

Character Education of Local Wisdom-based: A Study of Moral Aspect of Quotes belong to Bugis People

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Abstract

Research on character education is an important aspect in forming individual qualities, especially amidst the complex challenges that arise in this digital era. In this context, actualizing the value of character education based on local wisdom offers relevant and holistic solutions in dealing with current strategic issues. This research explores the importance of integrating local values into character education as an option to strengthen cultural identity, improve social and moral skills, and face complex social challenges in the digital era. The aim of this research is formulated as follows; 1) to explore the value of local wisdom that grows in society and has been passed down from generation to generation, and 2) to actualize the moral messages contained in the character teachings of indigenous communities which are very likely to contribute to character education. The qualitative descriptive research method was applied to achieve the research objectives. Data was collected through interviews, reading documents and reinterpreting the meaning behind quotes for character education. The results of the research show that there is potential for the oral quotes of pappaseng of Bugis to be a way of strengthening character education that is not understood by the millennial generation. They don't care because they think oral quotes are just false expressions that are no longer relevant to today's needs. The implications of this research raise new awareness among millennials in particular that they have a cultural heritage that is very important to preserve.

Keywords: *Character education, local wisdom, quotes of pappaseng, digital era, Millennial Generation.*

Introduction

Character education referred to in this research is a structured and natural effort that grows in society. Character education is considered important but is often ignored. In fact, character education is an important foundation in forming quality individuals, who are able to contribute positively to society and face challenges in life. In the midst of a global flow of change marked by rapid technological developments, everything digital has had a significant impact on the mindset and behavior of individuals, especially the millennial generation.

Strategic issues such as uncontrolled use of technology, dissemination of invalid information (full of hoaxes), and individualistic tendencies that trigger a lack of empathy for others are major concerns in the context of character education (Ambarwati & Amiroh, 2018). The excessive flow of information and the arrival of new cultures are strong triggers for the erosion of local cultural preservation.

Local wisdom, as a cultural heritage full of moral and educational values, needs to be passed on from generation to generation, offering valuable views and principles in shaping individual character and maintaining a balance between technological progress and traditional wisdom (Rahman, 2019).

In the midst of an increasingly borderless world, character education based on local wisdom is becoming increasingly relevant in facing the social and cultural dynamics brought about by advances in digital technology. In this context, this research seeks to explore and analyze aspects of character education based on local wisdom as a strategic effort in dealing with phenomena that have emerged in the digital era. By considering local values and global challenges, it is hoped that this research can make a significant contribution to the development of holistic and adaptive character education (Dalmenda & Elian, 2017).

This study outlines the concept of character education, explains the relevance of local wisdom in the context of character education, and identifies several current strategic issues that need to be addressed through various points of view in a cultural perspective. Apart from that, this research also offers a framework or

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implementation model that can serve as a guide for educational practitioners in integrating local wisdom-based character education in formal and non-formal education environments (Daryanto, 2016). Through an interdisciplinary approach between education, psychology, philosophy, culture and technology, it is hoped that this research can provide new insights and innovative solutions in strengthening character values to face complex challenges in this digital era. Thus, this research can make a significant contribution to the development of education that is sustainable and relevant to the demands of the times.

Literature Review

Character Education and Local Wisdom

There are two phrases that need to be defined in this research, namely character education and local wisdom. Character education means a conscious and planned human effort to educate and empower students' potential in order to build their personal character so that they can become individuals who are beneficial to themselves and their environment. Character education is an educational system that aims to instill certain character values in students in which there are components of knowledge, awareness or will, as well as actions to implement these values.

Then, the term local wisdom is interpreted as something that contains a view of life and knowledge as well as various life strategies in the form of activities carried out by local people in responding to various problems in meeting their needs. It is often also understood as an own perspective on a view of life based on a cultural perspective that may not be shared by other ethnic anywhere. There may be similarities but differences in spirit and moral aspects.

If viewed from a philosophical perspective, character education is very closely related to moral education which aims to shape and train individual abilities continuously in order to perfect themselves towards a better life (Ryan & Bohlin, 1999), while local wisdom can be interpreted as a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs. Character education is not just about instilling what is right and what is wrong. Character education is an effort to instill good habits (habituation), so that students are able to behave and act based on the values that have become their personality (Chandra & Sharma, 2004; Suma et al., 2023).

Character education can take the form of learning at school, an integrated program in the curriculum, to foster an understanding of the importance of behavior, interacting with other people, appreciating things (Agboola & Tsai, 2012). Then character education in a broad sense can be obtained at home, in the family environment, in everyday social environments, and even in the work environment (Burgess, 2023; Junaid et al., 2023). Non-formal character education is carried out in an unstructured manner but rather on the aspect of role modeling for each other. In social life, Bugis people know four terms; *padaidi* (togetherness), *padaelo* (consensus), *sipatuo* (mutual development), and *sipatokkong* (mutual motivation)

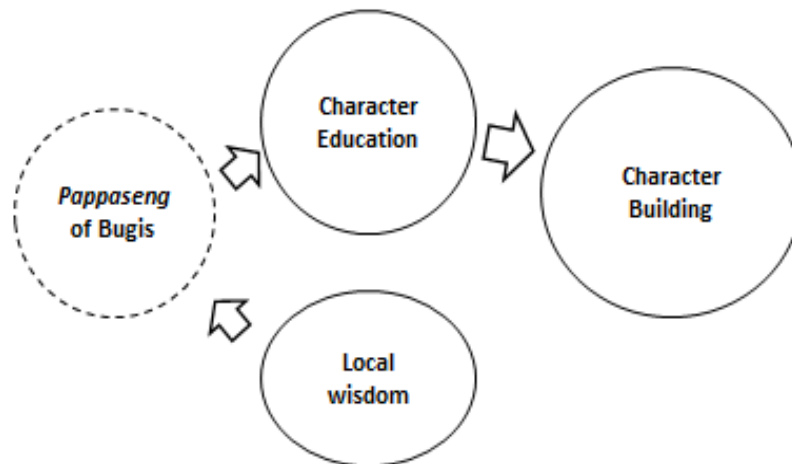


Figure 1. From Local Wisdom to Character Building

Furthermore, local wisdom is more interpreted as cultural heritage passed down from generation to generation belonging to a nation or even ethnic. Like the Bugis ethnic, for example, the majority ethnic that lives in South Sulawesi Province. It is even thought that the Bugis diaspora is larger than those living in their own region. They are often also called human nomads. While overseas, they preserve two things, namely their language and cultural practices. They are the 5 largest ethnics in Indonesia, which have their own local language known as Basa Ugi (Buginese Language). This ethnic is also called Ugi (Saleh, 2021).

The principles of life of the Bugis people are worthy of being used as a guide in living life. The advice in it is full of noble values. Since ancient times, the Bugis people have been known as a strong, civilized, self-confident and highly ethical ethnic who know how to place themselves wherever they are. These attitudes have brought many successful Bugis people even to overseas exploration

Bugis culture has succeeded in building the character of the Bugis people who are able to organize and develop their lives. These values are even seen as being the soul and moral of national development. The Bugis ethnic has great history, culture and overseas stories. It is stated that these principles and philosophy of life originate from the advice of our ancestors taught from generation to generation. Apart from that, their life guidelines are preserved in Bugis lontara literature which is called pappaseng, which means message that contains messages, advice, testaments from knowledgeable people in ancient times. One of the pappaseng manuscripts is listed in the book *Boeginesche Chrestomathie*, written by B.F. Matthes (1919). Pappaseng is an ancient ancestral message, preserved from a long time ago, which contains guidance, advice and messages of high value that should be carried out in order to live a good life.

Some Related Studies

In general, there are at least three scientific fields that are interested in studying the field of character education, namely education, psychology and culture. Various studies have been conducted by experts regarding character education as an important part of character building, including; Berkowitz & Bier (2005), they states that character education is an effort to create an environment in which the students can develop ethics, responsibility through models, and character education learning through universal values. Furthermore, Indartono (2011) claimed that character education is a fundamental process for students in developing and enhancing attitudes, morals, and accepted actions in society.

In addition, Singh (2021) in his article stated that character education in the 21st century is a growing discipline in recent times with the intent of optimizing student's ethical behavior. The outcome of character education has been seen in the continuous encouragement and preparation of a solid background of the leaders of tomorrow. The promotion of character education should not just be that of lip services but should be followed-up with a concrete action plan that will stand the test of time.

Meanwhile, from a cultural perspective, Hartini & Winahyu (2019) emphasized that character and culture are a subject through which pupils develop the knowledge, skills and attributes they need to manage their lives, now and in the future in an ever-changing society, to think critically and to reflect on their own morals and ethical viewpoints (Jumiati et al., 2021).

In many ways it can be emphasized that character development contributes to the overall development of an individual, including their competence, confidence, connection, and caring. By instilling positive character traits, education can shape individuals into noble and special beings who positively impact their own lives and society as a whole

The main point of this research is character education based on local quotes, especially Bugis people. Now various different views have emerged regarding this concept, for example, according to Ramli (2003), character education is education that prioritizes the essence and meaning of morals and morals so that this will be able to form good personal students. For Lickona (2013), character education is a deliberate effort to help someone so that he can understand, pay attention to, and carry out core ethical values. This is different from John W. Santrock (2007), in his study of child development, who emphasizes that character education is an education that is carried out with a direct approach to students to instill moral values and provide lessons to students regarding moral knowledge in an effort to prevent bad behavior which is prohibited. As an education expert, Elkind & Sweet (2004) views character education as an educational method carried out by educators to influence student character. In this case, it can be seen that the teacher not only teaches subject matter but is also able to be a role model.

Character education helps children and youth become someone who is responsible for themselves and towards others with the following concept;

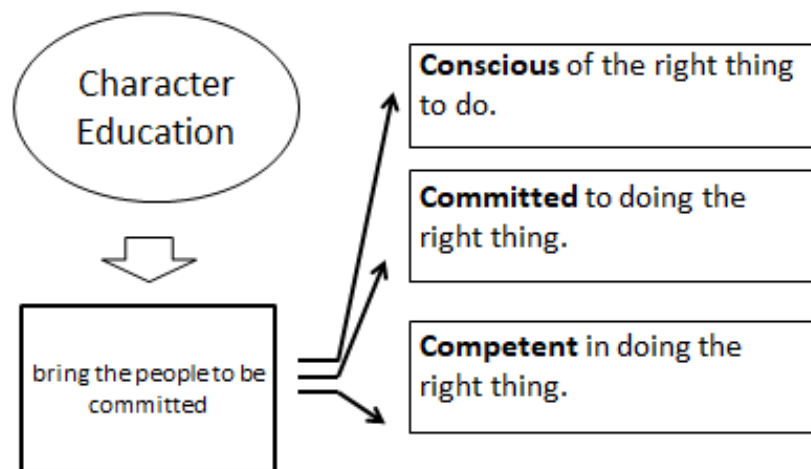


Figure 2. The Basic Pathway of Character Education

In short, character education is the process of learning attitudes, beliefs, and general behavior that are important for humans to become responsible citizens. Good character education can equip adults and teenagers with the basic rules of life and highlight the importance of helping children (other people) learn and practice behavior that reflects universal ethical values.

Function of Character Education

In general, the function of education is to shape the character of a student so that he or she becomes a person who is moral, has noble character, is tolerant, tough and has good behavior. In another context, it can be said that the function of character education is as follows; to develop the basic potential in humans so that they become individuals who think well, have good hearts and behave well to build and strengthen

the behavior of a multicultural society.

To build and improve a competitive national civilization in international relations. Character education should be done from an early age, namely from childhood. This education can be carried out in the family, school and neighborhood, as well as by utilizing various learning media.

Objectives of Character Education

Basically, the main goal of character education is to build a strong nation where people have noble character, morals, tolerance, and like to work together (Rahman, 2012). To achieve this goal, students must be instilled with values of character formation that originates from religion, Pancasila, and culture. The following are the values that form character: a) Honesty, Tolerance, b) Discipline, c) Hard work, d) Creativity, e) Independence, f) Democratic attitude, g) Curiosity, h) National spirit, i) Love for the country, j) Appreciation of achievements, l) Friendly attitude, m) Love of peace, n) Love of reading, o) Concern for the environment, p) Social concern, q) Sense of responsibility, and s) Religious (Erricker & Erricker (2000).

Importance of Character Education

The world of globalization is now moving so rapidly and continuously which will have an impact on changes in the character of society, especially in multi-ethnic societies. Lack of character education will give rise to a moral crisis which results in negative behavior in society, for example promiscuity, drug abuse, theft, sexual harassment, violence against children, and so on.

According to Lickona (2013), there are at least a number of reasons why character education must be given to citizens from an early age, because this is the best way to ensure that students have good personality and character in their lives. Through education, someone can plan their future.

Most children cannot carry out a strong character for themselves in other places where they socialize. Character education is intended so that each individual can appreciate and respect other people and can also live in a pluralistic society. All of this comes down to efforts to overcome the root of moral and social problems, such as dishonesty, impoliteness, violence, low work ethic, and so on. Instilling character values is the best way to shape individual behavior before entering the world of work/business, family life and/or becoming a leader. Thus, cultivating essential things in character building (Khulaifayah, 2017) becomes the starting point for teaching cultural values as a strong foundation for building a civilization (Ryan & Bohlin, 1999).

From this explanation, it is a key word that character education is very important for everyone. In this way, the role of parents, teachers, lecturers, educational institutions and the wider community should be to continuously instill good character values in everyone.

Method

Objectives of Study

Based on the problem statement described previously, the formulation of this research is formulated as follows; 1) to explore the value of local wisdom that grows in society and has been passed down from generation to generation, and 2) to actualize the moral messages contained in the character teachings of indigenous communities which are very likely to contribute to character education.

These two goals can go through two strategies. First, take an inventory of oral quotes owned by the public which are then categorized based on the content of the message, and carry out standard data processing. The following strategy (to achieve the second goal) is carried out through description and description of data. The study was carried out by referring to the results of the English translation. Several sample data are described in more detail.

Data and Sources of Data

The research data are in the form of expressions, sayings, proverbs, quotes and the like that live in the Bugis community of South Sulawesi, whose capital city is Makassar, with a population estimated to reach four million people in 2024. The Bugis people or often called the Bugis ethnic generally inhabit the districts of Bone, Soppeng, Wajo, Sidrap, Sinjai, Maros, Parepare, parts of Pangkep, Pinrang, Bulukumba and Makassar. Apart from everyday Indonesian, this language is used as a language for social interaction and commerce. Their historical source is Lontara and the written script is also called Lontara script.

Data collection was inventoried using a simple technique in the form of collecting quotes that are still often used by the public on several occasions, for example giving speeches, sermons, lectures, campaigns, and marriage advice speech.

Research Methods

This research data was collected from various old quotes that are starting to be abandoned by the new generation, especially the millennial generation. The important message contained in the old quote is seen as no longer relevant to modern life. This research is qualitative research that uses descriptive methods to explore and analyze character education based on local wisdom in facing globalization in the digital era. The qualitative approach was chosen because it provides the depth of understanding and context needed to understand how local wisdom can be integrated into character education, as well as how to respond to strategic issues in a changing world in the digital era. This research design included collecting data through various qualitative techniques (in-depth interviews, participant observation, and document analysis). Data clusters are grouped into four as follows;

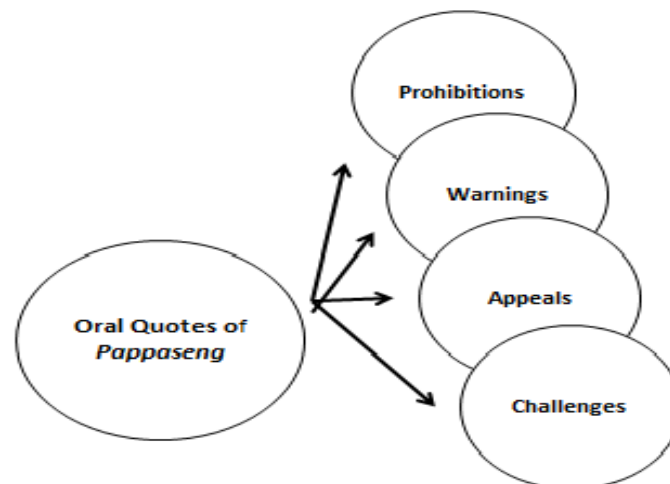


Figure 3. Cluster of Oral Quotes of Pappaseng

The collected data will be analyzed inductively, using a thematic approach to identify the semantic meaning of the data as implemented in daily life. Analysis steps include data transcription, and translation into an English context. This needs to be done because the data is in the local language, namely Bugis, and then making coding data, forming analytical categories, and compiling thematic narratives. The reliability of this research is strengthened through triangulation techniques, namely by comparing and verifying data from various reliable sources

Results and Discussions

The following discusses finding and discussion respectively. Finding consists of a) research data and b)

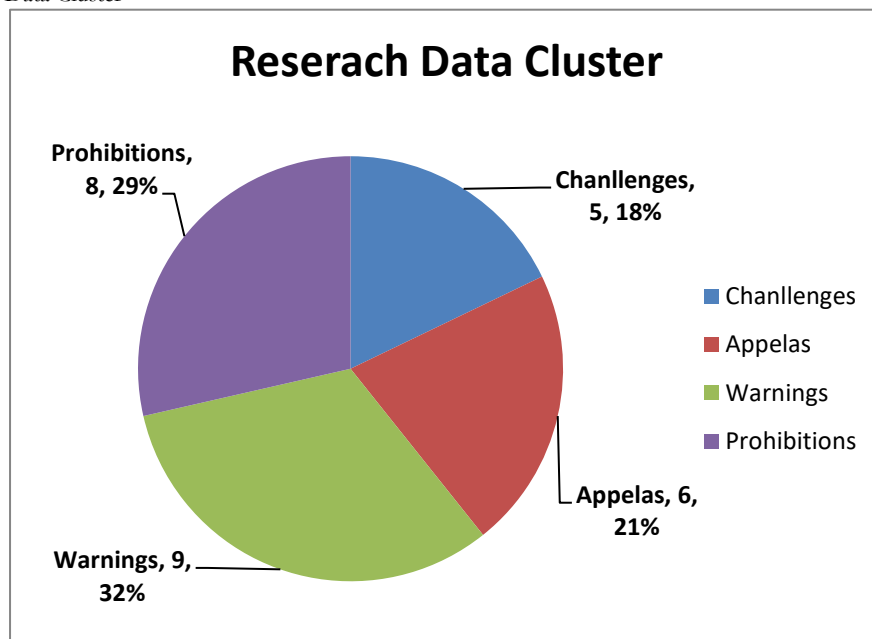
characteristics of data, while the Discussion consists of; a) local wisdom for character education, and b) characteristics of education for nation building;

Findings

Research Data

This research displays 28 data units and is divided into 4 clusters, namely the Challenges, Appeals, Warnings and Prohibitions cluster. Each data and group of data are coded independently-to facilitate analytical reference

Figure 4. Research Data Cluster



The representation of research data needs to be shown as in Figure 4 considering that this research data is quite large, but purposively the researcher only displays a few examples (28 expressions) for evidence. Representativeness of each data group is shown as follow;

Table 1. Advice in the Form of Prohibitions (AFP)

Data Code	Expressions
(AFP01)	/Aja Muala Aju Pura Rette' WaliE Nakotennia Iko Rette'i, Aja'to Muala Aju Ripasanre'E, Kotenniato Iko Pasanrei/
	Do not take wood that has been cut up and down, and do not take wood that is leaning if you are not the one who is leaning on it
(AFP02)	/Aja Mutudang risumpangnge, Mulawai dalle'E/
	Do not sit at the door, it will hinder your good fortune

(AFP03)	/Aja Mutudangiki angkangulungnge, malettakko/
	Do not sit on the pillow, you will get ulcers
(AFP04)	/Aja Murrenuangngi Anu Dee Ri Limammu/
	Do not depend on anything that is beyond your reach
(AFP05)	/Aja mupeppeng Anjjarangi AbalaE/
	Do not chase the dangers like horse riding
(AFP06)	/Aja Munawanawai Anu Majae, Nareko Deceng Muanguji/
	Do not think about bad things, if it leads to something good
(AFP07)	/Aja mukakkangngi katena tauwee
	Do not scratch other people's itches
(AFP08)	/Aja Mutappi Sanruqmu/
	Do not carry your own rice spoon everywhere

Data related to prohibitions is displayed in 8 pieces. The characteristics of prohibitions in this context prioritize prohibitions that start with the word /aja/. In Bugis, this word means 'don't'. It can be seen that the data (AFP01) prohibits someone from taking something that belongs to another person, this prohibition uses subtle expressions, and contains the character for honesty. Data (AFP05) teaches about caution, by comparing it to chasing the dangers like horse riding. Bugis principles teach 'slow but sure'.

Other prohibitions such as those in the data (AFP02) prohibit someone from sitting at the door. This prohibition seems simple but has deep meaning. This prohibition is accompanied by the excuse 'it will hinder your good fortune'. This reason is logical, because sitting at the door will hinder other people. Fortune always comes through other people. Compared with another prohibition on data (AFP07), 'do not scratch other people's itches' indicates that you should never interfere in other people's affairs. This is different from the data (AFP08), 'do not carry your own rice spoon everywhere'. This prohibition uses figurative language to state that you should not be miserly towards your family, especially towards your children and wife.

Table 2. Advice in the Form of Warnings (AFW)

Data Code	Expressions
(AFW01)	/Narekko Purani Riaccinaongi Passiring Bolana Tauwe Tempeddinni Rinawa-Nawa Maja/
	If you ever take shelter in the porch of someone's house, never think badly of him
(AFW02)	/Ngowa Na KellaE, Sapu Ripale Paggangkanna/
	Greedy and more greedy, ending up with empty-handed
(AFW03)	/Niga-niga Punnai Getteng Lempu Adatongeng, Salamaqko/
	Whoever has commitment, honesty and true words will survive
(AFW04)	/Komuturusiwi Nafessummu, Padaitu Mutonanginna Lopi Masebbo'E/
	If you follow your desires, you are like riding in a leaky boat
(AFW05)	/Engkatu sewwa ada Matarengngi Nagajangnge/.
	There are a number of words that are sharper than badik
(AFW06)	/Dicau Amaccangnge, Riabbiasangengnge/
	Intelligence can be defeated by habit
(AFW07)	/Matemua Mapatae, Matepa Dua Tellu Massola-SolaE/
	The death of a person who is full of caution will follow the death of two or three people who are less careful
(AFW08)	/Narekko De Muelo Rikapang, Aja Mutettong Ri KapangngE/
	If you do not want to be suspected, do not stand in a suspicious position

(AFW09)	/Narekko Madorakako Ri Dua Pajajiangmu, De Muita Papparumpajo/
	If you disobey your parents, you will not be successful

Warnings are part of oral quotes in the Bugis tradition. This research presents 9 data. Warnings in this sense are the act of reminding other people of something for the better. Sometimes to do something, someone advises with warnings in Bugis language. Warnings may be in the form of direct statements or use figurative language. For example, in the data (AFW04) 'If you follow your desires, you are like riding in a leaky boat'. The phrase 'leaky boat' is something that means danger or a sign of imminent danger. Furthermore, this research also found warnings that also provide motivation, for example in the data '(AFW06) 'intelligence can be defeated by habit'. It is a warning not to rely solely on intelligence because it is defeated by habit (skillfulness), and the motivational element is to never take something for granted because you rely on intelligence.

This is a real warning, data (AFW02), 'greedy and more greedy, ending up with empty-handed' someone should be good at being grateful, because according to Bugis philosophy whoever is greedy and more greedy will have nothing. This is how the Bugis people provide character education to anyone through quotes. In addition, warnings usually contain logical statements, easy to accept but are recommended for adults. See for example the data (AFW08) is a logical expression, 'if you do not want to be suspected, do not stand in a suspicious position' Likewise with the data 'The death of a person who is full of caution will follow the death of two or three people who are less careful' is something logical, and can be accepted with common sense.

In some ways, warnings are similar to prohibitions. Bugis speakers can differentiate between them both semantically and in terms of function. Warnings, in general, are spoken in a flat voice, while prohibitions are expressed in a slightly higher tone. Also pay attention to the data (AFW09) which is specific to Bugis culture, 'if you disobey your parents, you will not be successful', this expression is most often said by parents to their children to educate obedience to their parents.

Table 3. Advice in the Form of Appeals

Data Code	Expression
(AFA01)	/Narekko Mupakalebbi'i Padammu Rupa Tau, Alemutu Mupakalebbi/
	If you respect other people, you actually respect yourself
(AFA02)	/Naiyya Balibolae, Padai Selessurengnge/
	Actually neighbors are like brothers
(AFA03)	/Salaka MetteE, Ulaweng MammekkoE/
	Speech is silver, gold is to silence

(AFA04)	/Naiyya Olokolo'E Tuluna Riattenning, Naiyya Tauwe Adanna Riattenning/
	The animal is held by the rope, while the human being is held by the word
(AFA05)	/Aja Muribetta Malejjai Cappana LetengngE/
	never set foot on the end of the footbridge first
(AFA06)	/Manre Dongi Tai Tedong/
	Eat a portion of bird food, defecate a portion of buffalo

In any culture there are several forms of advice of appeals, including in the oral quotes of Bugis. Appeals are the act of strongly appealing to do or not do something. Many examples are found here, for example data (AFA01) 'if you respect other people, you respect actually yourself'. This needs to be taught to teenagers, because they often neglect to do this simply because they don't understand. What they are taught is the important principle of respecting other people, especially older people, teachers and other family members.

The context related to data (AFA01) is data (AFA02) related to respect and harmony, 'Bugis culture teaches young generation to maintain relationships with neighbors, because the true neighbors are like brothers and sisters. Then, another context can be seen in the data (AFA03), guarding your speech, manners in speaking, not liking to talk, let alone be bombastic. This is known in the idiomatic expression, 'make a long story short'. Bugis culture makes an analogy of 'speech is silver, silence is gold'. The idiom "speech is silver, silence is golden" is a proverb extolling the value of silence over speech. Its modern form most likely originated in Arabic culture, where it was used as early as the 9th century. This is closely related to the content of the expression in (AFA04), namely, 'the animal is held by the rope, while the human being is held by the word'.

Another topic is the issue of initiative, agility, and never wasting time and squandering opportunities. Look at the data (AFA05) which says 'never set foot at the end of the footbridge first. This advice suggests that someone should not be lazy, they must have initiative and be clever at taking advantage of every good opportunity. Finally, it is about living frugally and efficiently. The principle for frugal living is stated as seen in the data (AFA06), 'eat a portion of bird food, defecate a portion of buffalo'. Another term is Bite off more than you can chew, which is an idiom which states that expenses are greater than income.

Table 4. Advice in the Form of Challenges

Data Code	Expressions
(AFC01)	/De Nalabu EzzoE ri tengngana BitaraE/
	the sun does not set in the middle of the sky
(AFC02)	/Adaemi Riaseng Tau/
	speech is what is called human
(AFC03)	/Resopa Natemmangingngi, Malomo naletei Pammase DewataE/.
	With continuous diligent effort, it will be easy for God's grace to come
(AFC04)	/Namo Marakko LeyyaE Mapesse Mua/
	Even though ginger is dry it is still spicy
(AFC05)	/Akkaluripi DapurengngE wekka pitu nainappa weddikko Mabbuine/
	able to go around the kitchen seven times before getting married

A number of data show how the Bugis people teach their generation to live firmly (courageously), work-hard, maintain brotherhood and a person's readiness to marry (aimed at men who want to marry). Character education to live firmly (courageously) can be seen in the data (AFC01), 'the sun does not set in the middle of the sky' Bugis people believe in destiny, destiny, and/or hand gris. This is something that cannot be changed. It is given. For example, death will not come unless it is according to the provisions. Likewise with the sun, it will set according to natural laws. In other words, it does not set in the middle of the sky.

Bugis culture has a way of motivating someone to work hard without feeling bored to achieve their hopes. The topic of working hard is found in the data (AFC03), 'with continuous diligent effort, it will be easy for God's grace to come. A person will not be successful unless he perseveres and loves his work. If these conditions are met, God's grace comes.

The Bugis people maintain a sense of brotherhood above all else. If you are part of a family, one family has one feeling, even though they live far apart. When it comes to overcoming difficulties, they will help each other. Pay attention to the meaning of the data (AFC04) which reads 'even though ginger is dry it is still spicy'. Even though this ability is limited, you still feel there is an unwritten obligation to step in to solve the problem.

The following topic is about men's ability to marry (AFC05). Before every man marries a wife, Bugis people always remind themselves of this oral quote; 'able to go around the kitchen seven times before getting

married'. Of course there is a meaning behind this quote. Overall, this means that a man must have full responsibility for raising his family, educating his children and meeting their needs for clothing and shelter.

Lastly, if you observe the data contained in this table, it seems as if one data is deviation data, namely data (AFC02). It seems to be a deviation from table 3. From another perspective, it is classified here. However, it must be admitted, this theme is close to the data (AFW03) and data (AFA04). Data (AFC02) which reads 'speech is what is called human', your speech is yours, and it reflects your character. This quote is very popular to educate people to speak honestly and correctly in any situation.

Some of the quotes presented in the tables above sometimes require reflection to interpret them. The quotes of Bugis are sometimes in figurative, idiomatic, symbolic language, and sometimes in the form of riddles. Some use old words that are not used in everyday language. This form of advice, in the Bugis language, is a communication strategy that is culturally acceptable in society.

Characteristic of Data

This research data pays attention to 5 important things, namely accuracy, completeness, reliability, relevance, and timeliness. Because the original speech of the data is Buginese (in Indonesian transcribed), to make it easier for readers, the researcher translated the data into English semantically using the form and context method. One of the obstacles related to data translation is the cultural context of the data. The researcher's maximum effort is to bring the data context closer to the translation results. At least 3 obstacles were found, namely a) idiomatic expressions, b) figurative language, and c) words and phrases that were difficult to find equivalents (Fairuz, 2022). Linguistically, it must be understood that idioms or proverbs cannot be easily translated word for word or literally, because there is always another meaning behind the words (Rahman & Weda, 2019)

To overcome existing obstacles, researchers carried out multi-stage verification using the triangulation method with other parties, especially regarding the content and context of Bugis and English. The translation results as shown in the table are maximum efforts. In the following step, each data is coded according to the topic based on grouping.

To ensure the validity of the data, after data reduction is carried out, data triangulation techniques are also carried out, namely checking data again from various sources in various ways. Specifically, source triangulation is carried out by checking information/data obtained through interviews with informants, then cross-checking other informants who are still related to each other.

Discussion

Local Wisdom for Character Education

This research found that local wisdom-based character education was able to increase students' awareness of their traditional values and local culture. Through the use of stories, legends and local wisdom practices in learning, students become connected to their cultural heritage. From there, they will internalize local wisdom values, for example the principles of cooperation, a spirit of mutual cooperation, and respect for others. These values will be adopted from the data presented in this study.

Apart from that, character education based on local wisdom should also help students develop the social and emotional skills needed to face the complexity of social relations in the digital era (Weda et al., 2021). Through group discussions, role plays, and collaborative projects, students learn to work together, communicate effectively, and manage conflict constructively.

One thing is certain that character education does not include as the main subject in schools. However, students learn character education through how they act in school based on school rules and how they interact with other people, such as their friends, their teachers, even their parents (Adriyanti, 2021). Thus character education is not only the responsibility of schools and the government but the role of parents,

family environment and society is very determining.

Character Education for Nation Building

In every multi-ethnic nation, like Indonesia, character education is directed at achieving nation building. As the basic principle of Nation State is Pancasila. The Pancasila is a national and state commitment for the Indonesian people. The state teaches us to live religiously, have one nation, build humanity, democracy, and the last is social justice. Every component of society is obliged to contribute to character development towards nation building (see Figure 1).

In the discussion of local wisdom for character education (point 7.2.a), it can be seen that the Bugis ethnic group has a set of oral quotes from pappaseng which can actually contribute to building character building towards national citizens with Indonesian character in the world of society. Indonesia is a country with a large population, multi-ethnic and has many tribes. Each tribe has its own local wisdom but has become committed to Bhinneka Tunggal Ika (literally, it is translated as "It is different, [yet] it is one". Conventionally, the phrase is translated as "Unity in Diversity").

Building national character is not an easy matter. It must be implemented with a strong and sustainable commitment. Government political will is very necessary to realize what is planned and implemented with the support of all parties, the family environment, schools and the general public. The results are certainly not instant, it takes a process to achieve nation building.

The research results show that character education based on local wisdom has great potential in dealing with strategic issues in the digital era. Through the integration of local values into the character education curriculum, for example, students can develop a deeper understanding of their cultural identity and improve the social and moral skills needed to face the challenges of rapidly changing times.

However, this research also identified several challenges in implementing local wisdom-based character education. One of them is the difficulty in finding a balance between traditional values and the demands of globalization and modernization. Some local values may be seen as not being in line with the universal values advocated by the modern world, thus requiring a sensitive and integrated approach. Through creative and inclusive teaching approaches, teachers can help students to understand and internalize local wisdom values more deeply (Aw, 2010). Of course, the role of parents is no less important in supporting character education based on local wisdom. Parents are the primary socialization agents for their children, and they can make a significant contribution to reinforcing traditional values in the home. By involving parents in character education activities at school, such as family seminars or thematic discussions, educational institutions can expand their impact to the student's family environment.

Conclusion

This research highlights the importance of character education based on local wisdom contained in the oral quotes of the Bugis community. The oral quotes of Bugis contain various moral teachings, moral teachings originating from pappaseng in the form of ancestral messages which grows into self-identity. The integration of traditional values and local culture into character education provides opportunities for students to develop a deeper understanding of their identity. Recognizing one's own identity is a strong foundation for facing the complexity of times that continue to develop and change.

This research succeeded in creating data clusters into 4 categories, namely Challenges, Appeals, Warning, and Prohibitions. Samples of each data are then analyzed based on content and context to instill moral values in anyone. The manifestation of values is a characteristic characteristic of the personality of the Bugis people. Bugis teachings are dominated by Warning and Prohibition. The Challenges and Appeals are in the following order. Instilling moral values in Bugis character education starts from the household. The mother's role as the first and main teacher is very determining.

The results of the research show that character education based on local wisdom can foster new awareness that cultural heritage in Bugis society (oral quotes of pappaseng) can be a source of inspiration for character education. What the Bugis people have can also be implemented by other community groups with their own sources of cultural wealth. When applied in the field of teaching, this can enrich the learning experience of the millennial generation who do not understand the richness of their culture. By utilizing oral quotes sourced from local wisdom in learning, students can connect with their cultural roots and in turn enrich their understanding of the basic principles of life.

In relation to the integration of character education in educational institutions, the values of character education can be integrated into the school curriculum. It is important to know that schools do not teach character education in the classroom but the spirit of character education in a broad sense can be integrated into school provisions. Here the role of the teacher is very decisive. Character education also relies on example (role play of teachers). The relationship between students, parents, teachers, schools and government must work together for the success of character education.

Thus, character education based on local wisdom has great potential in forming quality individuals, who are able to contribute positively to society in facing the challenges of this digital era. Through sustainable implementation and strong collaboration between school and non-school educational institutions, character education can be an effective strategy in building a better future for future generations. Through this discussion, the two research objectives have been achieved

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