

## ***Pattuppui Ri Ade'e, Pasanre'i Ri Syara'e: Character Education Based On Religious Values and Local Wisdom***

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### **ABSTRACT**

*The Locus of this research is The people of South Sulawesi who are upholding their highest value which are Siri' focus on shame and self-esteem as a human. This cultural value becomes the strength binding the character of the nation, based on the cultural and religious values which often lost to western culture. The Western culture has positive values such as hard working, tolerance, discipline, and as well as negative values which based from permisifm. The subjects of this study were 60 PAUD education teachers using quantitative survey methods with questionnaires as instruments. The research findings show (1) the relationship of religious values with the nationalism attitude of PAUD teachers by 0.948; (2) the relationship between religious values and the integrity of PAUD teachers is 0.747; (3) the relationship between religious values and the PAUD teacher's cooperation attitude of 0.761; (4) the relationship between the understanding of local wisdom with the nationalism attitude of PAUD teachers by 0.422; (5) the relationship between understanding local wisdom and PAUD teacher integrity is 0.378; and (6) there is a significant and positive relationship between the understanding of local wisdom with the PAUD teacher's cooperation attitude of 0.412. In Indonesian society, The religious values which related with integrity and cooperative such as ta'awun, syura' and hubbul wathan. On the other hand, the religious values such as adele', rebba' sipatokkong, and Mali siparappe'. These values become the binder in various life aspects, including education.*

**Keywords: character education, religious values, local wisdom**

### **ABSTRAK**

Lokus penelitian ini adalah masyarakat di Sulawesi Selatan sangat menjunjung tinggi nilai utama, yakni *Siri'* yang bertumpu pada perasaan malu dan harga diri sebagai manusia. Nilai budaya ini menjadi kekuatan dalam mengikat karakter bangsa yang berbasis pada nilai budaya dan agama yang sering kalah dari budaya barat. Budaya barat memiliki nilai positif seperti kerja keras, toleransi, kedisiplinan, serta nilai negatif yang berpangkal pada permisifme. Tujuan penelitian ini adalah untuk mengetahui hubungan antara nilai keagamaan dan nilai budaya terhadap integritas dan jiwa gotong royong. Subjek penelitian ini 60 guru pendidikan PAUD dengan menggunakan metode survei kuantitatif dengan kuisioner sebagai instrumen. Temuan penelitian menunjukkan (1) hubungan nilai agama dengan sikap nasionalisme guru PAUD sebesar 0.948; (2) hubungan nilai agama dengan integritas guru PAUD sebesar 0.747; (3) hubungan nilai agama dengan sikap gotong royong guru PAUD sebesar 0.761; (4) hubungan pemahaman local wisdom dengan sikap nasionalisme guru PAUD sebesar 0.422; (5) hubungan pemahaman local wisdom dengan integritas guru PAUD sebesar 0.378; dan (6) ada hubungan signifikan dan positif antara pemahaman local wisdom dengan sikap gotong royong guru PAUD sebesar 0.412. Temuan penelitian ini mengafirmasi upaya menjaga keluhuran nilai agama dan kelestarian kebjajikan lokal sebagai basis utama penguatan karakter guru pendidikan anak usia dini. Pada masyarakat Indonesia, nilai agama yang terkait dengan integritas dan gotong royong seperti *ta'awun* (kerjasama), *syura'* (musyawarah), dan *hubbul wathan* (cinta tanah air). Sedangkan nilai budaya seperti *adele'* (adil), *rebba' sipatokkong* (saling mengangkat), dan *Mali*

*Siparappe'* (saling mendamparkan). Nilai ini menjadi pengikat dalam berbagai lini kehidupan, termasuk pendidikan.

**Kata kunci:** *pendidikan karakter, nilai religius, kearifan lokal*

## A. INTRODUCTION

Religious and cultural values bind all life activities both individually and in groups for Indonesian society. In the Minangkabau community there is a customary philosophy of *basandi syara', syara' basandi Kitabullah* as a value system which guides the interaction between individuals and their surroundings based on Islamic and customary values (Asrinaldi & Yoserizal, 2020). In Javanese society, Sunan Drajat is recognized as a well-known gamelan activist, while giving a philosophical Islamic nuance; Sunan Kudus is known as the inventor of the wayang golek which is currently a monumental art performance in the Javanese and Sundanese regions; Sunan Kalijaga, is known as the person in charged of a phenomenal gamelan ritual in Java, which is *Sekaten* (Rasmussen, 2010). Likewise, Indonesian people in other areas have local wisdom about the relevance and relationship between religion and culture.

On the other hand, religious and cultural values are diametrically opposed. The dialectic of religion and culture in the eyes of Muslim society has produced many subjective-pejorative judgments in general. Some are eager to sterilize religion from the possibility of acculturation of local culture, while others are busy and focus on building dialectical patterns between the two. Regardless of how the state of belief of each understanding, in fact the portrait of diversity shows the proliferation of acculturation patterns, even syncretization across religions (Roibin, 2012). Religious and cultural values are very important in strengthening character education for the younger generation, especially for educators. Character education is currently a concern of education activists, even juridically it has a strong foundation in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units.

Japan is one of the countries which has become an example for character education with its uniqueness of their tradition, culture and norms applying unique character education values and learning models as well. It begins with habituation of values and attitudes towards life from an early age, along with an understanding of good and bad behavior which is conveyed in a discussion and case analysis model. Reading is an of the activities to implant

the Japanese tradition and character to the younger generations. Through books that tell stories of heroism and exemplary, Japanese children learn about good and bad characters (Ramli, 2018).

Religion is a primary need, on the other hand, culture is a secondary need. Culture can be an expression of religious life (Abdullah, 2014). Culture is a complex understanding of the feelings of a nation, including knowledge, beliefs, arts, morals, laws and customs obtained from members of the society. From structural functionalism point of view, makes society a system consisting of interconnected sub-parts with one another and influence each other mutually. The process of adaptation and value adjustment in society moves towards equilibrium or a dynamic balance fundamentally (Zamroni, 1992).

Indonesia as a multireligious and multicultural country, has more than three hundred ethnicities, each of the ethnicities has its own culture and uniqueness. More than two hundred and fifty languages are spoken in everyday life (Zada, 2006). Apart from the religions which are recognized by the government, Indonesia is also very rich in local religions which are as old as the tribes who inhabit this archipelago. Indonesian society is said to be multicultural because this concept emphasizes culture. The archipelago has long been filled with a plurality-oriented intellectual heritage (Astuti, 2017).

Tracing the values passed on in the past can be used as historical sources. History according to Kuntowijoyo (1999) is not a myth (Kuntowijoyo, 2005). Sources where mythological exist because they are not bound by place and time, at least can be used as a comparison, and to understand people's trends in understanding their world in the realm of microcosm and macrocosm. Thus, what humans have done can be revealed, thought, and felt in the past about their lives (Kesuma & Kesuma, 2015). One aspect which is the key to the success of strengthening character education is religion and tradition or culture in society. In the society of South Sulawesi, there is a main value, *siri* 'which relies on feelings of shame and self-respect as a human being. *Siri* 'is supported by four pillars of *tongeng* values (truth), *getteng* (firmness), *lempu* (honesty), and *adele* (justice) (Khaerana & Zam, 2020). All the trials, burdens and disturbances that come from outside, *siri* 'will remain strong as the main value.

Luwu is a country which is mentioned along with other areas located in Sulawesi such as Bantayan (Bantaeng), Salayar (Selayar), Makassar, and Buton, which are very important countries and located in one island (Mattulada, 1985). According to Syukur, this document is very old which contains information about Luwu, apart from the information on lontara, especially La Galigo. Luwu has a number of local virtues which can be used in the context

of family education (Syukur, 2015). The motto expressed by Andi Syaifuddin Kaddiraja Opu To Settiaraja Maddika Bua (2019) reads: *Pattuppui ri ade'E, Mupasanre'i ri syara'E*. (resting on custom, relying on religion). According to Wekke's study (2013), the position of adat (custom) in the diversity of the Bugis is unique. The presence of Islam in Bugis society is a form of acceptance of completely new values into an already established culture (Wekke, 2013). However, the presence of a new culture into an existing culture does not undermine values and does not diminish the original identity. This process is a long cycle that explains how religions and cultures need each other.

The relationship between religious values which originates from the philosophy of Almighty God with nationalism, religiosity, and mutual cooperation, was put forward by Abudin Nata (Nata, 2012) referring to Hadad (1981), that with the foundation of Almighty God, the nation will be religious, humanity will have implications to the efforts to uphold the mission of humanization and liberation, Indonesian unity, it will respect and appreciate the existence of diversity (plurality), populist attitudes led by wisdom in representative deliberations, will promote democratic methods, deliberation and a family approach which is full of politeness and social justice for all Indonesian people, will have a commitment to the welfare of the Indonesian people, and avoid detrimental actions to Indonesia (Hadad, 1979).

## **B. LITERATURE REVIEW**

Nationalism, is believed to have been existed since the birth of Budi Utomo on May 20<sup>th</sup> 1908, as the first modern organization in Indonesia. This date was later designated as National Awakening Day, which celebrated itself for the first time in 1938, when Parindra was born (Abdullah, 2001). According to Rahmat (1996), another fact which shows the development of nationalism in Indonesia was during the National Congress of the Sarekat Islam (CSI) Center in Bandung in 1916. Tjokroaminoto, one of the Indonesian national leaders, used the words "national" in order to built a strong unity among the population of the Dutch East Indies to established their own government (Kusumawardani & Faturochman, 2004). Nationalism has no deep roots in the human soul. Men can feel attached and patriotic spirit with larger social groups, but it was not until the industrial revolution that this group was defined as a homogeneous entity linguistically and culturally (Fukuyama, 1992).

Integrity is seen as the quality of action according to or in harmony with relevant moral values, norms and rules (Huberts, 2018). Professional teachers must have a critical character

and be able to think analytically as a form of personality from their knowledge. The nature of educators can be seen from their integrity towards various values in the implementation of the learning system in schools. The role of teachers in developing high integrity in the learning system is needed through joint efforts by developing better ethics, behavior and personality (Sarjana & Khayati, 2016).

Gotong royong (Cooperation) is synonymous with working together between members in a society which is bound by the brotherhood of communal life in the social bonds of society. In the context of Gotong royong, only one or a handful of people, of course Gotong royong (cooperation) cannot emerge. Even if there are many people, but there is no bounding between each member of the society, then mutual cooperation cannot emerge as well. This condition can be realized, only if there are social ties and it is carried out by a certain group of people who want to carry out mutual cooperation (Muryanti, 2016). Basically, mutual cooperation is also practiced in all countries. However, Soekarno made gotong royong (gotong royong) as a typical Indonesian practice as the core of Pancasila (Dewantara, 2018).

The phenomenon of the erosion of the values of nationalism, integrity and mutual cooperation has recently emerged. The decline in the value of nationalism is reflected in the results of a poll conducted by Kompas (14-15 August 2007), where 65.9 percent of respondents said they were proud to be Indonesian. This number has decreased dramatically compared to the data in 2002, which reached 93.5 percent. This means that 5.1 percent of respondents were not proud to be Indonesian citizens in 2002, then increased to 34 percent in 2007. Between 2002 and 2007, to be precise in 2005 there were 23 percent of respondents who were not proud to be Indonesian.

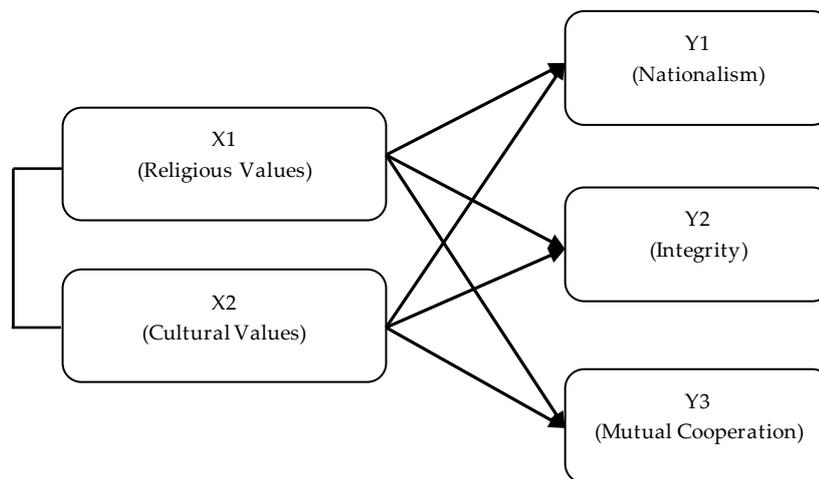
The degradation of the nation integrity can also be seen from the title as the number one most corrupt country in Asia and number three in the world, after Nigeria and Cameroon, (Transparency International, Kompas, 22 July 2000). On the other hand, Education is still experiencing problems in the aspect of integrity. The average of the Integrity Index of High school national examination ((IIUN SMA) ) in 2016 was 64.05. This is higher than in 2015, which were 61.98. So there is an increase of 2.06 points. However, there was a significant decrease in schools which previously in quadrant 4, which were those with high national examination scores, but low in integrity index( IIUN). If in the 2015 National Examination, there were 56.6% of high school enrollments in quadrant 4 (7,041 schools), then the 2016 National Examination decreased significantly to 41.7% (4,880 schools). While schools in quadrant 2, which were those with low national examination scores, but had high integrity

index (IIUN) increased from the 2015 national examination by 7.5% (935 schools) to 8.3% (973 schools) on the 2016 National Examination (Kemdikbud, 2016)

From the mutual cooperation aspect, the current social interaction of the Indonesian people can be described as experiencing a social chaos. This social chaos is similar to the anomie concept used by Durkheim to describe the condition of social or individual relations where consensus is weakened, shared values and goals are fade, and loses the moral framework. In the Indonesian context, social changes along with the reforms which took place without being planned (in a short time) have caused the old values which have been used as guidance in social relations based on the values of mutual cooperation begin to be faded away (Effendi, 2013).

This research specifically bases character education on the *Patuppu'i ri Ade'E* philosophy, *Pasanre'i ri Syara'E* which in general means resting on adat, relying on religion. This philosophy was born from the long process of Islamization in Tana Luwu which was adapted into a cultural system. It is still very rare for a research to use this philosophy as a paradigm or a way of looking at the linkage of religious and cultural values in shaping a person's character. Theoretically, this is closely related to Structural-Functional Theory. Parsons as a leading figure in structural-functional theory introduced AGIL (Adaptation, Goal Attainment, Integration, and Latency). First, Adaptation (adaptation). At this stage, a system must cope with a dire external situation. The system must adapt to the environment and adapt the environment to its needs. Second, Goal Attainment (achievement of goals). This function a system must define and achieve its main goals. Third, Integration (integration). A system must regulate the interrelationships of the components. Fourth, Latency (latency or pattern maintenance). This means that a system must complement, maintain and improve both individual motivation and cultural patterns that create and sustain innovation (Ritzer & Goodman, 2004).

From the descriptions and reviews of preferences above, this study aims to discover; (1) there is a correlation between the understanding of religious values and the attitude of nationalism; (2) the correlation between the understanding of religious values and integrity; (3) correlation of understanding religious values with mutual cooperation; (4) the influence of understanding cultural values on attitude of nationalism; (5) the correlation between the understanding of cultural values and integrity; (6) the correlation between understanding cultural values and mutual cooperation.



**Gambar 1.** Research model

Based on the research model in Figure 1, the research hypotheses are; (1) there is a relationship between the understanding of religious values and nationalism; (2) there is a relationship between the understanding of religious values and integrity; (3) there is a relationship between the understanding of religious values and the attitude of mutual cooperation; (4) there is a relationship between the understanding of cultural values and nationalism; (5) there is a relationship between the understanding of cultural values and integrity; (6) there is a relationship between the understanding of cultural values and the attitude of mutual cooperation. This research will gradually be developed to find a learning model with the Patuppu'i ri Ade'E, Pasanre'i ri Syara'E "model which will become a model of character education based on religious and cultural values.

### C. METHODS

This research is an explanatory research which tries to explain the causal relationship (cause and effect). The data collection method was carried out by survey using a questionnaire instrument with a closed-ended question type. This provides an opportunity to obtain opinions from the sample population, analyze the collected data appropriately and reach reasonable conclusions about the population from the research findings (Mayers, 2013).

The questionnaire was developed from the following measurement indicators:

**Tabel 1.** Measurement indicators Research construction

Variabel	Indicator
religious values about nationalism	<i>Love the state symbol</i>
	<i>Accepting the state basis</i>
	<i>Accepting the Unitary state of Republic of Indonesia</i>
	<i>Accepting the diversity</i>
religious values about integrity	<i>Transperancy</i>
	<i>Responsible</i>
	<i>Accountability</i>
	<i>Ethic code</i>
religious value about mutual cooperation	<i>Care</i>
	<i>Tolerance</i>
	<i>Cooperation</i>
	<i>Politeness</i>
Local wisdoms about Nationalism	<i>Tellabu esso E RI tengngana bittatara E</i> The sun will not set in the middle of the sky
	<i>Toddopuli Temmalara'</i> Stuck firmly and not waver
	<i>Narekko iyya muccoeri na mu mate mate RI santangngi ko</i> Die in a noblety
	<i>pura babbara sopekku pura gucciri gulingku ulebbirengi telleng na towalie</i> The sails are inflated, the rudders are in place, I'd rather sink from receding steps
	<i>Adele / Equity</i>
Local wisdoms about Integrity	<i>Lempu' / doing the right thing</i>
	<i>Getteng / consistence</i>
	<i>Warani / Brave</i>
	<i>Rebba Sipatokkong / Support each other</i>
Local wisdoms about mutual cooperation	<i>Mali Siparappe / if washed away, strand each other</i>
	<i>Siru'i menre tessurui nok / Pulling each other up</i>
	<i>Malilu Sipakainge / remind each other</i>

The population of this study were teachers of Kindergartens in Luwu Raya. Researchers used a non-probability method, by using a purposive sampling approach, the sampling technique for data sources with certain considerations (Sugiyono, 2010). With this procedure, it ensures that all staff categories at the university are represented in this study (Creswell & Creswell, 2017). The sample was 60 respondents, with 5% of error rate. The data used in this study are primary data from distributing questionnaires. Questionnaire validation was carried out by means of validity and reliability tests, regarding the understanding and attitudes of early childhood education teachers. The research data were analyzed using descriptive and inferential techniques. For statistical analysis the statistical package for social science was used (SPSS version 23). Descriptive statistics used mean and standard deviation to answered the research objectives and analyzed the relationship between understanding the values of religion and local wisdom with attitudes of nationalism,

integrity, and mutual cooperation. On the other hand, Pearson's product moment correlation statistics and linear regression analysis were used to test the hypothesis.

## **D. RESULTS AND DISCUSSION**

### **1. The Character Education Principles of *Pattuppui Ri Ade'e, Pasanre'i Ri Syara'e***

The principle of character education which is based on the philosophy of *Pattuppui Ri Ade'e, Pasanre'i Ri Syara'e*, is the process of shaping and strengthening character by utilizing the depth of religious values and the sublime cultural values. Education is an effort to educate religious teachings and values in order to become a person's outlook and life attitude. However, making religion as a viewpoint and attitude to life can have both positive and negative meanings, because religious education has the potential to lead to a tolerant or intolerant attitude, potentially creating integration or disintegration in people's lives. This phenomenon is largely determined by: (1) the view of religious theology and its doctrines; (2) the attitudes and behavior of its adherents in understanding and living the religion; (3) the socio-cultural environment which surrounds it; and (4) the role and influence of religious leaders, including religious teachers, in directing followers (Harahap, 2003). Thus, religion becomes an important instrument in the process of legitimizing individual and group actions (Han & Nasir, 2015).

The superiority of religion as an instrument of legitimacy compared to others, according to two things: first, legitimacy other than religion may only fulfill the demands of maintaining reality at the objective level, but it is difficult to perfect it at the subjective level. Second, religious legitimacy connects the construction of the vulnerable reality of empirical society to the full reality. It has the legal status of the mysterious and wonderful power (*mysteryum tramendum fascinan*). In this position, modern society requires a dimension that goes beyond the rational world, which can only be found in religion. Religion is a sacred canopy that can free humans from chaos or all forms of chaos in life (Berger, 2011). So, religion apart from being the norm of the heavens is also the norm that regulates human life on earth.

Apart from religion, culture or local wisdom can be used as a source of values which have been understood from the past to this day. Humans in the past understood the language of nature, and collected it into a system of knowledge which was used to manage nature in relation to God, Man, and the universe. Values which develop in a society that are known, trusted, and recognized are important elements capable of strengthening social cohesion in

society. Thus, the study of religion and local wisdom in shaping the character and personality of the nation is important and has novelty (novelty) values.

Luwu has a number of local virtues that can be used in the context of family education. The slogan was completely expressed by Andi Syaifuddin Kaddiraja Opu To Settiaraja Maddika Bua (2019) which reads:

*Pattuppui ri ade' E*  
*Mupasanre' i ri syara' E*  
*Pattarattei ri Wari' E*  
*Muattangnga' ri rapangngE*  
*Muassuke' ri gau pura laloE*  
*Mualai peppe' gau ri pubiasangngE*  
*Muarola ri wettu E*

*Meaning :*

Resting in culture, relying on religion  
 Do it in an orderly manner  
 With due observance of legal / customary norms  
 Learning from Past  
 Solving problems in accordance of the custom  
 Following the Era

From this philosophy, it can be concluded; (1) Customs still have to become an identity and a foundation so that humans can progress to keep up with the Era, but do not lose their identity; (2) customary values must be based on religion. If there is a custom that is not in accordance with religious values, then an Islamization process is carried out so that in substance and procession it can still be carried out; (3) every problem in society is resolved according to the prevailing habits, to prevent commotion. The prevailing habits also need to pay attention on the Era/time which are always dynamic. This linkage will present an advanced civilization, but still based on cultural identity and relevant to religious spirit.

In general, the levels of nationalism, integrity, and mutual cooperation can be seen in the descriptive analysis of the variables of nationalism, integrity, and mutual cooperation. This is done in order to know the level of understanding of the PAUD teachers towards these values. Analysis by looking at the mean and standard deviation results processed using statistical analysis used SPSS version 23. The results can be described in the following table:

**Table 2.** Descriptive Analysis

<b>Variabel</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Level</b>
Nasionalism	15.30	1.013	High
Integrity	15.33	1.174	High
Mutual Assistance	15.53	0.947	Moderate

In descriptive data analysis, understanding religious values related to the nationalism of PAUD teachers at a high level. The correlation of understanding of religious values with the attitude of nationalism is presented in the following table:

The results of descriptive data analysis in table 2 show that the understanding of nationalism is at a high level with a mean value of 15.30 and a standard deviation of 1.013, on the aspect of integrity at a high level with a mean value of 15.33 with a standard deviation of 1.174, and mutual cooperation at a moderate level with a mean value. 15 and a standard deviation of 0.947.

#### Relationship of Understanding Religious Values to Nationalism Attitudes

In descriptive data analysis, understanding religious values related to the nationalism of PAUD teachers at a high level. The correlation of understanding of religious values with the attitude of nationalism is presented in the following table:

**Table 3.** Relationship of Understanding Religious Values to Nationalism Attitudes

		<b>Religious Value</b>	<b>Nationalism</b>
<b>Religious Value</b>	<b>Pearson Correlation</b>	1	0.948
	<b>Sig. (2-tailed)</b>		0.000
	<b>N</b>	60	60
<b>Nationalism</b>	<b>Pearson Correlation</b>	0.948	1
	<b>Sig.</b>	0.000	
	<b>N</b>	60	60

In table 3, it can be explained that the R count relationship of understanding the value of religion with the nationalism attitude of PAUD teachers is 0.948;  $p < 0.05$ . This data shows that there is a significant and positive relationship between the understanding of religious values with the attitude of nationalism. The r-value of 0.948 indicates that the relationship is at a very high level. Therefore, the hypothesis is accepted.

## 2. Relationship of Understanding Religious Values to Integrity

In descriptive data analysis, understanding religious values related to the integrity of PAUD teachers at a high level. Correlation of understanding religious values with integrity is presented in the following table:

**Table 4.** Relationship of Understanding Religious Values to Integrity

		<b>Religious Value</b>	<b>Integrity</b>
<b>Religious Value</b>	<b>Pearson Correlation</b>	1	0.747
	<b>Sig. (2-tailed)</b>		0.000

	N	60	60
<b>Integrity</b>	Pearson Correlation	0.747	1
	Sig.	0.000	
	N	60	60

Table 4. shows the understanding of R calculated the relationship of religious values with the integrity of PAUD teachers by 0.747;  $p < 0.05$ . This data shows that there is a significant and positive relationship between understanding religious values and integrity. The r-value of 0.747 indicates that the relationship is at a high level. Therefore, the hypothesis is accepted.

#### Relationship of Understanding Religious Values to Mutual Assistance

In descriptive data analysis, understanding religious values related to the PAUD teachers' cooperative attitude at a high level. Correlation of understanding religious values with cooperation is presented in the following table:

**Table 5.** Relationship of Understanding Religious Values to Mutual Assistance

		<b>Religious Value</b>	<b>Mutual Assistance</b>
<b>Religious Value</b>	<b>Pearson Correlation</b>	1	0.761
	Sign. (2-tailed)		0.000
	N	60	60
<b>Mutual Assistance</b>	Pearson Correlation	0.761	1
	Sig.	0.000	
	N	60	60

In Table 5. shows that the understanding of R calculates the relationship of religious values with the attitude of PAUD teachers' cooperation amounting to 0.761;  $p < 0.05$ . This data shows that there is a significant and positive relationship between understanding religious values and cooperation. The calculated R-value of 0.761 is at a high level. Therefore, the hypothesis is accepted.

### 3. Relationship of Local Wisdom Understanding of Nationalism Attitudes

In descriptive data analysis, understanding the value of local wisdom related to the nationalism attitude of PAUD teachers at a high level. Correlation of understanding the value of local wisdom with integrity is presented in the following table:

**Table 6.** Relationship of Local Wisdom Understanding of Nationalism

		<b>Local Wisdom</b>	<b>Nationalism</b>
<b>Local Wisdom</b>	<b>Pearson Correlation</b>	1	0.422
	Sign. (2-tailed)		0.000
	N	60	60

<b>Nationalism</b>	Pearson Correlation	0.422	1
	Sig.	0.000	
	N	60	60

In table 6. shows that the understanding of R calculates the relationship between the understanding of local wisdom with the nationalism attitude of PAUD teachers by 0.422;  $p < 0.05$ . This data shows that there is a significant and positive relationship between understanding local wisdom and nationalism. The calculated R-value of 0.422 is at a moderate level. Therefore, the hypothesis is accepted.

#### 4. Relationship of Local Wisdom Understanding on Integrity

In descriptive data analysis, understanding the value of local wisdom related to the integrity of PAUD teachers at a high level. Correlation of understanding the value of local wisdom with integrity is presented in the following table:

**Table 7. Relationship of Local Wisdom Understanding on Integrity**

		<b>Local Wisdom</b>	<b>Integrity</b>
<b>Local Wisdom</b>	<b>Pearson Correlation</b>	1	0.378
	Sign. (2-tailed)		0.003
	N	60	60
<b>Integrity</b>	<b>Pearson Correlation</b>	0.378	1
	Sig.	0.003	
	N	60	60

In table 7. shows that the understanding of R calculates the relationship of understanding local wisdom with the integrity of PAUD teachers by 0.378;  $p < 0.05$ . This data shows that there is a significant and positive relationship between understanding local wisdom and integrity. The calculated R-value of 0.378 is at a low level. Therefore, the hypothesis is accepted.

#### 5. The Relationship between Local Wisdom Understanding and Mutual Assistance

In descriptive data analysis, understanding the value of local wisdom related to the soul of PAUD teacher cooperation at a high level. Correlation of understanding the value of local wisdom with cooperation can be presented in the following table:

**Table 8. Relationship of Local Wisdom Understanding of Mutual Assistance**

		<b>Local Wisdom</b>	<b>Mutual Assistance</b>
<b>Local Wisdom</b>	<b>Pearson Correlation</b>	1	0.412
	Sign. (2-tailed)		0.001
	N	60	60
<b>Mutual Assistance</b>	<b>Pearson Correlation</b>	0.412	1

Sig.	0.001
N	60

Table 8. shows that the understanding of R calculates the relationship between the understanding of local wisdom and the mutual assistance attitude of PAUD teachers by 0.412;  $p < 0.05$ . This data shows that there is a significant and positive relationship between understanding local wisdom and cooperation. The calculated R-value of 0.412 is at a moderate level. Therefore, the hypothesis is accepted.

The results of this study focus on the importance of local religious and cultural values as the primary basis in the life of Indonesian society, including the development of the character of teachers in early childhood education institutions based on respondents' perceptions. One of the functions of teachers in educational institutions, in addition to transferring knowledge and planting values, also has a function of conservation and dissemination of the central values that grow alive in society. Moreover, in the law of the Republic of Indonesia, Number 5 in 2007 concerning the Advancement of Culture emphasized that to advance the Indonesian National Culture, strategic steps are needed in the form of efforts to promote culture through protection, development, utilization, and to coach to realize a politically sovereign, economically independent Indonesian society, and personality in culture. One of the strategic steps in question is to maximize the role of the teacher in charge of connecting learning resources, protectors, facilitators, and catalysts. The results of this study reveal that the value of religion and local wisdom has a significant impact on the attitude of nationalism, integrity, and the mutual assistance attitude of PAUD teachers.

The results of testing the first hypothesis show that understanding of religious values has a positive and significant relationship with nationalism, integrity, and cooperation. Making religion as a view and attitude to life can contain positive and negative meanings, because religious education has the potential to lead to intolerant or intolerant attitudes, has the potential to realize integration or disintegration. This phenomenon is mostly determined by (1) views of religious theology and doctrines of its teachings; (2) the attitudes and behavior of adherents in understanding and living the religion; (3) the socio-cultural environment that surrounds it; and (4) the role and influence of religious leaders, including religious teachers, in directing followers. Even religion becomes essential after the failure of secularization theory, which argues that religion has faded because of the process of modernity (Berger, 2011).

The superiority of religion as an instrument of legitimacy compared to the others, according to it, lies in two things: first, legitimacy other than religion might only fulfill the

demands of maintaining reality at a physical level, but it is difficult to perfect at an individual level. Second, the legitimacy of religion connects the construction of the vulnerable reality of empirical society with post reality. The legitimacy got the back of ratification from the mysterious and fantastic power (mysterium tremendum fascination). In this position, modern society requires dimensions beyond the rational world, which can only be found in religion. Religion is the sacred canopy (the sacred canopy) that can free humans from chaos or all forms of life chaos (Berger, 2011). Even in the 1970s, the emergence of religious nationalism emerged throughout the world as a form of opposition to the legacy of secular nationalism born from the womb of European Enlightenment ideas (Juergensmeyer, 2019).

From the results of the second hypothesis testing, the value of local wisdom has a positive and significant relationship with the attitude of nationalism, integrity, and cooperation. These findings affirm the results of Arif (2019), religion has presented another side of Balinese exoticism because it is able to encourage the process of cultural acculturation, elevates local wisdom, and enriches cultural treasures, especially in the context of interfaith relations (Arif, 2019).

Maintaining and disseminating local wisdom from generation to the next generation is quite challenging to work. Hegemonism, exceptionally social media hegemony, unwittingly has become part of life. There is a tendency to slacken moral values due to the willingness of science and technology on the one hand. Nevertheless, on the other hand, there is growing awareness about the importance of these values. The dichotomy regarding the slackening of awareness of the importance of local wisdom values must be addressed wisely.

## **E. CONCLUSION**

This research contributes to the advancement of theoretical knowledge about character education based on religious and cultural values, which is locally in the realm of the Luwu culture called *Patuppu'i ri Ade'E*, *Pasanre'i ri Syara'E*. In addition, empirical findings from this study can be the basis in formulating evidence-based policies and references from the results of scientific research. Theoretically, one of the deficiencies of education in Indonesia is the one-way communication traffic. Various forms of character education are fragmented in the form of special lessons, without efforts in integrating them into all subjects and learning. Educators tend to internalize general moral principles in one direction, without involving the participation of students to propose empirical experiences which are formed based on culture in their families and surroundings. Character education is carried out in

isolation by not providing students with a structured experience to connect to the moral judgment and moral situations they are facing.

Character education which is internalized to both educators and students who are centered on the principles of *Patuppu'i ri Ade'E, Pasanre'i ri Syara'E* is able to answer this theoretical gap. Because it is related to the conservation and dissemination of religious and cultural values in strengthening the character of educators and students. Religious values and local wisdom values are proven to strengthen the character of nationalism, integrity, and the mutual cooperation of educators who are involved in early childhood education institutions. These findings can also help the government and stakeholders to rethink policies to protect religious values and local wisdom in order to grow and develop in the environment of early childhood education. Sometimes, religion and local wisdom are only used as complements in the curriculum or are discriminated against along with the entry of transnational cultures that erode local wisdom characterized by locality throughout the archipelago.

Based on the findings, it is recommended that every educator at early childhood education institutions be able to formulate local characteristics of institutions based on religious values and local culture, Thus the cultural values can be protected and passed on to students. In addition, it must also be manifested in the form of policies from each regional head to harmonize policies related to the development of academic culture in educational institutions sourced from regulations issued by the central government. Thus, there will be a strengthening of the character of educators and students who are developed from the religious values and local wisdom of the Indonesian people.

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