wisdom course. Luwu which is at Andi Djemma University.

Tolerance, the indicator of which is giving friends the opportunity to do something better. This attitude of tolerance is evidenced by the acceptance of Muslim students towards other students, non-Muslims to attend and interact in various religious activities on campus. For example, during Islamic religious holidays, students, non-Muslims involved in a series of activities from preparation to implementation. Tolerance, indicated by a patient attitude of allowing others to act according to their beliefs as long as they do not violate applicable regulations. Tolerance has been instilled in students through a series of Islamic and local wisdom learning activities. Mutual assistance is identified in class discussions on Islamic and local wisdom learning, both regarding understanding the learning material and in other matters. Students who have already grasped the substance of Islamic and local wisdom subjects first provide coaching to their peers. Mutual assistance is also practiced by alumni.

Meaningful learning in Islamic subjects and local wisdom can be interpreted as the extent to which the learning objectives are reflected in the students, both cognitively, affectively, and psychomotorically. Philosophically, meaningfulness can be interpreted in 6 (six) fundamental taxonomies, namely: a) symbolic meaning, b) empirical meaning, c) aesthetic meaning, d) spiritual meaning, e) ethical meaning, and f) synoptic meaning. The context of Islam and local wisdom leads to the achievement of understanding the meanings, synoptic and ethics. Meanings, synoptic related to self-knowledge which is self-awareness based on the connection between rational understanding (rational insight) from the results of Islamic learning and local wisdom regarding the nature of humans in a pluralistic context, which is proven by the internalization of cultural dimensions in students.

Character education based on local wisdom is more focus. The formation of ethical and culturally competent individuals who can appreciate diversity. Tolerance in educational institutions must be emphasized more because educational institutions are examples of the application of this tolerance (Aiello, 2011: 210; Berkowitz, 2012: 11; Leming, 1997: 11; Maksudin, 2018: 32). Therefore, culture must be implemented in state policy, for example by implementing mutual cooperation and family as a manifestation of our local wisdom. Thus, culture serves as a tool that can be used to equip society to respond to various issues facing this nation, such as terrorism and social inequality.

Basically, people in Indonesia consider religion and culture to be guidelines that regulate people's behavior because they contain very high ethical and moral values such as good manners. Therefore, cultural values govern behavior and the roles played. The built environment must reflect community traditions, directly reflecting the culture, values, and customs of the community. This is because Bugis cultural values are closely related to norms and rules. According to Rapoport, the formation of the built environment is reflected in the application of cultural values. This means that the culture of the built environment can be seen in the lifestyle, image, and meaning understood by the community, which can then be manifested in the form of certain agreed-upon norms or rules. This impacts community life in all aspects, including the environment, religion, and character education.

The learning process at universities in Palopo City focuses on the social life of the local community. However, a challenge is the lack of books on local wisdom in higher

education. Therefore, the enrichment model of learning design, involving students, is more effective because students are directly involved in the field. Interact fellow Muslim community, non-Muslims, even different tribes, religions, races. According to the author, the important thing is to apply Bugis values in learning at universities in Palopo City, considering that every culture has high values in religious and social life, therefore culture has values of tolerance such as Sipakatau, Sipakalebbi, *Sipakaingge*, *Sipakatau* (Nurmalasari & Mamonto, 2020: 284; Princy, 2025: 5). The author usually calls it the 4 S's, which can be applied in social life. This ensures that cultural values don't potentially diminish the particular values of religion and culture. However, when dealing with cultural adherents, universal values such as justice and tolerance must be adhered to.

Through enculturation and socialization, *siri'* is inherent in the personality of each individual. So that consciously, the values of *Siri' Na Pesse* have been practiced in all aspects of daily life (Darussalam, 2021: 1; Kilawati, 2019: 12; Zainal, 2018: 34). As part of supporting local wisdom, budgeting actors should adhere to the values of *Siri' Na Pesse* so that the resulting budget will also produce programs and activities that are full of *Siri' Na Pesse*, namely the budgeting concept that places the values of *Siri' Na Pesse* as its basis. The values in question include *tongeng*, *getteng*, *lempu'*, and *adele'*, as well as other local wisdom values. Departing from the research ideas and motivations stated above, the author feels interested in responding to the views put forward by Lopa to rediscover the concept of Bugis wisdom values that are the foundation in daily life including in the context of program preparation at universities in Tana Luwu.

CONCLUSION

Bugis local wisdom aligns with the values of pluralism that have grown and developed in Indonesia. *markpluralism* in local wisdom education of Bugis culture is embodied in the concept of *pesse* such as the values of Sipakatau, Sipakalebbi, *Sipakaingge*, *Sipakatau*. Bugis culture has love and compassion for others shown by proverbs such as *Mali siparappe*, *rebba sipatokkong*, *malilu sipakaingge* (others are swept away, helped, others fall, helped to get up, others deviate from norms, reminded/made aware). Bugis people value peace, happy to help fellow human beings, especially if they are fellow human beings. The implementation of Bugis Culture at IAIN is carried out using the *tudassipulung* model, Living Values. The implementation of character education of local wisdom of Bugis culture is quite effective, this is seen in the implementation in the classroom and outside the classroom. 1) *Pesse/empathy* with the indicator feeling the suffering of others as one's own suffering; 2) *Compassion* with the indicator being affectionate towards the environment; 3) *togetherness* with the indicator showing an attitude of being happy to work together with others; 4) *respecting differences*, with the indicator avoiding attitudes of belittling others; 5) *Willing to sacrifice* with the indicator paying attention to the public interest; 6) *tolerance* with the indicator giving opportunities to friends to do something better; 7) *Tolerance* with the indicator being patient in allowing others to act according to their beliefs as long as they do not violate applicable provisions; and 8) *helping each other* with the indicator trying to help overcome difficulties faced by others, showing good criteria shown by student behavior during the learning process through learning observations which are part of the assessment. For further research, it might be possible to conduct research related to developing a detailed curriculum model or co-curricular activities to reflect on the values of Bugis pluralism (for example, through the *Massure'* tradition or oral literature) effectively in the IAIN Palopo environment or conduct a comparative study of the implementation of Bugis character

education between IAIN Palopo and other institutions in the Bugis region (for example, Andi Djemma University, or other UIN/IAIN in South Sulawesi) for best practice.

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