

The Value of Moral Education Based on Local Wisdom in *Pappaseng To Riolo*

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Abstract

Background: Islamic education primarily derives from the Quran and hadith. However, other sources, including *madzhab sahabi*, *masalah mursalah*, *ijtihad*, and *urf* (local wisdom), also contribute to its development. One example of local wisdom aligned with Islamic teachings is the Bugis tribe's *pappaseng to riolo* (ancestral advice).

Research Objectives: : This study aims to analyze the moral education values embedded in *pappaseng to riolo*, focusing on its relevance to Islamic teachings.

Methods: This research adopts a library research approach, utilizing content analysis techniques. Data is sourced from the book *Traditional Messages (Pappaseng To Riolo)* by Nonci, alongside other relevant references.

Conclusions: The findings highlight the importance of local wisdom as a complementary source of Islamic education, particularly in moral education. The value of local wisdom-based moral education contained in *pappaseng to riolo* lies in its emphasis on moral education to Allah SWT and interpersonal relationships among humans. This underscores the significance of integrating cultural heritage into educational frameworks and calls for further exploration of similar local wisdom traditions.

Keywords: moral education; local wisdom; Bugis tribe; *pappaseng to riolo*; Islamic education



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Introduction

Local wisdom refers to the knowledge, way of life, and techniques used by local communities to meet their needs and address various challenges. In global literature, this concept is often referred to as local wisdom or local knowledge. Local wisdom reflects values, norms, and traditions passed down through generations, serving as a guide for communities (Rumini, 2022).

The local wisdom of the Buginese people is reflected in *pappaseng to riolo* (ancestral advice or guidance from the elders) found in various lontara manuscripts such as *lontara paseng*, *lontara attoriolong*, *lontara pau-pau ri kadong*, and *lontara pangaja'*. The values contained within include: *ada tongeng* (truthfulness), *lempu* (honesty), *getteng* (steadfastness), *sipakatau* (mutual respect), *sipakalebbi* (mutual glorification), *assitinajang* (propriety), and *mappesonae ri Dewata Seuwwae* (submission to God). These values embody the moral education upheld by the Buginese people and have been passed down from generation to generation (Khaeruddin et al., 2020).

Moral education is not solely obtained through formal education but can also be acquired through non-formal and informal channels. Informal education, such as the understanding of local wisdom, plays a crucial role in shaping individual character and morality. The Buginese tradition of *pappaseng to riolo* encompasses values that align with Islamic teachings, making it not only a cultural heritage but also a life guide consistent with the concept of moral education in Islam.

This study uses the book *Pappaseng To Riolo* compiled by Drs. Nonci, S.Pd., as the primary reference. The book contains a collection of messages conveyed by figures such as Arung Bila (a title of honor for royal advisors), including La Wadeng and La Waniyaga To Tongengnge, known as scholars and advisors to the King of Soppeng in the past. The messages in these *pappaseng* not only provide moral direction to the community but also contain educational values aligned with Islamic teachings.

This research is essential to delve deeper into the moral education values embedded in *pappaseng to riolo*, particularly in the context of the local wisdom of the Buginese community. These values are expected to serve as a relevant learning medium for developing morality in modern society while preserving the nation's cultural heritage.

Methods

This research uses a qualitative approach that produces descriptive data, (Sugiyono, 2018). This research uses a type of library research. Library research is a research procedure that uses literature as a reference and reference in managing data, (Sugiyono, 2018,). The field of study of this research is the value of moral education contained in *pappaseng to riolo*.

The primary data source used is the book "Traditional Messages (*Pappaseng To Riolo*)" by Nonci. To obtain this primary data, researchers conducted a documentation study through existing data at the Abdurrasyid Daeng Lurang Public Library, South Sulawesi Library and Archives Service. Secondary data is the second data and complementary data in this research, which is obtained through literature analysis in the form of journal manuscripts, research papers that have something to do with the research.

This research data collection uses library or documentary study techniques through written data relics, (Zuriah, 2016). The documents studied were *pappaseng to riolo* (advice of parents/ancestors) and the value of moral education contained therein. The data that has been collected is then analyzed. the data analysis technique used in this research is content analysis. Content analysis is a method used to reveal, understand, and examine the content of a literary work.

Results and Discussion

The Bugis tribe is an ethnic group included in the Young Malay or Deutro Malay tribe that entered the archipelago around the 15th century AD from the Asian mainland of Yunan. To Ugi is the origin of the word "Bugis" which is a term for the followers of King La Sattumpugi (Jumardi, 2016). The Bugis tribe has its own language, Bugis, and a local script called Lontara script. Initially, Buginese language writings were written on palm leaves that grew in the South Sulawesi area, which was the beginning of the naming of the Lontara script, (Rahman, 2014). With the script owned by the Bugis Tribe, writings about life and culture in the past are still well preserved so that they can be found and known today.

The richness of pre-Islamic and colonial Buginese culture is demonstrated by the existence of literary works in the form of Buginese language manuscripts written in Lontara script. The manuscripts are divided into several types including: *Lontara Paseng/Pappaseng* which contains the messages of wise men which later became guidelines and rules in the daily life of the Buginese people; *Lontara Attorionlong* which contains stories about the lives of kings, their families and descendants of kings along with their experiences and policies in the past; *Lontara Pau-pau ri kadong* is a writing that contains stories of legends and extraordinary events beyond reason (Yusuf, 2022). The local wisdom of the Buginese people implied in *lontara* literature predates Islam's entry into the area where the Buginese community lived (15th century AD) (Caldwell, 1995).

Pappaseng in Buginese means messages. In this book, *pappaseng* means messages, advice, wills or mandates from parents to their children and grandchildren and to others. *Pappaseng* must be understood, taken to heart, applied and carried out with a sense of responsibility in the daily lives of the Buginese people (Nonci, n.d.). If *pappaseng* is not practiced properly, Buginese people usually feel that the Almighty will give them a warning. The warning could mean difficulties in life, suffering, poverty or calamity (Mustanir et al., 2020). *Pappaseng* is part of Buginese culture and is one of the most highly valued literary works. *Pappaseng* can be seen as a means of recognizing the character of the Buginese people. *Pappaseng* reflects the pattern of community life (Sabriah, 2022). The values contained in *pappaseng* are not only moral guidelines for the Buginese community, but also reflect the principles of moral education that are universal. These messages serve as a foundation in shaping individual personalities with noble character and support the creation of harmonious social life.

In general, the value of moral education can be divided into several main categories that include human relationships with God, others, self, and the environment (Tambunan, 2023). Morals towards Allah SWT emphasizes strengthening spiritual relationships through values such as faith, piety, sincerity, and gratitude. These values teach the importance of practicing worship and maintaining a vertical relationship with the Creator. Manners towards fellow human beings involve values such as honesty, justice, empathy, social responsibility, mutual respect, and mutual honor. These values encourage harmony in social life.

In addition, morals towards oneself include values such as patience, discipline, a sense of responsibility, and keeping the heart and mind clean. This moral education helps individuals become human beings with morality, integrity, and the ability to manage themselves well. Meanwhile, morals towards the environment emphasize wise treatment of nature, maintaining the balance of the ecosystem, and utilizing resources responsibly. These moral education values not only shape individual character but also strengthen social relations and maintain environmental sustainability (Asbar, 2023). In the context of Buginese local wisdom, these values are consistently reflected in the messages contained in *pappaseng*

In *pappaseng* there are moral values in the form of morals to Allah swt and morals to fellow humans. The moral values to Allah swt found in *pappaseng* in the Traditional Messages book (*Pappaseng To Riolo*) are as follows.

1. Morals Towards Allah

Moral towards Allah is very important in building the character of a Muslim because it includes efforts to get closer to God with full faith and piety. This morality teaches us to always maintain a spiritual connection with Allah through sincere worship, such as prayer, fasting, and other good deeds. An individual who has good morals towards Allah will always try to follow His instructions and stay away from His prohibitions. In addition, morals towards Allah also include patience, *tawakkal*, and gratitude for all His provisions. This not only improves the quality of one's spiritual life, but also has a positive impact on social relations and daily life (Al-Khattab, 2019). For example, people who have good morals towards Allah will respect others more, live with a sense of responsibility, and take good care of the surrounding environment.

The moral value to God is in line with some data in *papaseng to riolo* in the following traditional messages book.

“Naiya adek marajae, nariyaseng adek maraja saba polena ri langi e mompo. Aga nasitinaja riko mennang kasuwiyangiwi adek e ripassuronna. Iyana koromai napasitinajai yekko, nasitinaja riyalemu. Iyatona rekko napattongekko adek e ribicarammu. Iyarega napassalako, porennu wisio, munyamengiwi innawammu. Apasidecengre cennani deceng, narekko adek tarimangngi atongetta. Sidecenrecenna toni asalang rekko adek tanre reyangngi asalatta” (Nonci, n.d.)

Meaning: “The great custom is so called because it comes from the sky (the sky here means the symbol of the source of all truth and purity). So you (the people) should respect *adat* (in this case law enforcement) for all its commands. Such is the case with regard to what is fair to you. Likewise, if the custom vindicates you from the court. Or he blames you, accept it patiently and calm your heart full of *tawakkal*. For

the best of good is when the custom that accepts it tells us the truth. And the best thing is a mistake if there is someone who raises the mistake.”

The value of moral education to God from the stanza *pappaseng* above can be found in the sentence “*lyarega napassalako, porennu wisio, munyamengiwi ininnawammu*” which means “Even if he blames you, accept it patiently and calm your heart full of *tawakkal*”. This sentence shows the attitude of patience and *tawakkal* that everyone must have in facing a problem.

The meaning of the *pappaseng* above is that a person should obey the rules and law enforcement, because actually people who ignore the rules will find difficulties in their lives. By adhering to the rules, it is hoped that a person will soon be able to know himself, what is appropriate and what is not appropriate to do. As Casmini explains, in the face of problems and challenges in life, patience and *tawakkal* are essential for achieving inner peace and mental well-being. Their research shows that individuals who develop a sense of *tawakkal* have a better ability to deal with stress and life problems, which is also associated with emotional management and wiser decisions (Casmini et al., 2020)

If someone is faced with a problem and then found guilty of violating the rules by law enforcement, they must be accepted with patience and *tawakkal* to God. In collective life, the rules are likened to the soil on which all plants (humans) grow, if the soil is not fertile, the plants will not develop with the expected results. In order for the soil to be fertile and cultivable, the leader and all members of the governmental apparatus have the duty and responsibility to protect, maintain and nurture the soil and plants, in this case the people and the entire country.

2. Morals Towards Fellow Human Beings

Manners towards fellow human beings are very important in building harmonious and respectful relationships between individuals in society. Values such as honesty, mutual respect, empathy, and justice, which are contained in morals towards others, not only strengthen social relations but also create a peaceful and prosperous society. In this context, research shows that the practice of good morals, such as sharing and respecting the rights of others, can improve the quality of social relations and strengthen solidarity within the community. This is important for creating a mutually supportive environment and avoiding conflict (Jamil et al., 2023). Therefore, morals towards fellow humans are the foundation for a better social life, where each individual can respect each other and work together for the common good.

The moral value to fellow humans is in line with some of the data in *papaseng to riolo* in the following traditional messages book.

a. Speak the Truth

Honesty is a moral aspect that has positive and good values. Honesty has other words such as being straightforward. The opposite of honesty is lying, cheating and others. The trait of honesty also involves being loyal, fair, sincere and trustworthy. Honesty is a trait that is valued by many ethnic cultures and religions. So, it is not

only the religion of Islam that requires its followers to uphold the trait of honesty. Honesty can also mean doing a job sincerely and to the best of your ability. Even if the work is not supervised by others, it must still be done honestly. Giving rights to those who deserve them can also be called honest behaviour.

In *pappaseng*, there are several advice to always speak the truth and be honest including (Nonci, n.d.):

- 1) "*Naiya lilana, tellu toi 1) Mabelapi rililana ribelle; 2) Mabelapi ada salae rililana; 3) Mabelapi rililana ritanroale*" which means "The behaviour of the tongue is also three things 1) His tongue is spared from lying; 2) His tongue is spared from untrue words; 3) His tongue is clean (avoiding self-oath)"
- 2) "*Poadai ada sitinajai rialena, pogauk i gauk siratangngi riyalena*" which means "Saying the appropriate word and doing an appropriate action"
- 3) "*Lempue sibawa tauk, makkeda tongengnge sibawa tike*" which means "Honesty is accompanied by obedience and speaking the truth is accompanied by caution"
- 4) "*Passu i ada napatuju, matu i ada nasitinaja*" which means "To speak the right word (honestly) and to arrange words in an orderly and appropriate manner"

In another *pappaseng* it is mentioned (Nonci, n.d.):

Eppa naseng torioloe paramata mattappa (According to the ancients, there are four gems that shine brightly):

- 1) *Lempue sibawa tauk* (Honesty accompanied by obedience)
- 2) *Makkeda tongengnge sibawa tike* (Speak the truth with vigilance)
- 3) *Siri e sibawa getteng* (Shame (specifically guilt) along with determination)
- 4) *Akkalengnge sibawa nyameng kininnawa* (Intellect and kindness)

"Naiya sampoengngi lempu e, gauk bawangnge. Naiya sampoengngi ada tongengnge melle parue. Naiya sampoengngi siri e ngowae. Naiya sampoengngi akkalengnge sairengnge."

Meaning; As for what covers or spoils honesty, it is a despicable act. The thing that corrupts truthfulness is lying. As for what spoils shame is greed. As for what corrupts the mind is urgency.

The meaning of the *pappaseng* above is that everyone should always pay attention to the 4 'pearls' (*lempu sibawa tauk, ada tongeng sibawa tike, siri sibawa getteng, akkaleng sibawa nyamengkininnawa*) that shine in this life in order to avoid difficulties. Almost the same as the previous *pappaseng*, in this *pappaseng* it is mentioned again one example of good morals, namely telling the truth and being a kind person. Honesty and kindness are part of the value of moral education taught by the Prophet Muhammad.

Pappaseng to riolo provides a valuable guide on moral values in social life, which is very relevant in the context of honesty and moral ethics. Honesty is one of the

fundamental moral aspects in building harmonious relationships in society. Based on the instructions in *pappaseng*, one should not only keep one's words from lying, but also keep one's intentions and actions in line with moral and social norms. In addition, *pappaseng* also emphasises the importance of obedience, vigilance and cleanliness of heart. This is in line with teachings in other religions and cultures that also prioritise honesty as the basis for building trust, both in personal and social relationships.

In a social context, honesty can promote peace and reduce tension between individuals, as honest people tend to be respected and trusted. This is in line with research showing that honesty is associated with trust and improves the quality of interpersonal relationships (Aprilia et al., 2023). In this view, honesty is not only a good moral attitude, but also a foundation for building trust in society. However, maintaining honesty is not an easy matter, especially in stressful situations or when there are advantages to be gained from lying. Hence, maintaining honesty requires practice and wisdom in action.

Furthermore, *pappaseng to riolo* teaches the importance of being humble, avoiding pride and arrogance, and distancing oneself from evil intentions. These values are not only relevant in a personal context, but also have a huge impact in a social and community context. In this case, honesty and humility act as two complementary values in creating healthy and productive social interactions.

In the modern context, these principles remain relevant in personal, social and professional life. Therefore, moral education that emphasises the values of honesty, humility and social responsibility should be maintained and strengthened. Therefore, *pappaseng to riolo* is not only a traditional moral value, but also an important reference in educating people to achieve a better life, filled with integrity, mutual trust and peace.

b. Doing Good

Doing good is a noble character that can be manifested in various ways, such as providing help, advising for goodness, sharing knowledge, or treating well, especially for the closest people, namely parents, husbands, wives, children, and relatives (Tafsir, 2014). Furthermore, doing good for a wider scope, such as with neighbours, at work, and with all the people we interact with in our daily lives. Doing good is doing something that is beneficial for oneself and for others. Doing good makes life more meaningful. In Islamic teachings, it is known as *sholeh* (good deeds), which means doing good and beneficial deeds either for oneself or the surrounding environment.

In *pappaseng* there is a recommendation to do good:

“Narekko ripabiyasai aleta mangkau madereng, mauni engkamuna maperi ripegau mui ritu”(Nonci, n.d.)

It means “to make a habit of doing good even when it is difficult to do so”

In everyday life, doing good to others is the main foundation in building a harmonious and prosperous society. Through good behaviour, one not only benefits others, but also improves one's own quality. As explained in the concept of good deeds in Islam, doing good is a form of devotion that not only brings happiness to oneself but also creates a solid bond in the social environment. This behaviour is also expected to be contagious, creating a wider positive effect, improving the mood, and strengthening the bonds of brotherhood between individuals.

Doing good in the form of social charity, whether in the form of simple acts such as helping others, giving good advice, or sharing knowledge, is an integral part of a healthy social life. In addition, doing good is not only limited to visible actions, but also includes sincere inner attitudes, such as avoiding ill will and envy. In the perspective of moral education, this is important to instil in families, schools and society in general (Rambe et al., 2023). As affirmed in *pappaseng*, doing good is a habit that must be done even though it sometimes feels difficult. This is in line with Islamic teachings on the importance of fostering kindness in daily interactions.

c. Avoiding Envy and *Takabbur*

The heart is a reflection of everyone who has it in the sense that if you have a good heart, then the reflection also looks good and vice versa if you have a bad heart, then bad is also seen. Heart disease in Islam has many types ranging from mild to severe and severe types of heart disease in Islam will make someone can have a big sin. examples of heart disease are envy and *takabbur* (arrogant). Envy is a hatred caused because someone else has something he does not have, and he wants it for himself (Tafsir, 2014). Meanwhile, *takabbur* or arrogant is the nature of always wanting to show that he is greater, and looking down on others. People who have the nature of *takabbur*, their hearts never feel calm. In fact, he may reject the truth because the person who conveys the truth looks younger or his position is much lower than him. This disease of the heart must be avoided because it is hated by Allah and is the cause of the devil's disbelief.

In *pappaseng* there is a message that reminds readers to guard the heart from liver disease, namely:

"Naiya riatie tellu toi deppi siriatinna, decekona, deppi takabborokna" (Nonci, n.d.)

"As for the behavior of the heart, there are also three things: clean from envy, evil intentions and arrogance"

In another *pappaseng* it says *"aja mennang muempuruiwi to maupek"* (let none of you envy the fortunate).

In discussing morals towards fellow humans, it is important to keep the heart clean from negative traits such as envy and arrogance. These diseases of the heart not only damage social relationships between individuals, but also disturb one's inner peace. In the Qur'an, Allah SWT says in Surah Al-Falaq (113:5) to seek refuge from *"hasad"* which can destroy harmony within individuals and society. When a

person feels jealous of another person's success or happiness, it not only shows dissatisfaction with Allah's destiny, but also creates a sense of hostility that can damage social relationships. Envy, which grows out of a feeling of dissatisfaction with the success or happiness of others, can destroy harmony in society and give rise to lingering negative feelings. Meanwhile, *takabbur*, an arrogant trait that arises from feeling higher or better than others, can foster social inequality and undermine the values of equality that should be upheld in social interactions. In Islamic teachings, these two traits are considered a very dangerous disease of the heart and should be avoided seriously. Various Islamic teachings remind people to always guard their hearts from these diseases because they can cause a person to fall into major sins. Avoiding envy and *takabbur* is not just about maintaining harmony with others, but also maintaining our relationship with Allah.

Research shows that envy and arrogance have a profound negative impact on psychological well-being and the quality of social relationships (Hidayat & Gamayanti, 2020). Envy often leads to prolonged feelings of anxiety and dissatisfaction, while arrogance can lead to social isolation and a sense of resentment towards others. Therefore, ridding the heart of these two traits is not only important for inner health, but also for creating a more positive and supportive social environment.

d. Shame of Doing Bad Things

Shame is a characteristic of the morals of a believer. People who have this trait if they make a mistake or something that is inappropriate for them will show regret. On the other hand, people who do not have shame, feel normal when they make mistakes and sin even though many other people know what they have done.

In the *pappaseng* it is mentioned that one of the jewels that shines brightly is the feeling of shame for doing bad things:

"siri e sibawa getteng" (shame (for doing wrong) and determination) (Nonci, n.d.)

In another *pappaseng* verse it is stated:

"maeppakna upek, siri e" (luck is shame (for doing wrong))

Shame is one of the noble morals that stands out in Islamic teachings and Eastern culture. Shame for doing bad things is an indicator of a person's piety, which reflects moral awareness and a sense of responsibility for their actions. People who feel ashamed after making a mistake or sin show deep regret, as well as a desire to improve themselves and return to the right path. In contrast, those who do not have a sense of shame tend to ignore the negative impacts of their actions, even when the mistake is known to others. In a social context, shame serves as a reminder to maintain behavior and ethics in society. This is reflected in various teachings in *pappaseng* which emphasize the importance of shame, not only as a form of personal regret, but also as an important element in maintaining social harmony.

Research shows that shame plays an important role in self-control and avoidance of bad behavior (Nurhayani, 2017). Healthy shame can serve as an effective social control mechanism, encouraging individuals to act more responsibly and consider the social impact of their actions. Conversely, the inability to feel shame is often associated with antisocial behavior and a lack of empathy for others. In addition, excessive or inappropriate shame can be a contributing factor to stress and anxiety disorders. Therefore, it is important to understand that healthy shame is part of positive moral development, while excess or lack of shame can have a negative impact on one's psychological well-being.

Conclusion

This study shows that the values of moral education contained in *pappaseng to riolo* are very relevant to Islamic teachings and have great potential in shaping the character of modern society. Buginese local wisdom in *pappaseng* not only provides moral guidelines in daily life but also reflects the principles of profound moral education, such as honesty, patience, *tawakkal*, and mutual respect. Therefore, *pappaseng* can be used as a source of learning in building the morals and ethics of the younger generation, as well as preserving Buginese traditions and culture.

The study investigates the moral values embedded in Buginese local wisdom, specifically *pappaseng to riolo*, focusing on values related to God and fellow humans. The study suggests further research to explore the practical application of these values in modern society and their impact on individual character development and social harmony.

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