



The Value of Ampe Madeceng in The Bugis Local Wisdom of Batutanengge Village and Its Relevance with Islamic Education Values

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ABSTRACT

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Bugis local wisdom has unique characteristics reflected in the concept of “ampe madeceng” values, which underline the importance of good behavior in Bugis culture. This article aims to investigate the meaning, values and practices of ampe madeceng in the context of Bugis local wisdom, and to identify its relevance to Islamic educational values. This type of research is qualitative with an educational ethnography approach, conducted through in-depth interviews with community leaders, religious leaders and related community members, and participatory observation with Bugis community members in Batutanengge Hamlet who hold tightly to the values of ampe madeceng in their daily lives. The research findings show that the values of ampe madeceng include: Assitulungeng (helping each other), Asseddingeng (unity/ukhuwah), Sipakaraja (honoring each other), Mappakatuna ale (low self-esteem), Siparennuangi (trusting each other). These values play an important role in maintaining social harmony and promoting cooperation in Bugis society. All the values contained in ampe madeceng are in line with Islamic principles, such as good ethics, solidarity, mutual respect and mutual trust. Therefore, Islamic education can play a role in strengthening and developing these values in Bugis society, creating individuals who are better in moral and ethical aspects.

Keywords: *Ampe madeceng, Bugis local wisdom, Islamic educational values*

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INTRODUCTION

The development of the era provides various conveniences in fulfilling human needs. Technology continues to develop rapidly, influencing human lifestyles with the adoption of new lifestyles (Noor et al 2011). The presence of technology has become an essential need that helps simplify, accelerate and strengthen most human needs to be more practical. However, this era also brings positive and negative impacts, challenging human life to choose two options, good or bad. In facing this new challenge, protecting ethical, moral and moral values is an important aspect to protect oneself and society.

Siti Uswatun Hasanah's research revealed that the shift in ethical, moral and ethical values of society, among the causes of which is that most people are very dependent on digital media, social media to meet various needs that were previously usually met directly in everyday life. This change also has an impact on the understanding and application of provisions that were previously regulated by community groups and without prioritizing religious norms (Uswatun Hasanah et al., 2022). In line with Magdalena in her research, the

shift in values shows the importance of the role of religion in forming a strong ethical and moral framework in society. When understanding of religious teachings weakens, various views and actions that conflict with moral values emerge freely (Magdalene et al 2021). Therefore, education must be able to provide solutions to these conditions by orienting itself towards a strong future generation.

In this context, local wisdom often reflects a rich cultural treasure with traditional values that have been passed down from generation to generation. Local wisdom has played an important role in shaping norms and morals in society. The Bugis tribe has local wisdom, expressed in *papaseng toriolo* (the will of the ancients), present in the community as a medium for moral education. *Pappaseng* aims to build the ideal personal qualities of the community, which bring benefits to the universe (Abbas, 2020). Therefore, in *pappaseng* we find teachings about noble character, full of Islamic educational values, which in the researcher's view can be absorbed and manifested in everyday community life.

Research conducted by Sarifa Suhra on the values of character education in the Bugis Bone community tradition has a very important significance. In this study, it was found that attitudes of tolerance, democracy, honesty, cleanliness and patience are reflected in the tradition, which is passed down from generation to generation (Sarifa Suhra, 2019). However, this research needs to be developed by synergizing the local Bugis cultural character with Islamic educational values to build a solid foundation in developing individuals who are well-mannered and cultured, and have a deep understanding of the universal values that apply in religion and culture.

The values contained in the context of Bugis local wisdom are "*ampe madeceng*", which can literally be translated as "good character" values that are taught, inherited from their predecessors, exist and are implemented as a reflection of social norms that value polite behavior, nobility, and ethics in social interaction in *Batutanengnge Hamlet*. This value plays a very significant role in forming the social framework and community cohesion, and is imprinted in the daily lives of the Bugis people in this hamlet. Interestingly, the value of *ampe madeceng* has harmony with the values of Islamic education, both of which uphold moral values, so that it becomes an important aspect in this study. Therefore, this study is important to do because it helps maintain and strengthen the ethical and moral framework of society amidst the impact of changing times, and aims to explore the values of *ampe madeceng* in Bugis local wisdom and its relevance to the values of Islamic education.

METHOD

This type of research is descriptive. A research procedure that produces descriptive data in the form of written or spoken words of people being observed (Sulaiman Saat and Sitti Mania, 2020), is also a research process that produces observable behavioral data is descriptive in nature (Bogdan, Robert C. and Sari Knopp Biklen, 1992). This research aims to explore the meaning and values of *ampe madeceng* and its relevance in the value of Islamic education in the local community, located in *Batutanengnge Hamlet*, southern Bone Regency. This study applies triangulation techniques in collecting types of data to complete, so that it can describe the picture of the phenomenon of society in *Batutanengnge Hamlet*.

This research uses an educational ethnography approach, to understand, describe and deconstruct cultural behavior in society (Scott Reeves et al, 2013) by referring to empirical descriptions of educational patterns in a community culture. In line with Barker's opinion, that the ethnographic approach focuses on the diversity of cultural values, meanings, and the life of a unique nation, typical of the views of the indigenous population (Barker, 2014). Data were obtained through information sources (key informants), including; community leaders, cultural figures, religious leaders, and other community members, as well as secondary data from various relevant book sources, such as *Latoa, Sikki and friends* (Muhammad Sikki et al., 1998), *Values and Benefits of Pappaseng in Bugis Literature*; and *Machmud* (Machmud, A. Hasan Machmud, 1997), *Silasa Kumpulan Petuah Bugis Makassar*; *Zainuddin* (Zainuddin Hakim, 1992), *Manusia Bugis*, as well as scientific journals and related documents.

Data collection is done by observation, interviews and documentation. This observation is the initial step. Researcher dealing directly with the phenomena in society by digging up information and analyzing the implementation of *ampe madeceng* values and their alignment

with Islamic educational values. Interviews were conducted directly with Community Leaders, Religious Leaders, and related residents who understand the ins and outs of ampe madeceng culture, to obtain reliable data, conducted in a relaxed, open and in-depth manner. Documentation was obtained from various sources as additional information, such as personal documents of the community, lontaraq manuscripts that have been transliterated into Indonesian.

The collected data or information is analyzed by reducing the data, and drawing conclusions. Data reduction is done by selecting the main points, by means of selection, simplification, concentration of attention from the raw data that has been obtained, and looking for themes and patterns that are considered relevant from observations and interviews, which are then presented in the form of a brief description, then producing conclusions about the meaning of the ampe madeceng value, its implementation and its relevance in Islamic educational values.

RESULTS AND DISCUSSION

Getting to Know Bugis Local Wisdom

1. Bugis Local Wisdom

The Bugis have two kinds of anonymous manuscripts that are sources of knowledge about their past, namely myths/epics and historical texts/chronicles. One of the great literary works that contains a very important poetic story for the Bugis is "Sure' Galigo". Sure' Galigo is an inseparable part of Bugis cultural identity" (A. Moein MG, 1977) La Galigo manuscript contains stories about hundreds of descendants of the gods who lived for six generations and ruled in various kingdoms in South Sulawesi. In addition to Sure' Galigo, the Bugis people also have a large number of chronicles that tell their history, including chronicles from the Makassar and Mandar tribes (A. Moein MG, 1977).

The manuscript containing the poems was written in ancient Bugis language with high literary language and respected by the Bugis community as a sacred book (Christian Pelras, 2006). In addition to epics/myths, chronicles/historical texts of Bugis culture can be found in various lontara'. Lontara comes from the word lontar (in Javanese/Malay), which was originally a transposition of the word "rontal", which is a combination of the words "ron" (writing), "leaf," and "tal" (Borassus flabelliformis tree whose leaves are used as a writing medium). As a result, lontara' originally referred to palm leaves used for writing and in a broader sense, includes every written work in Bugis (Andi Zainal et al 1999).

These writings are documented in the lontara' manuscript. This manuscript has a very important symbolic meaning and value for the Bugis people as a representation of the philosophy and teachings held firmly by their ancestors. functions as a place to store knowledge, traditions, stories, advice, and life values that are the basis of the daily lives of the Bugis people. Through this manuscript, local wisdom values such as honesty, responsibility, hard work, adherence to religious values, and harmony with the universe are maintained and passed on to the next generation (Moein MG). The lontara' manuscript plays an important role in maintaining the Bugis cultural identity and enriching the understanding of local wisdom that exists in their society. The advice contained in the lontara' manuscript is not only addressed to the ruler or traditional leader, but is also conveyed to the entire community.

In Lontara Bugis there are noble messages known as pappaseng, in which are summarized life guidelines containing moral values, wisdom and knowledge from Bugis culture. These noble messages carry teachings about wisdom, ethics, values and good ways of life that are passed down from generation to generation (Punagi, et al, 1983) including procedures for respecting fellow human beings, obedience to husbands, generosity and discipline (Fathiyah, et al 2018).

Getting to Know Pappaseng as Bugis Local Wisdom

Historically, Pappaseng was delivered orally and this method can be called maggaligo.

However, to preserve it, these messages were then collected in a manuscript known as Lontara. (Elfira, 2013) Pappaseng became a medium of moral education that played an important role in the Bugis community (Rahmi, et al 2017). By following the instructions in the pappaseng, it is hoped that the Bugis community can live wisely, maintain harmony in relationships between humans and always be in the guidance of the Creator.

Pappaseng, often also called "pangaja", has the meaning of valuable advice that contains a moral invitation that is easy to follow. Punagi stated that pangaja or pappaseng is a valuable legacy from the elderly to their children and grandchildren (the people), which must always be remembered and held firmly as a form of responsibility. (Punagi, 1989) Mattalitti also agrees with this view, stating that pangaja is guidance and advice given by the ancestors of the Bugis tribe to the next generation, with the aim that they live a good life (M. Arif Mattalitti, 1986).

The importance of the role of the pappaseng or pangaja manuscript in maintaining and passing on the knowledge of local Bugis wisdom is reflected in the dialogue between Arung (King or traditional leader) and Kajaolaliddo in the manuscript. Kajao acts as an advisor who provides advice and understanding to Arung and the entire community about ethics, justice, interpersonal relationships and a good way of life. The main purpose of this advice is to guide the entire community to live in harmony, maintain justice and interact well with other humans.

If papaseng is taught and applied in daily life, then individuals will experience benefits in the form of increasing valuable character values. Rahmi added that there are four main values, namely honesty called lempu', steadfastness called getteng, courage and skill (Sitti Rahmi, 2017). It is appropriate to say that papaseng is a guide that guides humans to live with blessings. A soul based on good values such as amaccang (intelligence), humility, alempureng na agettengeng (honesty accompanied by steadfastness) ampe madeceng (good temperament) becomes a strong foundation in developing other good traits that are integrated with each other.

In Bugis society, there are several figures known as pappaseng, who have a reputation as wise, intelligent, and have deep knowledge. One of them is Pappaseng Tomaccae ri Luwu, who is famous for his intelligence in the Luwu region. Then, there is also Kajaoaliddo ri Bone, who is recognized as a wise and intelligent figure from Bone. In addition, Arung Bila, a nobleman in Soppeng, is also considered to have extraordinary wisdom and knowledge. These Toriolo are respected and considered role models in Bugis society because of their contributions in spreading local wisdom and wise advice to the community.

The three of them are indeed known as figures who have extraordinary intelligence and wisdom in Bugis society. Arung as a traditional leader has wisdom in regulating social order and maintaining harmony between communities. Kajao, as a person who has religious and social knowledge, provides advice and guidance to the community in living their daily lives wisely. Both have important roles in maintaining cultural values and maintaining social harmony in Bugis society (Community Figures/Petta Rani, 2023).

Pappaseng Tomaccae ri Luwu, Kajaoaliddo ri Bone, and Arung Bila ri Soppeng, are figures who have made important contributions in spreading knowledge, wise advice, and local wisdom in their respective environments. Pappaseng Tomaccae ri Luwu is known as a spiritual leader and guardian of customs in the Luwu region. He spreads knowledge about Bugis local wisdom and provides wise advice to the community. Kajaoaliddo ri Bone, as a figure with deep religious and social knowledge, also provides wise advice and understanding of local wisdom values to the Bone community. Arung Bila, as a customary leader, is responsible for maintaining and preserving local traditions and cultural values in his area. Their contributions in spreading knowledge, wise advice, and local wisdom are invaluable in enriching the lives of the Bugis community in Luwu, Bone, and the surrounding areas.

The Bugis community respects them as figures who have a deep understanding of life, customs, religion, and values inherited from their ancestors. Their intelligence and wisdom have helped guide the community in facing various challenges and maintaining traditions and cultural values that are highly respected. Notes about them can be found in the Lontara attoriolong (ancient Bugis manuscripts) scattered throughout South Sulawesi.

2. *Ampe Madeceng*

In Bugis language, "Ampe madeceng" means good temperament (good behavior). Behavior in the form of speech, actions that are born from a person's soul, reflect their attitude and identity. Referring to several toriolo expressions, three of which were spoken by Arung Bila (Aru' Bila, a noble and wise man of the Soppeng kingdom, a prominent Bugis in ancient times whose name is often mentioned in various Lontara in Bone, Wajo and Soppeng):

Makkedatopi arung Bila, empa tanrana to madeceng kalawinngatie, euani, passu'l ada napatuju, maduanna, matuoi ada nasitinaja, matellunna duppai ada breatheau', maepa'na mmalomoi ad napaddapi(Four signs of an innately good person: first, saying the right words; second, saying the right words; third, answering with authoritative words; fourth, carrying out the words to achieve the target) (Mattulada, 1985)

In line with the will of Petta Maddanrengge (La Obbi' Setinriware, Arung Matoa to V, Wajo, which before that became Paddanreng ri Batepola 1480-1488 called Maddanrengge), that:

Tellumpuangettu gau' papejari, seuani, nawa-nawa maja'e, maduanna ada-ada maja'e, matellunna, gau' maj'e, telluto Uangenna gau' papedeceng, seuai, gau' madecengge, maduanna, nawa-nawa patujue, matellunna, ada-ada madecengge, nakko mapegau'niro tellue Uangenna Muniniri tellueto Uangenna, salewangenno tu riloni letu akhera', ripananno rilaleng bessi city, de agaga nruao. (There are three kinds of deeds that bring badness: first, bad thoughts, second, bad words, third, bad deeds, just as there are three kinds of deeds that bring goodness: first, good deeds, second, right thoughts, third, good words. If you do these three things and avoid the other three threats, then you will be prosperous in this world until the hereafter. You are as if you are living in an iron city, no one can disturb you) (Mattulada, 1985).

A similar expression from Petta Matinroe ri Tanana (Datu Soppeng to IX 1602-1646, full name La Manussa' Towakka, Matinroe ri Tananna), that:

He ritu madecengge kui mompo'ri lempue, naia to malempue ri poji ri puang Allah taala, na rielori ri tolineo, apa nakko malempu'ki, mangkau' madecengngi' ripadatta tau, naia gau' madecengge ipogau', nakko tattalei decenna ri aleta kupasi riana'ta, riwija-wijatta, telle decenna de pura tennapakkecappakiwi deceng Allah taalatau mangkau decengge, enrengge temmalempue naia gau' bayange, enrengge, dekoa, takko tattellei ja'na ridi', kupasi riana'ta ri wija-wijatta, talle ja'na, apa' de' pretend nakkulle tennacappakeng ja'gau' onion, chickpea.(As for good, it comes from honesty, as for honesty, it is given by Allah Ta'ala, and is liked by people in the world (humans), because if we are honest, do good to all humans, whatever good deed it is, if its goodness does not reflect back to us, it will certainly reflect back to our descendants. There will be no end to the goodness from Allah Ta'ala for those who do good and are honest. On the other hand, arbitrary and deceitful acts will never end, bringing badness) (Mattulada, 1985).

The three expressions of to riolo above, it can be understood that ampe madeceng is all good attitudes, including behavior in the form of a person's actions. Even including spoken words, but spoken words are more about ada-ada or words. So that a more specific meaning is a person's good character that is produced by his actions, because the indicator of a panngampe (character), good or bad, boils down to what is produced in the form of actions.

The values contained in ampe madeceng

a. Protect yourself from bad deeds

Toriolo said, "There are three kinds of things that are the basis of goodness in this world. First, preventing his mouth from saying bad words. Second, preventing his mind from thinking

evil. Third, preventing himself from doing evil...". (Mattulada, 1985).

The message reflects high moral values and teachings, inviting us to practice virtue in speaking, thinking and acting. Preventing the mouth from saying bad words, this highlights the importance of speaking well and wisely, by avoiding harsh words, insulting or harming others. Controlling our speech can avoid conflict and spread goodness. Preventing the mind from thinking evil, this message invites us to keep our thoughts from falling into negative things, such as revenge, envy or bad feelings towards others. Maintaining positive thinking can help create harmony in life. Then preventing ourselves from doing evil also emphasizes the importance of controlling ourselves from behavior that harms others. Avoiding evil deeds is a real form of integrity and high morality.

Overall, the pappaseng shows the importance of integrity and morality in everyday life. It also reflects universal values taught by many religions and philosophies about the importance of speaking well, thinking positively and behaving well towards others.

b. Humble

Reflection of the value of ampe madeceng will give birth to a humble attitude, an open attitude in all things good, accepting and admitting shortcomings. And wisely managing and controlling emotions within oneself including anger and forgiving others. as described in pappaseng with its characteristics that: *Narekko salai nangauwwi asalanna, narekko rionroi sala naddampengengni tau ripasalanna* (Department of Education and Culture, 1989). (admitting mistakes if you are wrong, and forgiving the mistakes of others if you are wrong).

Pappaseng The above is a concrete example where humility reflects the values of good character. Humility makes individuals neither feel superior nor lower than others, so they easily apologize without feeling insulted and apologize without feeling arrogant. Humility is an attitude that is recognized as part of good character. When someone is humble, they admit mistakes honestly and openly, and do not try to hide mistakes or blame others.

Forgiveness in social theory is considered as an important propositional behavior. Forgiveness is an effort to eliminate anger and the desire to take revenge on the wrongdoer. In interpersonal relationships, the ability to forgive others who have made mistakes can create a harmonious atmosphere and strong relationships (Baumeister et al.). This attitude also helps in strengthening the network of relationships and building trust between individuals and groups.

Forgiveness as a healing tool, because individuals can let go of feelings of anger and resentment that can damage mental health and relationships. Forgiveness allows individuals to move forward with more positive thoughts (Baumeister et al.). Therefore, the quality of relationships can improve towards the better, by maintaining things that can cause disputes between each other. A humble soul admits mistakes when they are experienced, thus he forgives other people's mistakes towards him. Because in a good heart is embedded an awareness, that humans are God's weak creations, covered in mistakes, so they must make themselves a reflection of all matters of life.

c. Prosocial

Prosocial is an individual attitude that always provides benefits to others. Prosocial attitudes are often associated with altruism, namely an attitude of sincerity to help others. This is described in the pappaseng that: *Tennaseng deceng rekko 'deceng rialena; iyami naseng deceng rekko 'nassamarini pudecengngi*. (Do not consider it good if the goodness is only for him; what is called goodness if the goodness can be enjoyed together) (A. Rahman Rahim, 2011). The pappaseng explains that one of the good traits is caring for others. Directing goodness for the benefit of many people, because the peak of goodness is when it is felt together, as the message of life is devotion.

Behavioral envy related to the value of honesty in pappaseng, also emphasizes the aspect of the quality of the counselor's social relationships or interpersonal skills, namely the ability to form productive relationships with others, even the conditions that must be present in every environment to facilitate effective social relationships, namely attitudes of empathy, congruence, and unconditional acceptance (respect) (McLeod J, 2003).

The value of ampe madeceng is seen in the theory of strong social influence referring to the characteristics of trustworthiness, namely the view (belief) that a leader generally has no motive to harm or injure subordinates (Strong, 1985). This belief is born through the ability

(reputation) of leaders in general in displaying good attitudes, showing sincerity and openness, and being able to convince subordinates that they have no other hidden intentions, so that the five attitudes shown are telling the truth and being trustworthy, respecting the rights of others, being humble, prosocial, and obedient to God (Strong, 1985).

d. *Mitau ridewatae*(fear of God)

Mitau ridewatae is the fear of doing bad things out of fear of Allah as a form of a servant's obedience to His Rabb. In the realm of Islamic education, fear of Allah is a form of piety. In pappaseng it is expressed:

Invite nasalaio acca sibawa lempu, naiya jasaeng-e acca de' gaga masussa napogau. De to there is masussa nabali there is madeceng malem-mak-e', mateppek-i ri padanna tau. Naiya riyasenng- e lempu makessinngi gaukna, patujui nawa-nawanna, madeceng ampena, nametau ri Dewata-e.(Do not be left behind by skill and honesty. What is called skill, there is nothing that is difficult to do, there is also no conversation that is difficult to greet with good and gentle words, trust in fellow human beings. What is called honest; his actions are good, his thoughts are right, his behavior is good, and he fears God)

The phrase "fear of God" referred to in pappaseng above refers to the obedient attitude of a servant towards the Almighty. This confirms that all goodness that is born through the value of ampe madeceng is basically motivated by a sense of responsibility as a servant who has an obligation to bring goodness to the face of the earth. Fear is synonymous with the word taqwa, which means self-consciousness to obey and comply with God's commands and stay away from all his prohibitions. This feeling of fear, piety or obedience is what underlies every human action.

The fifth trait is obedience to God is a characteristic that confirms the overall values of a person's behavior, obedience to God will have implications for forbidding evil. One example is that the rampant cases of corruption, fraud, deception and other unjust acts are because the perpetrators are not obedient to their God.

e. *Lempu'*(Honest)

Honesty is the main foundation in establishing relationships with fellow human beings and is one of the most fundamental factors in human life. Implicit in pappaseng, a conversation between Kajaolaliddo and Arumpone:

Invite the new waramparang narekko Taniyayour waramparam; Invite new converts aju ripasanré narekko tania iko pasanréi; Invite new converts aju riwetta wali narekko taniya iko mpettai. (Don't take things that don't belong to you; Don't take wood that is propped up if you aren't leaning on it; Don't take wood that is notched at the butt end if you aren't the one who punched it) (Haddade et al).

The value of alempureng (honesty) can simply be reflected in small and simple things, such as not taking a piece of wood that is leaning against something, which the majority considers trivial. In fact, honesty as depicted in the conversation above, cannot be separated from amaccang or emotional intelligence that is rooted in a person's soul, including a person's intelligence in considering and knowing their own personal rights and what is appropriate for the public interest. So that the value of honesty (alempureng) in Bugis society has been highly respected since ancient times. become a fundamental factor in Bugis culture. If this honesty is ignored, it will cause unrest, anxiety and suffering among the community "(Saleh et al 2006).

3. Islamic Education Values

According to Muhammad Ibrahimy in Muhaimin, Islamic Education is:

Islamic education in true sense of the term, is a system of education which enables a man to lead his life according to the Islamic ideology, so that he may easily mold his life in accordance with the tenets of Islam(Islamic education in the true view is a system education that enables a person to direct his life in accordance with Islamic ideals, so that he can easily shape his life in accordance with Islamic teachings) (Muhammad Ibrahimy., 1993).

The above statement underlines the importance of Islamic Education as a means of understanding and applying Islamic principles in real life, and in accordance with Islamic ideology. This view is noble but right on target to the estuary and ideals of Islam itself. This approach emphasizes the importance of understanding and experiencing Islamic teachings, so that individuals can direct their lives in accordance with the values taught by Islam.

According to Azyumardi Azra, there are several characteristics in Islamic education. First, Islamic education emphasizes the importance of knowledge, mastery and development based on worship to Allah SWT. Every Muslim is required to seek knowledge in depth and then develop it through worship for the benefit of humanity. The process of seeking, mastering and developing knowledge lasts a lifetime and is known as "life-long education" in the modern education system. (Azy(Umardi Azra, 2012).

As for Jalaluddin, in general, Islamic education is directed to guide and develop human nature so that they can become obedient servants of Allah to the maximum. However, in reality, each individual has a different capacity to achieve this goal. In addition, as social beings, humans also face diverse environments and societies. (Jalaluddin , 2003) So that in understanding the diversity and differences between individuals and the environment, Islamic education can be more effective in forming Muslim individuals who have good morals and are useful to society.

As for the purpose of Islamic education, according to Muhammad Omar al-Toumy al-Syaibany in Jalaluddin, the purpose of Islamic education is to improve moral values to reach the level of al-Karimah. This purpose is in line with the mission of the apostles which aims to guide humans to have noble morals. The noble morals in question include the attitudes and behavior of individuals in their relationships with Allah, themselves, fellow human beings, fellow creatures of Allah and the surrounding environment. (Jalaluddin, 2003).

In formulating the objectives of Islamic education, it is important to be oriented towards the essence of education that involves aspects. For example, the goals and tasks of human life must be the main focus, as well as paying attention to basic human traits. One of the concepts of humans in Islam is that they are created as the caliphs of Allah, as Allah says in QS Al-Baqarah 2/30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنۢ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝۳۰

Translation:

Remember when your Lord said to the Angels: "Indeed, I will make a caliph on earth." They said: "Why do you want to make (caliph) on earth someone who will cause damage to it and shed blood, even though we always glorify you by praising you and purifying you?" God says: "Indeed, I know what you do not know" (Department of Religion of the Republic of Indonesia, 2007).

The verse above provides an understanding that the purpose of Islamic education is to guide humans to realize their responsibilities as Allah's caliphs in this world and carry out this role with full awareness, wisdom and responsibility. Islamic education must also aim to develop noble morals, useful knowledge, and the ability to live side by side in harmony and respect fellow creatures of Allah and the surrounding environment.

Apart from his treatise as caliph, the main purpose of his creation was to worship Allah, as in QS. Adz-Dzariyat/51: 56. Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنَ ۝۶

Translation:

"And I did not create the jinn and mankind except that they may worship Me" (Ministry of Religion of the Republic of Indonesia, 2007).

This verse confirms that the main purpose of human creation is to worship Allah. However, worship here does not only mean carrying out religious rituals, but includes all aspects of daily life that are intended solely for Allah.

From the two verses stated above, it is in harmony with the views of Zakiyah Drajat and Hasan Langgulung. The goal of Islamic education is in harmony with the goal of Islam itself. This goal is how humans should live orderly and harmoniously with other humans, nature and Allah. (Za(Kiyah Daradjat, 1995)According to Hasan Langgulung in Sama'un, the goal of Islamic education is in line with the goal of the revelation of the Islamic religion, namely to teach humans to live with order and symmetry in their relationship with other humans, nature and Allah. The ultimate goal of human life in God's view is to achieve Allah's pleasure (Sama'un).un Bakry, 2005).

In this context, Islamic education focuses on the formation of the whole human being as a servant of Allah. This means that Islamic education aims to develop humans to become

obedient and pious servants of Allah in all aspects of their lives. This goal includes daily life, social interaction with others and responsibility towards the surrounding natural environment. The entire educational process in Islamic education is directed towards forming humans who have the awareness as obedient, just and noble servants of Allah.

The values of Islamic education include the principles of life and teachings about how humans should live their lives in the world. These principles are interrelated to form a complete and inseparable unity. The most important thing is that Islamic values must be applied in human daily life. This is in accordance with the characteristics of Islam which teaches the unity of religion, politics and social and is in harmony with human reason and thought.

The ideal Islamic life contains values that can improve human welfare in the world, to manage and utilize the world as a provision for life in the afterlife, and contains values that encourage humans to strive hard to achieve a happier life in the afterlife, so that humans are required not to be bound by the chains of worldly wealth or material owned. This dimension can combine the interests of worldly life and the hereafter. The balance and harmony between these two interests of life become a deterrent against the negative influences of various life turmoil that tempt the peace and tranquility of human life, whether spiritual, social, cultural, economic, or ideological in the life of a person.

Implementation of ampe madeceng in the Batutangengge Hamlet Community and its Relevance to Islamic Educational Values

The findings of observations and interviews conducted in Batutanengnge Hamlet show that the values that exist in the community have a very large significance in forming the social framework and community cohesion. In the implementation of ampe madeceng, it is summarized in several noble behaviors that stand out in the lives of the Batutanengnge Hamlet community:

1. *Helping hand*(help each other)

These results reveal an interesting picture of the implementation of “assitlungeng” or mutual assistance in the Batutanengnge Hamlet community. This study explains that this value has a very significant role in forming a social framework and cohesion in the community.

Batutanengnge Hamlet, as a rural environment, has a distinctive characteristic in the interaction between its residents. This study illustrates that the implementation of assitlungeng is not just a sporadic action, but has penetrated into various aspects of daily life. The community in Batutanengnge Hamlet tends to have strong bonds with each other, where helping and caring for each other is a highly respected norm.

Helping hand can be seen in various situations. For example, in agricultural activities, residents help each other in the process of planting, harvesting and maintaining plants. When there is an urgent need, such as a house foundation or other needs, the community quickly unites to provide assistance to those in need. This reflects the strong value of mutual cooperation that is the basis of social interaction in Batutanengnge Hamlet.

In addition to the context of work and crisis, assitlungeng is also reflected in social and cultural activities. The community together celebrates important events such as weddings, circumcisions and similar activities. The involvement and contribution of each citizen in organizing and implementing these events reflects the spirit of mutual assistance and respect for each other. This is reinforced by an interview with a community leader:

“All of this creates a close relationship between us, and we feel very safe and protected by our community. In addition, it also creates a harmonious and resilient environment, where every member of the community feels valued and empowered” (Community Leader/Puang Ngemba, 2023).

2. *Asseddingeng*(unity/brotherhood)

As a community that has strong Islamic values and applies the principles of unity and in everyday life. The application of this aspect has high relevance in the values of Islamic education. This is reflected in the close relationship between members of society. They help each other in difficult and happy circumstances, either in the form of material, energy, or

advice. This principle of ukhuwah is in line with Islamic teachings that encourage brotherhood and mutual assistance as stated in the hadith of the Prophet: you will not believe until you love for your brother what you love for yourself.

The concept of ukhuwah that is applied, teaches the values of true brotherhood in Islam. Prioritizing common interests and supporting each other, strengthening the bonds of brotherhood which are basic principles in Islam. Therefore, the people of Batutanengge Hamlet build a strong and harmonious community, while demonstrating the values of Islamic education that encourage social awareness, justice and brotherhood.

This is in line with the statement of a religious figure, that:

“This value has existed in our culture since our parents' previous period and was taught in the family. It's not just something we do but it's part of our identity as people here. These values have been passed down from generation to generation, and we hold them in high esteem. Asseddingeng culture is related to Islamic education as Islamic teachings teach the values of unity, brotherhood and ukhuwwah (solidarity), which are very much in line with asseddingeng values. We see our culture as part of our religious understanding, and that strengthens us as a religious society.” (Religious Figures/Akbar, 2023)

3. *Sipakaraja*(glorify each other)

The concept of sipakaraja (mutual respect) in society reflects an attitude of respect, appreciation and respect for fellow members of society. This concept is very relevant to the values of Islamic education that encourage respect for others. creating a harmonious environment and prioritizing good morals. The above, simply can be assessed in their communication and manners such as:

First, polite and courteous language, in communicating people tend to start with the phrase *tabe'*, as a sign of deep blessing. Second, respectful speech, usually adults and older people are respected by using words such as *puang*, *petta* for both men and women. Third, respectful greetings, usually indicated by bowing slightly as a sign of respect for the elderly.

“When we interact daily, both in formal and informal contexts, we tend to use the term “*puang*” or “*petta*” when speaking to older people, or those in high positions. This is our way of using respect and honoring each other in our communication” (Tokoh Matarakat/*Petta Rani*, 2023)

This disposition has a strong connection with moral values that encourage respect, good morals and the formation of a harmonious environment. The implementation of this concept in Islamic education can help individuals who have an attitude of respect, create a positive learning environment and develop morals according to Islamic teachings.

4. *Mappakatuna here*(low self esteem)

Mappakatuna here, which is translated as “low self-esteem” is an inseparable part of the nature and manners of the Batutanengge Hamlet community. This concept reflects the important values adopted by the community in their social interactions. This is evident in several things such as:

First, the community teaches the value of humility, which means not being inclined to boast or feel superior to others. They prioritize humility and avoid behavior that shows arrogance or superiority. Second, simplicity in actions and words, this community tends to avoid excessive luxury and is modest in actions and words. They do not seek attention or create situations that highlight themselves excessively. Third, respect for ancestors and traditions. Humility is also seen in the way the people of Batutanengge Hamlet treat their ancestors and traditions. They respect the heritage of their ancestors by maintaining the philosophical values that have been taught from generation to generation.

“Always remember to be humble in your life. Never feel better or greater than others. We are all equal before God. This is a way to maintain a good attitude and gain respect from others. Indeed, kindness and humility are signs of a strong personality. When you are humble, you help create a harmonious environment around you. This is the key to establishing good relationships with others” (Community Leader/*Petta Cinnong*, 2023).

In Islamic education, this concept also supports the formation of characters who have a

humble attitude, prioritize common interests, and avoid arrogant behavior. By implementing these values in family education, individuals can grow into individuals who respect others, uphold the values of goodness and contribute positively to society.

5. *Siparennuangi*(trust each other)

The results of the study show that the principle of siparennuangi, which refers to mutual trust and dependence in the context of society, is strongly implemented in the Batutanengnge Hamlet community. In this communication, siparennuangi is reflected in daily interactions that are based on mutual trust and close cooperation between community members. They tend to share resources, information and support voluntarily, building strong and sustainable relationships. This principle is the basis of strong social cohesion in Batutanengnge Hamlet, creating a harmonious and resilient environment amidst social and economic challenges.

The form of siparennuangi is prominent in the management of agricultural products, reflected in the way the community fairly shares the harvest. Although there are differences in the contribution and agricultural conditions of each individual, agricultural managers, for example, try to ensure that the distribution of results is carried out fairly and evenly, according to the appropriate level of distribution. Likewise in livestock farming, the form of siparennuangi is reflected in the way community members manage livestock well and responsibly, both in terms of effective maintenance techniques and in the distribution of livestock products. So that this collaboration not only ensures the welfare of livestock, but also creates an environment of mutual trust between each other.

Overall, siparennuangi is an important pillar in the process of agriculture and livestock farming in Batutanengnge Hamlet, forming a sustainable social and economic balance and improving the quality of life, because maintaining trust is a behavior that is highly recommended in Islam and has been exemplified in the behavior of the Prophet Muhammad SAW during his life.

CONCLUSION

The value of ampe madeceng plays an important role in the Bugis community in Batutanengnge Hamlet. These values reflect aspects of social, cultural, and even spiritual life that are applied in the daily lives of the Bugis community. Ampe madeceng is a set of values and ethics that regulate behavior, social relationships, and values in Bugis society. These values include honesty, cooperation, and respect for others. In addition, these values also reflect religious values that are in line with Islam, such as the ethics recommended in the Qur'an and hadith.

The relevance of the values of ampe madeceng with the values of Islamic education lies in the suitability of the principles contained in both. Islamic education teaches moral principles, ethics, and values that are in line with ampe madeceng, such as integrity, honesty, solidarity, unity and ukhuwah (brotherhood). Thus, integrating the values of ampe madeceng in the local education of the Bugis community can provide a strong foundation for character formation that is in line with Islamic teachings.

In the context of education, recognizing and encouraging the understanding and practice of ampe madeceng values can help the younger generation understand and apply good ethics in everyday life, while maintaining their cultural heritage. Thus, this article shows that the integration of local values with Islamic educational values can enrich education and help shape individuals who are well-mannered and have a deep understanding of their religious and cultural values.

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