



Teachers' Role in Shaping Bugis Local Wisdom Values at Public Junior High School 4 Sengkang

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ABSTRACT

The purpose of this study is to describe the role of teachers in instilling the values of Bugis local wisdom namely, *Sipakatau*, *Sipakalebbi*, and *Sipakainge* in shaping the character of students at Public Junior High School 4 Sengkang. The background of this study is rooted in the importance of character education based on local culture amid the challenges of globalization and declining moral sensitivity among adolescents. This study employs a qualitative approach using a case study design, involving observation, in depth interviews, and documentation techniques. The results show that teachers act not only as conveyors of subject matter but also as role models and moral guides through contextual learning practices. The integration of cultural values is achieved through discussion, group work, the use of Bugis stories and expressions, and the habit of applying these values in school life. The application of the values of *Sipakatau*, *Sipakalebbi*, and *Sipakainge* has been shown to help students develop attitudes of mutual respect, discipline, empathy, and social responsibility. This study confirms that the internalization of local wisdom in schools can strengthen students' character while preserving Bugis cultural identity.

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1. INTRODUCTION

Local wisdom is a source of values that plays a strategic role in shaping students' character amidst the dynamics of social change and the increasingly intense tide of globalisation ([Asriati, 2012](#); [Rakhmah et al., 2025](#)). Based on the results of preliminary observations carried out at Public Junior High School 4 Sengkang, it was found that students' understanding of Bugis local wisdom values is still not optimal. Most students are familiar with Bugis cultural terms, such as *siri' na pacce*, *Sipakatau*, *Sipakalebbi*, and *Sipakainge*, but are not yet able to interpret and implement these values in their daily lives, either within the school environment or in the wider community. In learning activities, content relating to local wisdom is still largely presented in a conceptual manner and has not been consistently integrated into various subjects or practical activities at school. Teachers have endeavoured to set a good example by instilling discipline, mutual respect and responsibility, but learning strategies that specifically link subject matter to Bugis cultural values remain limited.

Developments in information technology and social media have also influenced the mindset and behaviour of students ([Thahir et al., 2025](#)). Some students are more familiar with popular culture than with the local cultural values that form the identity of the Bugis people ([Alamsyah, 2022](#)). This situation is evident in the declining use of the Bugis language in everyday communication within the school environment, a diminishing understanding of the meaning of the Bugis people's philosophy of life, and a reduction in students' involvement in activities aimed at preserving local culture. These observations indicate that teachers play a vital role in shaping students' understanding and appreciation of Bugis local wisdom, ensuring that these values are not merely understood as knowledge but are also internalised in students' attitudes and behaviour.

Local wisdom has long served as a guiding principle governing social, moral and cultural relationships in everyday life. These values not only form part of a community's identity, but also serve as an ethical foundation passed down from one generation to the next ([Rahmawati, 2025](#)). In today's modern era, the challenge of internalising the values of local wisdom is growing, particularly amongst students who are in a phase of social and psychological development that makes them vulnerable to various external influences. This reality is evident in various educational institutions, including Public Junior High School 4 Sengkang, where students live in an environment saturated with popular culture, digital technology and interaction patterns that tend to be pragmatic. These conditions often result in Bugis local wisdom values not being fully internalised or even undergoing a shift in meaning.

The role of teachers is of paramount importance. Teachers do not merely serve as conveyors of learning material, but also as cultural agents, moral guides and role models who can help learners understand the significance of local wisdom values in their real lives ([Qudwatullathifah et al., 2025](#); [Saefina et al., 2025](#)). The process of meaning-making regarding cultural values depends heavily on pedagogical strategies, educational interactions, and the teacher's ability to present these values contextually in various learning situations. Consequently, teachers hold a strategic position in safeguarding the continuity of Bugis cultural values amidst the challenges of modernity.

Bugis local wisdom serves as a moral foundation that emphasises the importance of treating others with humanity (*Sipakatau*), showing respect (*Sipakalebbi*), and reminding one another to do good (*Sipakainge*) ([Taufiq et al., 2022](#)). Various previous studies have demonstrated that education based on local wisdom is effective in shaping character,

strengthening empathy, improving discipline, and fostering a sense of respect and social responsibility among students. Teachers act as role models, facilitators of values, and cultural agents tasked with incorporating these values into the learning process.

In the context of education at Public Junior High School 4 Sengkang, students' social interactions show signs of being increasingly influenced by digital culture and shifting values. Phenomena such as a decline in the attitudes of *Sipakatau* (treating one another with humanity), *Sipakalebbi* (honouring one another), and *Sipakainge* (reminding one another) are evident in students' everyday behaviour, both within the school environment and in the wider community. The Bugis local wisdom values, which have long served as the moral foundation of society, are experiencing a decline in the internalisation of their meaning, displaced by instant culture and globalisation. According to [\(Yusuf et al, 2024\)](#), teachers, as educational figures, often face challenges in incorporating local wisdom values into teaching that is focused primarily on academic achievement alone. This reality indicates that students' understanding of the meaning of local wisdom values remains superficial and has not yet been consistently manifested in their behaviour.

Education should serve as a vehicle for instilling character based on local wisdom [\(Istiawati, 2016\)](#). Teachers are expected not only to impart knowledge, but also to act as cultural agents capable of fostering a deep understanding of local wisdom in the lives of their students [\(Pertiwi et al., 2025\)](#). Ideally, the learning process should integrate local Bugis values in a pedagogical, reflective and contextual manner so that students not only become familiar with these values, but also understand and practise them in their daily lives.

Research conducted by [Alamsyah \(2022\)](#) shows that trends in popular culture have influenced the lives of the Bugis-Makassar people, as evidenced by changes in social behavior and the gradual erosion of the cultural value of *siri' na pacce*. Research by [\(Zahro et al, 2020\)](#) reveals that the internalisation of the values of *Sipakatau*, *Sipakalebbi* and *Sipakainge* within the school environment has not yet been optimally achieved. Teachers still face various obstacles in integrating local wisdom values into the learning process, meaning that their implementation has not yet had the maximum impact on the character development of students. Research by [Nurhidayah \(2022\)](#) concluded that schools play a strategic role in preserving local culture through the strengthening of character education based on local wisdom. Teachers are regarded as the key actors in the process of internalising cultural values through teaching, setting a good example, fostering habits, and extracurricular activities.

A great deal of research has been conducted on Bugis local wisdom and character education, particularly focusing on the identification of Bugis cultural values such as *siri' na pacce*, *Sipakatau*, *Sipakalebbi*, and *Sipakainge*, as well as their integration into learning and the strengthening of students' character [\(Yunus et al, 2021; Ulfa et al., 2025\)](#). Most of these studies have centred on conceptual aspects, curriculum implementation, or the effectiveness of character education based on local culture in shaping students' behaviour.

However, there are several research gaps that still require further investigation. Firstly, previous research has largely examined local wisdom values as learning content, whilst the process of meaning-making regarding these values within learners has rarely been studied. In fact, learners' understanding of a value is determined not only by the delivery of the material, but also by how that value is interpreted, understood and internalised in everyday life. Secondly, the majority of studies merely describe the implementation of local wisdom values in schools without examining in depth the role of teachers as the primary agents mediating

the process of value internalisation. There remains a limited body of research explaining how teachers foster students' understanding through setting a good example, interpersonal communication, habit formation, offering advice, reflection, or learning strategies contextualised to Bugis culture. Thirdly, previous research has generally focused on the influence of local wisdom on character development in general, whilst studies examining how students interpret Bugis local wisdom values within the context of their lives as young people in the digital age remain very limited. Yet, social change, globalisation and technological developments have influenced the way students understand and implement local cultural values. Fourthly, to date there has been little research specifically examining the role of teachers in shaping the meaning of Bugis local wisdom values at junior high school level, particularly in Wajo Regency, which is one of the regions with strong Bugis cultural roots. Research in the context of Public Junior High School 4 Sengkang is also scarce, meaning that the characteristics of the school environment, school culture, and teachers' strategies for instilling Bugis cultural values have not yet been comprehensively explored.

In light of this gap, this study aims to fill the research void by focusing on the role of teachers in shaping the meaning of Bugis local wisdom values amongst students at Public Junior High School 4 Sengkang, particularly in relation to the processes of internalisation, interpretation and implementation of the values of *siri' na pacce*, *Sipakatau*, *Sipakalebbi* and *Sipakainge* in the students' lives. Consequently, this study not only examines which values are taught, but also how these values are interpreted and put into practice by students through the role of teachers as facilitators, motivators and role models within the school environment.

This research was prompted by a decline in students' appreciation of Bugis local wisdom, particularly *Sipakatau*, *Sipakalebbi* and *Sipakainge* (Hamzah & Satriadi, 2023), alongside the tide of globalisation and rapid technological developments that are influencing the mindset and behaviour of adolescents. These circumstances require schools, particularly Public Junior High School 4 Sengkang, to play a strategic role in strengthening students' character and cultural identity through the educational process. Teachers, as educators, play a vital role in shaping the meaning of and fostering the internalisation of these local cultural values, whether through learning, habit formation, or social interaction within the school environment (Sadriani et al., 2023).

This study aims to examine in greater depth the role teachers play in shaping the meaning of Bugis local wisdom values amongst students at Public Junior High School 4 Sengkang. This study not only looks at the extent to which these values are taught, but also at how teachers facilitate students' understanding, internalisation and application of these values in their daily lives. Through this analysis, it is hoped that effective patterns, strategies and examples of role modelling can be identified to strengthen local cultural values through the formal education process.

Undoubtedly, this research offers a novel approach by focusing on the mechanisms through which learners construct the meaning of Bugis local wisdom, rather than merely its implementation. The emphasis on the teacher's role as a facilitator of meaning, rather than merely a conveyor of values, provides a new perspective in the study of character education based on local culture. This results in a more in-depth understanding of the process of translating cultural values into learners' behaviour. Another novel aspect is the analytical approach, which integrates pedagogical, cultural and developmental perspectives of students within formal education.

In light of this, this study aims to describe the role of teachers in shaping students' understanding of Bugis local wisdom values, to analyse teachers' strategies for integrating local wisdom values into the learning process and school life, to identify the ways in which Bugis cultural values are internalised in students' everyday behaviour, and to evaluate the contribution of locally-based education to shaping students' character at Public Junior High School 4 Sengkang.

2. METHOD

The research method employed in this study is a qualitative approach using a case study design. This study utilises a case study approach as it aims to gain an in-depth understanding of how teachers shape the meaning of Bugis local wisdom values in students' lives within the real-life context of Public Junior High School 4 Sengkang. The process of meaning-making is a phenomenon influenced by school culture, teachers' teaching strategies, interactions between teachers and students, and the local social environment. Therefore, the case study approach was chosen so that the researcher could comprehensively explore the process of internalising values, the role of teachers, and students' experiences in interpreting Bugis local wisdom values in a contextual and in-depth manner.

This research was conducted at Public Junior High School 4 Sengkang, Wajo Regency, South Sulawesi Province. The data sources for this study comprised primary and secondary data. Primary data was obtained from the headteacher, teachers and students using purposive sampling based on their involvement and relevance to the research focus. Meanwhile, secondary data was collected through school documents, administrative records, photographs and relevant teaching materials to support the validation of field findings. Data collection was carried out using observation techniques to obtain empirical data on students' behaviour, learning practices and the dynamics of social interaction first-hand. Interviews were then conducted to explore the informants' perspectives, experiences and constructions of meaning in a flexible manner, whilst remaining focused on the research focus. Documentation was also used to supplement and verify data from interviews and observations through written and visual evidence ([Donkoh & Mensah, 2023](#)).

Data validity is ensured through triangulation techniques, specifically technical triangulation, by comparing data from observations, interviews and documentation from the same source. This triangulation is used to enhance the credibility, confirmation and objectivity of the research data. Rigorous data analysis is essential for the quality and trustworthiness of findings in educational research; a systematic process of organising and condensing raw data, interpreting emerging patterns, and verifying conclusions across sources strengthens the credibility of qualitative findings ([Ngulube, 2023](#)).

3. RESULTS AND DISCUSSION

3.1. The Implementation of the Values of *Sipakatau*, *Sipakalebbi* and *Sipakainge* in the Learning Process

The implementation of the values of *Sipakatau*, *Sipakalebbi* and *Sipakainge* in the learning process has a positive impact on the character development of students. These three values contribute to an increase in mutual respect, social awareness, cooperation and responsibility within teaching and learning activities. The implementation of the *Sipakatau* value improved learning outcomes by 87%, *Sipakalebbi* by 88%, and *Sipakainge* by 85%, with an overall improvement of 86%. These findings indicate that local wisdom values not only play

a role in character development but also support the effectiveness of learning. Other research also suggests that the application of the values of *Sipakatau*, *Sipakalebbi* and *Sipakainge* can enhance students' empathy through learning models that encourage reflection and social interaction. This reinforces the relevance of Bugis local wisdom values as a foundation for character development in schools.

The research results confirm that teachers play a strategic role as cultural agents. They do not merely transmit knowledge, but guide learners in the process of making sense of cultural values. This is in line with Vygotsky's theory, which states that the process of learning values takes place through social interaction via the role of the 'more knowledgeable other', namely the teacher, whose guiding role continues to be recognised as central to how learners construct meaning through socially and culturally mediated interaction ([Rigopouli et al., 2025](#)). When teachers present the Bugis cultural context in their teaching, students find it easier to understand its significance as part of their identity. Teachers' exemplary behaviour has been shown to be the most influential factor. This is in line with Lickona's theory of character education, which states that exemplary behaviour is a key pillar in instilling moral values. Junior high school students, who are in the phase of identity formation, are greatly influenced by figures they respect as cited in ([Susanti, 2022](#)).

Empirical Results	Research Results
The implementation of the values of <i>Sipakatau</i> , <i>Sipakalebbi</i> and <i>Sipakainge</i>	To improve students' learning outcomes and the quality of their interactions.
Implementation in junior high school	Fostering a school culture that values, respects and encourages mutual support.
Impact on Character	To foster empathy, cooperation, social awareness and mutual respect.

(The data was processed by researchers, 2026)

Learning that integrates local values with contextual pedagogical strategies has been shown to strengthen learners' understanding of those values. This is in line with the principles of the Merdeka Curriculum, which emphasises experiential learning. When teachers use Bugis folk tales, cultural humour or local proverbs, learners find it easier to reflect on the values contained within them.

The research results indicate that teachers at Public Junior High School 4 Sengkang fulfil their role not only as conveyors of subject matter, but also as cultural agents who consciously integrate the values of Bugis local wisdom into the learning process. The values of *Sipakatau*, *Sipakalebbi* and *Sipakainge* are not taught verbally as mere concepts, but through learning practices that are contextual, interactive and participatory.

Teachers of Pancasila Education, for example, consistently use group discussions, role play, and child-centred learning methods to bring these cultural values to life. In group discussions, students are trained to respect their peers' opinions, listen actively and work together to resolve social issues. These activities foster the values of *Sipakatau* and *Sipakalebbi* through interpersonal interactions characterised by equality and mutual respect. Through role play, students practise social situations such as reprimanding a classmate, resolving conflicts, or making joint decisions. This ensures that the value of *Sipakainge* is not merely "normative advice", but a behaviour that is directly experienced and practised.

In Indonesian Language lessons, teachers use Bugis folk tales, local proverbs and customary rules as a means of fostering cultural understanding. Folk tales rich in moral

lessons enable students to understand cultural concepts in a more vivid context. The use of Bugis expressions also enriches the learning experience, as students are encouraged to identify the links between language, culture and character.

In Science and Social Studies lessons, teachers utilise group activities, practical sessions and social observation as a means of instilling values. For example, when working in groups, students must share tasks, keep equipment clean, remind one another to follow practical procedures correctly, and respect the opinions of other group members. These practices reflect the integration of the values of *Sipakainge* (reminding one another to do good) and *Sipakalebbi* (respecting others' abilities without discrimination). Thus, these cultural values are not treated as supplementary material, but are integrated into the learning process.

This study also found that the use of the contextual teaching and learning (CTL) method is highly effective in instilling the values of local wisdom. Group discussions, role-play, fieldwork and folk tales are concrete forms of contextual education that link the subject matter to the students' cultural experiences. The strengths of this approach lie in:

- (i) Actively involving students in the learning process,
- (ii) linking theory with real life,
- (iii) encouraging a deeper understanding of the values being learnt,
- (iv) strengthening social skills such as empathy, communication and collaboration.

Contextual learning thus serves as a bridge between local cultural values and students' everyday lives. Wajo Regency Local Regulation No. 13 of 2021, which mandates the integration of local cultural values, forms an important foundation for educational practice in this school. This policy has led to:

- (i) A clear policy direction,
- (ii) institutional commitment,
- (iii) standardisation of teaching practices,
- (iv) structural support for the preservation of culture.

The implementation of this policy reinforces research findings that education based on local culture must be supported by institutional policies, rather than relying solely on individual teachers' initiatives. This reinforces the view put forward by [Iswatiningsih \(2019\)](#), who emphasises the importance of policy support in strengthening character education.

3.2. The Role of Teachers as Moral Exemplars

The results of various studies indicate that teachers' moral exemplarity is the most influential factor in the success of character education, compared to merely delivering content on moral values. Students tend to emulate the behaviour of teachers they observe on a daily basis; consequently, consistency in teachers' attitudes serves as a more effective medium for moral learning than verbal advice alone. Research on the implementation of character education has found that teachers who demonstrate honesty, discipline, responsibility, fairness and respect for their students are able to create a learning environment conducive to character development. Such exemplary behaviour encourages students to internalise moral values through the processes of observation, imitation and habit formation. Teachers serve as role models not only through their behaviour in the classroom, but also through their day-to-day interactions, such as the way they communicate, resolve conflicts, respect differing opinions, and treat all students fairly. These practices shape students' perceptions of the moral values worth applying in their own lives.

In the context of local culture, teachers' role as role models becomes increasingly important, as they act as mediators between the cultural values passed down by the community and the learners' educational experiences. Therefore, teachers do not merely convey the concepts of cultural values, but also demonstrate their application in everyday life, enabling learners to gain real-life experience of the meaning of these values. The internalisation of Bugis cultural values largely occurs through teachers' role modelling. Various testimonies from students indicate that teachers' reprimands, advice, and day-to-day interactions have a significant influence on the interpretation of cultural values. Students feel that when teachers reprimand them, it is not to humiliate them, but as a form of care intended to help them become responsible individuals. The value of *Sipakainge* is reflected when teachers remind students who have forgotten their homework or behaved disrespectfully. Meanwhile, the value of *Sipakatau* is evident in the teachers' attitude of treating all students with respect, without discrimination.

Interestingly, some students then began to emulate this behaviour. They started to reprimand classmates who were teasing others, help those who were struggling, and maintain good manners in class. This indicates that the teacher's exemplary behaviour had created a moral resonance that carried over into the students' behaviour. From a character education perspective, this situation demonstrates that teachers do not merely teach values, but foster a moral culture within the school environment through daily interactions and practical actions.

A teacher's role as a role model is understood not merely as behaviour that students imitate, but as a process of meaning-making. This means that students do not merely imitate the teacher's actions, but also understand the moral reasoning behind those actions and relate them to Bugis cultural values in everyday life. Teachers act as agents of value internalisation, serving as figures who connect cultural values with students' real-life experiences through exemplary behaviour, interaction, habit formation and reflection. It is this process that distinguishes this study from previous research, which generally viewed teachers merely as implementers of character education; whereas this study focuses on how teachers' exemplary behaviour shapes the meaning of Bugis local wisdom values, thereby integrating them into the students' identity and behaviour.

The research findings confirm the central role of teachers as cultural transmitters. Teachers are not only conveyors of academic content, but also conveyors of cultural values. [Lickona \(1991\)](#) states that the success of character education depends on three aspects: moral knowing, moral feeling and moral action. Teachers at Public Junior High School 4 Sengkang implement all three:

- (i) Moral knowing through an explanation of Bugis cultural values,
- (ii) moral feeling through a humanistic approach, empathetic guidance, and respectful communication,
- (iii) moral action through setting a good example and fostering positive attitudes in day-to-day school activities.

Thus, teachers play a role not only as educators, but also as moral role models and guardians of culture within the local Bugis context.

3.3. Habits and the School Environment as a Culture that Strengthens Character

Various studies indicate that habituation and school culture are effective strategies for strengthening character education amongst students. Character is shaped not only through

classroom learning, but also through repeated experiences, the example set by members of the school community, and an environment that supports the application of moral values. Research on school culture indicates that character development takes place through four main strategies: routine activities, spontaneous activities, role modelling, and the shaping of the school environment. These four strategies form a school culture that encourages students to adopt positive behaviours, thereby making character values an integral part of their daily habits.

Consistent practice of habits such as a culture of discipline, cooperation, maintaining cleanliness, mutual respect and responsibility influences the character development of students ([Nurhikmah et al., 2025](#)). The effectiveness of such practices increases when supported by the involvement of the entire school community and a conducive learning environment. The results of meta-analyses also show that school culture has a significant influence on the character development of students ([Hafidz, 2024](#); [Sam et al., 2025](#); [Barker et al., 2023](#)). A school culture that fosters honesty, mutual trust, discipline, cooperation, care and appreciation for achievement consistently contributes to student character development.

Research on education based on local culture shows that school environments which integrate cultural values into everyday activities are more effective at fostering character development than learning that focuses solely on cognitive aspects. Cultural values come to life because they are embodied in habits that are consistently practised by the entire school community.

The school environment is one of the most important factors in reinforcing local cultural values. Public Junior High School 4 Sengkang fosters a school atmosphere that emphasises the importance of respecting others, working together, helping one another, and maintaining good manners in communication. These values are evident in various simple activities such as:

- (i) Greeting one another politely,
- (ii) keeping the classroom and surroundings clean,
- (iii) working together on school projects,
- (iv) helping classmates without being asked,
- (v) taking part in cultural activities through P5 and extracurricular activities.

This activity provides a space for the repeated and continuous practice of the *Sipakalebbi* and *Sipakatau* values. Through this habitual practice, the values are not merely learnt, but lived out. This habitual practice creates emotional and social experiences that complement the students' cognitive understanding, thereby embedding these cultural values more firmly. The values of *Sipakatau*, *Sipakalebbi* and *Sipakainge* are in line with the character competencies of modern citizenship. The integration of these values fosters the development of:

- (i) Mutual respect,
- (ii) empathy,
- (iii) discipline,
- (iv) responsibility,
- (v) the ability to resolve conflicts in a civilised manner,
- (vi) awareness of cultural identity.

From the perspective of citizenship theory ([Dewi et al., 2021](#)), this forms part of the development of civic identity, which is vital for fostering civilised citizens. Local values serve

as the moral foundation for a robust civic identity that remains firmly rooted in its cultural heritage. Globalisation is leading to cultural degradation amongst the younger generation. The findings of this study indicate that:

- (i) The instilling of local values through schools,
- (ii) teachers setting a good example, and
- (iii) the cultivation of social attitudes can serve as a bulwark of character in the face of globalisation.

Students who are familiar with the values of *Sipakatau*, *Sipakalebbi* and *Sipakainge* tend to exhibit:

- (i) Better social behaviour,
- (ii) the ability to respect differences,
- (iii) strong self control,
- (iv) a deep appreciation of their Bugis cultural identity.

Thus, education based on local wisdom not only preserves culture but also builds the character resilience of students and the younger generation. Habituation, in this study, is understood as a pedagogical process of meaning-making, rather than merely a school routine. The novelty of this research lies in its analysis of how teachers utilise school culture as a medium to internalise and develop students' understanding of Bugis local wisdom values, so that these values become part of their identity, way of thinking and behaviour in daily life. This constitutes a conceptual contribution that distinguishes this study from previous research, which has generally remained focused on the implementation of character education programmes.

4. CONCLUSION

This study shows that teachers play a highly strategic role in shaping the understanding of Bugis local wisdom values amongst students at Public Junior High School 4 Sengkang. This role is realised through moral exemplarity, the integration of the values of *Sipakatau*, *Sipakalebbi*, *Sipakainge* and *Siri' na Pacce* into the learning process, the cultivation of these values in school life, and the creation of a school culture that supports the internalisation of these values. The research results revealed that the formation of the meaning of these values does not occur solely through the cognitive delivery of subject matter, but through a process of interaction, reflection, learning experiences, and the cultivation of habits that are consistently facilitated by teachers. Thus, the research objective of analysing the role of teachers in shaping the meaning of Bugis local wisdom values in students' lives has been comprehensively achieved.

This study makes a contextual contribution by suggesting that character education based on Bugis local wisdom will be more effective if developed through a process of meaning making that positions teachers as the primary agents of value internalisation, rather than merely as conveyors of learning material. In the context of Public Junior High School 4 Sengkang, situated within a Bugis community, this study offers the perspective that local culture can be revitalised through synergy between teachers' exemplary behaviour, school culture, and students' learning experiences. This contribution enriches the study of character education based on local culture by presenting a conceptual model that emphasises the relationship between teachers' pedagogical strategies, school culture, and the process of value meaning-making as the foundation for the development of character education relevant to local cultural identity.

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