

The Habits of the Bugis Community in Improving the Moral Education of Elementary School Students in Sidrap Regency

Research Article

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Abstract. This research aims to comprehensively analyze the Bugis community's practices in encouraging the moral education of elementary school students in Sidrap Regency. The research uses a descriptive qualitative approach by using data collection techniques including participatory observation, in-depth interviews, and documentation that involves teachers, parents, religious leaders, traditional leaders, and students. Data analysis is conducted through stages of reduction, data presentation, and continuous conclusion drawing. The research results indicate that the habituation of students' morals is manifested through several cultural practices, including respect for parents and teachers (*mappesona*), etiquette for visiting and meeting others (*mappatabe*), and dining etiquette. The habituation process is reinforced by the exemplary behaviour of parents and community leaders; cultural and religious homogeneity; the alignment of cultural values with Islamic teachings; and the support of school religious-social programmes. However, the main challenge arises from the modernisation of digital technology and the exploratory nature of elementary school children's development. This research emphasises that habits based on Bugis local culture have strategic significance as an effective, integrative, and relevant model of moral education to shape students' characters in facing the dynamics of the global era.

Keywords:

Habituation in moral educating, Bugis Community, Students of Elementary school

Introduction

The Habits of the Bugis Community in Enhancing Moral Education for Elementary School Students in Sidrap Regency. Moral education has become a strategic issue in human resource development, especially at the elementary school level. At this stage, students are in a phase of moral development that is very sensitive and easily influenced by the environment (Annur, Susanti, and Gera 2023). Therefore, moral education is not only related to the cognitive imparting but also aims to create personality through habituation, exemplification, practice, and value instillation (Rohman 2020). Moral education significantly impacts the general effectiveness of the learning process because morals are the foundation of integrity and character for students in the future.

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In the Islamic perspective, moral education aims to teach the student values such as patience, honesty, compassion, discipline, obedience to Allah, and social concern (Umayyah et al. 2025). Morality is not simply knowledge about what is good, but the realization of good behavior in everyday life. The Qur'an emphasizes that the task of humans on earth is to be civilized beings, and Prophet Muhammad (PBUH) was sent to perfect noble morals (Faisal 2024). Therefore, a moral education is both a theological mandate and a pedagogical obligation. While school education is designed to develop students' morals through curriculum and learning, social environment outside of school plays a significant role in determining the success of character internalization (Susanto, Setiaji, and Sulastrri 2022). Students spend most of time in family and community environments, so the character is influenced by the social habits of the directly experience. Therefore, moral education will only be effective if there is a collaborative effort between schools, parents, and the community.

In this context, the Bugis community, particularly in Sidrap Regency, has very strong cultural values that impact the morality and character of the younger generation. Bugis cultural traditions are derived by a system that regulates life order, social relationships, ethical codes, and the moral system of society (Ihsan and Syukur 2022). The core values of *Siri' na Pacce* teach that honor is maintained through feeling ashamed of doing something wrong (*siri'*) and respect for others (*pacce*). (Marhani, 2024). This value not only becomes a cultural identity but also serves as a foundation for moral education.

However, the challenges of character education are becoming more difficult with the increasing influence of globalization, digitalization, changes in communication patterns, and the influx of popular culture (Safitri, Karomi, and Faridl 2024). Broadcasting and social media often showcase instant values, individualism, materialism, and a hedonistic lifestyle that can contradict moral education (Zahroh and Jannah 2024). The visible impacts on elementary school students include a decline in manners, weakening social empathy, an increase in undisciplined behavior, and a decrease in respect for teachers and parents. This situation shows that instilling character based on local culture has become an urgent need. Although research on moral education, character education, and local wisdom has been extensively conducted, there are several research gaps that need further investigation. Most previous studies have focused on the implementation of moral education through formal learning in schools, the role of teachers, the curriculum, and religious activities. However, research examining the contribution of societal cultural habituation as an external factor in fostering students' moral education is relatively limited.

This research offers a conceptual model that the moral education of students is not only shaped through the formal education procedure in schools but also through the internalization of Bugis cultural values manifested in daily social habits. Thus, this research expands the perspective of moral education from a school-centric approach to a community-based cultural ecosystem approach. Based on that reality, this research aims to comprehensively examine the habituation practices of the Bugis community in nurturing the moral education of elementary school students in Sidrap Regency.

Method

This research uses a descriptive qualitative approach because it aims to deeply understand the habituation patterns of the Bugis community in nurturing the moral education of elementary school students in Sidrap Regency. This approach was

chosen to explore phenomena naturally, trace the meanings contained in social and cultural practices, and capture the subjects' perceptions. The research subjects are teachers, parents, community leaders, and students. The selection of subjects is based on the goal that they can provide information about the process of moral habituation in the family, school, and community environments.

Data collection was taken through participatory observation, in-depth interviews, and documentation studies. Observation was used to trace the actual behavior of students in daily social interactions, both at school, home, and the surrounding environment; interviews were conducted to obtain information and direct experiences from informants, such as teachers, parents, religious leaders, community leaders, and students; while documentation was used to collect archives, notes, activity photos, and cultural data related to the habituation of the Bugis community. Data analysis follows the Miles, Huberman, and Saldana model through the stages of data reduction, data presentation, and continuous conclusion drawing from the beginning of the research to the final stage to obtain a comprehensive and valid picture (Miles 2014). The validity of the data is enhanced by using source triangulation and technique triangulation so that the research results can be scientifically accountable. By using this approach, the research is able to reveal the reality of moral habituation based on Bugis culture comprehensively and in-depth according to the social context of the Sidrap community.

Results and Discussion

Results

The results of the study show that the values of the tradition of the Bugis people are still strongly attached and play an important role in the daily lives of elementary school students in Sidrap Regency. That tradition is not only preserved as one of the cultural treasures but also serves as a guideline for developing children's character, especially in fostering manners, ethics, and politeness that are the identity of the Bugis community. These cultural values are constantly transmitted and internalized through the family, school, and community environments, so that the actors are used to carrying out behaviors that are consistent with local social and cultural norms. Various forms of habituation that are still dominant in the daily lives of students include various cultural practices that teach respect, responsibility, honesty, and concern for others.

Examples of Moral Habituation in Bugis Society

The research findings indicate that the Bugis community tradition always maintains the basic values of respect for elderly people and teachers. This tradition is demonstrated in a humorous way as part of the early childhood education programme, which is designed to build the character of the child. The father is the first carer and teacher of the child and is highly respected in the Bugis community. The teacher serves as the second carer for the student, imparting knowledge and fostering the development of the student's character.

The results of the survey and interview encourage children to express their gratitude, respect and admiration for their parents by participating in the survey and the rewards that are given. This obligation is seen not only as a necessity but as a kind of protest against the oppression and abuse of women. Children are also taught how to use a foreign language, how to communicate with foreigners and how to identify objects that can influence the behaviour of adults.

The award is also given as an appreciation of the teacher for his efforts in developing and enhancing the student's skills. Children are expected to show respect

to their teachers by obeying, respecting and following rules that are set. There are other objectives that can be achieved, focusing on the learning process in a systematic way, not disturbing it and paying careful attention to the teacher's explanations. The initiative mentioned serves as a catalyst for the recognition of discipline, the virtuous attitude towards knowledge and the importance of the teacher's role. The habit of respecting parents and teachers is the main foundation of moral education in Bugis society (Rahmah 2021). This practice is manifested by the control of language, voice intonation, and body gestures when communicating with elders or those of higher social status. Children are instructed not to speak loudly, not to interrupt conversations, and children are expected to hunched up the bodies when passing by elders or teachers as a symbol of respect. In Bugis culture, *mappesona* is not simply a norm of politeness but also a type of recognition of the authority, knowledge, and experience of previous generations. Through this habituation, students learn to build respectful, polite, and humble character in social interactions.

The interview results reveal that success in moral habituation manifests as a transformation towards sustainable and measurable good habits. This transformation is not only evident in outward actions but also in the change of the students' inner awareness. Children who initially did good deeds because of the guidance or direction of teachers and parents gradually do it independently without feeling forced. This shows that consistent habituation can internalise values in the child. Students' willingness to reprimand their friends for inappropriate behaviour serves as a key indicator of this transformation. This attitude reflects a deeply ingrained moral awareness, in accordance with the principle of *amar ma'ruf nahi munkar* in Islamic teachings. Islamic education emphasises that children are not only recipients of values but also agents who spread goodness in their environment. When a child is able to remind their friend, 67 Hasniar Basri, PAI teacher at UPT SD 3 Sereang, of an interview on August 2, 2025, then the habituation carried out at home, school, or in the community can be said to be effective because it has already yielded tangible changes. Another indicator that proves the success of habituation is the child's ability to acknowledge their mistakes. In the Islamic perspective, acknowledging mistakes and repenting are part of noble character that must be instilled from an early age. The Prophet Muhammad (peace be upon him) emphasised that every child of Adam makes mistakes, and the best among them are those who repent.

A child who is able to acknowledge their mistakes shows that they have developed a sense of responsibility and humility, two important values that result from consistent practice. In addition, the transformation is also evident in the child's willingness to perform worship without coercion. For example, a child who is accustomed to praying because they were taught from a young age will naturally perform the worship without being asked. From the perspective of Islamic education, this transformation is a sign that habituation has successfully achieved its true purpose, which is to form spiritual awareness. The Prophet's Hadith about the command to pray from the age of seven emphasises the importance of habituating worship so that it becomes a spiritual necessity that remains throughout life. Thus, from the perspective of Islamic education, the effectiveness of habituation can be measured by the extent to which the values instilled have transformed into a permanent character within the child. The transformation towards sustainable positive habits, such as reprimanding politely, acknowledging mistakes, and worshipping with awareness, shows that habituation is not merely a routine but rather a holistic moral education process.

The practice of etiquette in visiting and meeting others (mappatabe)

The results of the study indicate that the *mappatabe* are considered one of the local wisdoms of the Bugis people, which persist and are taught from one generation to the next. This manner not only serves as a rule in interacting between people but also becomes a method of fostering values of politeness, respect, and social harmony. The etiquette of visiting in Bugis culture is an important part of cultural identity that reflects the character of a society that upholds ethics in communal life. The result of the interview indicates that the children are accustomed to applying various ethics when visiting at an early age, namely, saying greetings when arriving at other people's houses, waiting for permission or invitation from the homeowner before entering, and sitting politely after being invited. The habit of saying greetings is not only an expression of respect for the guest, but it also becomes a manner of practising religious values that teach prayer and kindness to others. At the same time, the behaviour of waiting for permission teaches children patience, respect for the rights of others, and the need to follow the rules of their social environment. Furthermore, children also receive instruction to keep the right posture and attitude when they are in another person's home. The polite body language in the Bugis society viewpoint is an expression of respect to the host and a reflection of a positive personality. Through this habituation children learn to behave politely, be humble and be able to adapt in various social situations. Thus, the etiquette of visiting becomes an effective medium in instilling moral and character values in children from an early age.

The Mappatabe culture teaches children to ask for permission before entering someone's house, meeting their parents, or passing by an elder. This tradition demonstrates politeness, social awareness, and respect for others' privacy. Children are accustomed to knocking on doors politely, greeting others, and clearly stating their purpose for visiting. When meeting older people, children are taught to greet them, shake hands, and maintain eye contact politely. The practice of mappatabe instills social values such as politeness, respect, and the ability to adapt in diverse social environments. At the social level, Mappatabe fosters a culture of respectful and friendly interactions. Children who are accustomed to practising it will grow into individuals who understand the boundaries of social actions and respect the existence of others. Mappatabe becomes a social capital in maintaining the integration of the Bugis community, as etiquette is seen as a glue for interpersonal relationships and a mechanism for preserving social harmony.

Moral habituation in Islam effectively fosters positive behaviour as a spontaneous reaction in children. When a child consistently practises virtuous acts, that morality will naturally emerge without conscious thought. For example, a child who has been accustomed to saying greetings since childhood will spontaneously say them when meeting others, or a child who has been trained to say "mappatabe" will reflexively say "tabe" when passing in front of their parents. In the framework of social construction theory, this spontaneous reaction is evidence that the internalisation of values has been successful. Values that were initially external (taught, exemplified) and objective (institutionalised as norms) have truly entered the individual's consciousness, becoming ingrained habits. Children no longer feel burdened when doing virtuous acts because it has become part of their identity. From the perspective of Lickona's character education theory, virtuous behaviour as a spontaneous reaction is the highest outcome of character education. Children not only know (moral knowing) and feel (moral feeling) but also act automatically (moral action). According to Lickona, consistent moral action is a sign that moral values have become integrated with the child's personality. In other words, children are polite by nature and don't need to be forced to be.

Habituation of eating proper manners

The research results show that dining etiquette is one of the traditions that has been maintained and passed down in Bugis society as part of moral education for children. This etiquette is not only related to the manner of eating but also contains moral values such as honesty, responsibility, politeness, and respect for elders. In Bugis culture, dining etiquette is an important means of developing good character since early age through habituation in the family environment.

According to the results of the interview, one of the basic values that must be instilled in students from an early age is honesty. This value is the foundation in developing a person with integrity and trustworthiness in the environment of the family, school and community. For Bugis culture, honesty is closely linked to the value of *siri' na pacce* that stresses the importance of maintaining self-honor and respect for others. Moreover, the value of dignity towards the parents and teachers is also highly emphasised. Children are taught to be thankful for what their parents do and to respect teachers as teachers, who teach them knowledge and give them guidance. That respect is reflected in our daily actions, the polite words we use and the courteous attitudes we hold in our interactions.

One of the tangible forms of respect for elders is the habit of letting the elderly eat first. This tradition teaches children to be patient and humble and to respect the position of their elders. Through this habituation, children learn that dining etiquette is not only a social rule but also part of character education that shapes a polite and civilised personality. Interviews with parents of students also indicate an important role of families in supporting the moral education of children. Parents teach children moral values through example and by habituating them in daily life, for example, praying before meals and other religious activities. The process of character building is a continuous one, taking place between the family and school environments, as these habits reinforce the values that children acquire at school.

Eating etiquette in Bugis culture has high moral values related to gratitude, politeness and respect. Children are accustomed to prioritizing parents or guests when eating together, finishing their food without leaving any leftovers, not making loud noises while eating, and not talking with their mouths full. Apart from being a rule of politeness, eating etiquette is also based on Islamic teachings to avoid excess, be grateful and avoid waste. Because of the habituation of eating etiquette, children learn self-control, show respect to others, and practice simplicity in their daily lives. In addition, the habituation of eating etiquette is also seen as an implementation of Islamic teachings to avoid excess, not waste food, and always be grateful for Allah SWT's blessings. The combination of religious values with cultural values makes eating etiquette an effective medium for educating children to be able to control themselves, respect others, and apply simplicity in their daily lives.

Supporting Factors for Moral Habituation in Bugis Society

Firstly, the exemplary behaviour of parents and community leaders is the main determining factor for the success of moral habituation in Bugis society. Children learn by observing the behaviour of those closest to them, so the behaviour of parents becomes a mirror for children in internalising moral values. When parents demonstrate politeness, discipline, honesty, and respect for others, children tend to imitate and adopt these as their behavioural standards. This makes the habituation of morals occur naturally without any coercion. In addition to exemplary behaviour within the family, community leaders such as religious figures, traditional elders, and respected seniors serve as moral references. The Bugis community still upholds the authority of traditional and religious leaders, so their views, advice, and behaviour strongly influence child-rearing and habituation. Children often witness community leaders

leading social and religious activities, making them role models in terms of politeness, social concern, and religious commitment.

The involvement of community leaders in cultural and religious activities strengthens a continuous moral education environment for children (Nurishlah et al. 2023). When community leaders give advice at family events, traditional ceremonies, or religious social activities, moral values are conveyed collectively and systematically. This shows that moral education thru exemplary behavior does not only take place at home but is also reinforced by the social structure of the Bugis community.

Secondly, the culturally homogeneous Bugis community environment in Sidrap supports the consistent practice of moral values. The same cultural value system is practised by the majority of the residents, making it easy to instil social norms and rarely experiencing value conflicts. Children are surrounded by a social environment that emphasises the importance of politeness, respect for parents, and the habit of maintaining the honour of the family and community. Religious homogeneity also plays a significant role because the majority of the community uses Islamic teachings as a moral standard in daily life. Many religious activities are carried out together so that religious values are understood and lived out in social practices. Collective participation in religious activities makes children accustomed to a religious environment and encourages them to develop morals in line with religious teachings.

Thirdly, schools serve as formal institutions that reinforce the moral habits that have been initiated at home and in the community. Teachers not only provide academic education but also instill positive behaviors such as greeting, maintaining classroom cleanliness, time discipline, and mutual respect among friends (Isnaini 2024). School activities such as congregational prayers, Quran literacy, and character-strengthening programmes help reinforce children's moral routines. In addition to religious activities, the school also organises social activities such as community service, fundraising, social visits, and various care programmes. These activities train children to care for others, prioritise cooperation, and be sensitive to the needs of others. Thus, school becomes a training ground for children to practise morals in real life, not just learn them theoretically. The synergy between schools and communities further strengthens the habituation of children's morals. When the character values taught in school align with the cultural and religious values practised in the community, students gain a comprehensive moral education experience. The communication pattern between teachers and parents also plays a role in ensuring that the habits formed at school are continued at home so that the moral education of the child proceeds consistently.

Lastly, cultural and religious uniformity creates a sense of security and certainty for parents in educating their children (Azwar and Usman 2025). social environment are not worried that the children will be exposed to conflicting value systems when outside the home because the social environment reinforces the same habits. Thus, the community becomes an extension of the family in maintaining the consistency of children's moral education. The harmonisation of cultural values and religious values becomes the strength of moral habituation in Bugis society. The value of Siri' na Pacce, which is the cultural identity of the Bugis, aligns with the moral values of Islam, such as honour, simplicity, compassion, and self-control. This synergy creates a strong moral education because children are guided by two value systems that reinforce each other, rather than contradicting each other.

The continuity of culture and religion is evident in various social activities: traditional ceremonies, mosque activities, family gatherings, and community events. These activities consistently convey cultural and religious messages together. For

example, politeness and a sense of shame are taught not only because culture demands it, but also because religion commands doing virtuous acts and avoiding despicable traits. The unification of these two values makes children understand morals as both a cultural necessity and a religious obligation. Cultural teachings, reinforced by religious legitimacy, strengthen the process of value internalisation. Children are taught to follow societal norms and be accountable to Allah SWT for their actions. Thus, moral education not only fosters social obedience but also a lasting spiritual awareness.

Discussion

The habituation of morals in Bugis society is a model of cultural education that has been passed down through generations and has become an integral part of social life. The habituation does not arise merely as a ceremonial ritual but rather as a strategy for the internalisation of moral values through daily life practices. In the context of Islamic education, this habituation pattern represents the concepts of *ta'dib* and *tazkiyatun nafs* because it emphasises behavioural order, self-control, social connectivity, and respect for others. The Bugis community views *akhlak* not as a standalone subject but as a part of personal identity, family prestige, and a symbol of honour ('*Siri*'). Therefore, each individual is considered responsible for maintaining behaviour in accordance with cultural and religious values so that the habituation of morals becomes a deeply rooted social tradition. Based on the above, there are three main areas of character development that impact students' morals: fostering children's character, particularly in instilling manners, ethics, and politeness, which are central to the Bugis community's identity; these include manners for visiting and meeting people, as well as dining etiquette. Community parents or teachers serve as exemplary figures who influence these habits.

The theory of exemplarity asserts that positive character cannot be formed merely through the delivery of material but requires figures who behave according to the values being taught (Nurchaili 2020). This is evident in Bugis society, where children receive direct examples from parents, teachers, and community leaders through actions, not just verbal advice. Children are introduced to practices of politeness through control of body gestures, regulating voice volume, bowing to parents, and getting used to prioritising others. Exemplary behaviour as a method of moral formation becomes very effective because elementary school-aged children are at the stage of imitative development, where environmental behaviour is easier to imitate than abstract values. Thus, the Bugis community has naturally applied the theory of modern character education long before the concept was discussed academically.

In the perspective of Islamic education, habituation (*ta'wid*) is the foundation for the formation of character from an early age. Prophet Muhammad SAW not only used advice in moral education (Rahmah, Rezky, and Supard 2025) but also set an example through daily actions and encouraged children to gradually develop positive habits. This indicates that morals will not develop without consistent social and emotional habituation. Muhaimin emphasises that moral education only reaches effectiveness when moral values are not only understood cognitively but also internalised in the aspects of feelings and actions. This concept aligns with the local values of *Siri' na Pacce* in Bugis culture, which is not merely a social ethic but a moral system that integrates self-honour (*Siri'*) and social solidarity (*Pacce*) with emotional sensitivity to respect the feelings of others. The harmony between Islam and local culture strengthens the habituation of morals because children are educated not only to obey social rules but also to be spiritually responsible to Allah

SWT. Lickona's concept of character education states that character formation requires a unity of moral knowledge, moral feelings, and moral actions (Dalmeri 2024). The construction of Bugis cultural values is capable of accommodating all three elements simultaneously. Moral knowledge is instilled through advice, traditional stories, and religious guidance; moral feelings are developed through shame when behaving poorly and respect for parents, while moral actions are reinforced through routine practices such as mappesona, mappatabe, time discipline, and social responsibility. Thus, the cultural habituation of the Bugis is not only a form of tradition preservation but also an effective community-based character education model, as it is oriented towards direct practice and emotional involvement in social life.

However, the habituation of morals faces significant challenges in the era of modern globalisation. Changes in lifestyle influenced by digital technology have shifted communication patterns from face-to-face to device-based communication. Family interactions, which used to be a natural medium for moral socialisation, are starting to diminish, thus narrowing the space for exemplary behaviour (Nurhabibah, Sari, and Fatimah 2025). Global popular culture exposes children to influences that often conflict with the moral values and etiquette of Bugis culture. The consumption of entertainment media and digital content also drives a shift in life orientation towards instant gratification, self-image, and individualism, causing collective awareness and social concern to weaken. This challenge shows that cultural habituation cannot proceed automatically, as in previous generations, but requires planned revitalisation.

However, it is precisely amidst these social changes that local culture-based habituation becomes urgent. Bugis cultural values can serve as a counterbalance to global currents through character education rooted in cultural and religious identity. The habituation of morals should not be positioned as a resistance to modernity, but rather as a guideline for adaptation so that students can live in the digital era without losing their morality. This approach can only be realised if habituation is carried out through the continuity of education among family, school, and community. Schools can play a reinforcing role through the integration of local culture into the curriculum, the organisation of religious activities, and the involvement of local leaders. Meanwhile, families serve as the foundation through exemplary behaviour and emotional control.

To ensure the sustainability of character education based on Bugis culture, cross-sector collaboration becomes a strategic step. Schools, families, and communities need to develop integrated habituation programmes, such as greeting habits, reading prayers together, Quran literacy, educational customary activities, and social activities that directly involve children. Social and religious groups such as majelis taklim, youth organisations, and customary institutions can also serve as platforms for revitalising cultural values for the younger generation. Thus, the habituation of Bugis culture is not only understood as a heritage of tradition but also as a transformative strategy for character education that is contextual, relevant, and future-oriented. The habituation of morals through Bugis culture is not merely an effort to preserve tradition but an investment in moral values to shape a generation that is identified, religious, and possesses noble character amidst the dynamics of the times.

Conclusion

This research demonstrates the important role of the Bugis community in Sidrap Regency in the moral education of elementary school students. Moral education

does not simply take place in academic schools but also through family and community interactions, with Bugis cultural values, such as Siri' na Pacce, serving as the moral foundation. The three main categories of integrated moral habituation include honouring parents and teachers (mappesona), etiquette when visiting (mappatabe), and dining ethics. The success of habituation can be seen from the positive behaviours that arise spontaneously. The supporting factors include exemplary behaviour, a homogeneous social environment, the role of schools, and collaboration between families, schools, and communities. Due to the challenges of globalisation, the revitalisation of local cultural values by collaboration among various parties remains important to create a generation that is characterised and moral.

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