Local Wisdom Based Education in The City of Parepare: A Study of Panngaderreng and Its Construction of Religious Tolerance

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Abstract:

Harmony and tolerance of religious communities is a necessity in a pluralistic society. Parepare is a city that consists of various ethnic groups, religions, races, and groups (SARA) and a city of transit, commerce, and education. The local wisdom approach of *Panngaderrang* is very important to be actualized through education in schools as an instrument of social interaction, to maintain tolerance and harmony in society. *Panngaderreng* (which includes *ade', wari, bicara, rapang,* and *syara'*) institutionalized in schools is a long-term resolution to build a tolerant and harmonious society. Character values that appropriate to be developed in the schools are *alempureng* (honesty), *amacceng* (intelligence), *asitinajeng* (propriety), *agettengeng* (firmness), r*eso* (effort), and *siri'* (self-esteem). *Panngaderreng-based* education strategy can be implemented through the vision, mission and goals of the school, internalization of the curriculum, modeling from educators, including it in the syllabus and lesson plans, appropriate learning methods, relevant media and learning resources, in the forms of learning evaluation, and the development of local cultures in the school environment.

Keywords: education, *panngaderreng*, resolution, tolerance, religious

Introduction

Plurality is a necessity in life in society. Plurality has implications for both positive and negative potentials. Plurality is a challenge for religious communities themselves because diversity is usually full of interests which are often popularly called conflict of interests (Jeergenmeyer, 1998, p.185). In other words, religious pluralism means that every religious adherent is required not only to recognize the existence and religious rights of others, but to participate in efforts to understand the differences in their respective teachings and the equality of their adherents in social life in society in order to achieve harmony in diversity (Chamim, 2002, p. 238).

The city of Parepare is a heterogeneous city and the people are harmonious, namely Islam (the majority religion) with 111,484 followers (86.70%), Buddhism with 1,398 followers (1.09%), Catholics and Protestant Christians respectively 5,243 (4.08%) and 8,104 adherents (6.30%), Hinduism as much as 1,826 (1.42%), and Konghuchu with 534 adherents (0.42%), however in their social life they have remained side by side for a long time without conflict to date. Religious plurality is part of the life of the city of Parepare community which has been built for a long time, and has become an identity in social life.

The city of Parepare community is the majority of the Bugis Ethnic and makes up 80% of the population. The city of Parepare is an area of Bugis culture so the importance of actualizing and reconstructing the values of local wisdom in maintaining a harmonious and tolerant life through education. Local wisdom values that need to be "revived" are *Panngaderreng*. *Pangngaderreng* is most important role is to be active as a controller of community life, which includes issues of human freedom, human rights and obligations, the responsibility of a leader, and so on. *Pangngaderreng* has been the soul and spirit of Bugis people generally accepted in

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society as a whole. *Pangngaderreng* has been united in life that does not recognize the difference in position, social class, degree of rank, socioeconomic status, etc. in imposing customary sanctions or punishments on people who have committed violations (Baki, 2005, p.53).

The sources of potential for intolerance in plural life are aspects of the economy, education, culture, politics, media, and so on. The occurrence of significant social disparities, low educational participation, culture reduced by globalization of materialism and hedonism, political discrimination, media provocation, and so on (Rubin, 2012). The urgency and relevance of this research to provide solutions to preventive and curative actions is the re-actualization of local wisdom values as a living system that can protect all components and the community's background is the *Panngaderreng* system. Therefore, to make *Panngaderreng* system more functional in society, it is urgent to reformulate the inheritance system through formal education (schools), so that it becomes effective in internalizing the values of *Panngaderreng* to the younger generation.

Dahliani (2015) said local wisdom is a step in the implementation of tradition that is translated into a physical artifact. Local wisdom assists with its function as to shape human beings to be wiser in experiencing their lives. The features of local wisdom are: 1) Able to withstand foreign cultures; 2) Having the ability to accommodate the elements of foreign cultures; 3) Having the ability to integrate elements of foreign culture into the native culture; 4) Having the ability to control; 5) Being able to give direction to the development of culture (Albantani, 2018).

Religious tolerance is very important to be built in a pluralistic society as a prerequisite for the birth of harmony and tolerance. A closed and fanatical attitude towards religion becomes a barrier in building tolerance. Religious fanaticism that narrow and lumpy often used as the fire ignition (Siregar, 2016). Leaders of extremist groups frequently invoke Islamic concepts as a means of justifying their behavior and almost universally rely on some form of religious legitimacy to preserve their influence (Hofman, 2020). Religion is often used as a symbol of struggle as a legitimacy of action even though it destroys the order of harmony. This problem has implications for suspicion from the public over the existence of formal social entities in carrying out religion. Intolerance at the mass level influences recruitment into extremist groups, political behavior, and regime policies (Hofman, 2020).

This research study is described in the following figure:

Figure 1

Research overview

Method

This research method is Systematic Literature Review (SLR). This method is to find out the mind map of previous research, then identify the research theme for evaluation based on previous research papers (Suhartono, 2017, p. 162). Well, done procedure for the SLR process is essential and it ensures that the work is carefully planned before the actual review work starts (Mengist, 2020, p. 512). The characteristics and procedures of the SLR include: (i) clearly defining research questions; (ii) have clear and reproducible objectives and methods; (iii) Search of relevant literature that will meet the eligibility criteria, and (iv) assessment of the validity of the selected literature, (v) systematic

presentation and synthesis of data extracted from the selected literature, and (vi) making study findings for scientific purposes and decision-making decision (Moher, 2015). Content analysis is used as a literature review as a means to get a more concrete picture of the development of certain research fields (Sullivan, 1982).

The analysis and visualization techniques use the Vos viewer application, namely network, overlay and density. The results of the local wisdom visualization analysis related to *Panngaderreng*, with the variable *ade'. wari, talk, rapang,* and *syara'*. Furthermore, the study of religious tolerance which includes the attitude of survival, accommodative attitude, integration, control, and development. Implementation of *Panngaderreng* through education in realizing religious tolerance.

Research Question

RQ1: What is the pattern of tolerance and harmony in *Panngaderreng* between religious communities in the community?

RQ2: What is the concept of *Panngaderreng* towards tolerance in a pluralistic society?

RQ3: Why the *Panngaderreng*-based education strategy in an important effort to maintain inter-religious tolerance in the City of Parepare?

Findings and Discussion

1. Tolerance and Inter-Religious Harmony

Tolerance and harmony are the basic needs of every human being in life in the midst of diversity. Tolerance and harmony must be upheld as a form of respect for human values. Sullivan, et al, state tolerance is defined as a willingness to "put up with" those things one rejects or opposes, namely "the willingness to respect, accept, or respect everything that someone rejects or opposes" (Sullivan, 1982). Furthermore, JP Chaplin (2006, p. 512) states that tolerance is a liberal attitude, and does not want to interfere and does not interfere with the behavior and beliefs of others.

Using a social psychology perspective, Khisbiyah (2007, p. 4) explains that tolerance is the ability to hold on to things that we don't agree with or don't like, in order to build better social relationships. Tolerance requires acceptance and appreciation of the views, beliefs, values and practices of other people/groups who are different from us. Intolerance can occur at the level of interpersonal relationships, such as relationships between brothers and sisters, parents and children, husband and wife, between friends, or between groups, for example ethnicity, religion, nation, and even ideology.

Effendi states that appreciation of the depth aspects of religion will make someone more able to respect others more humanely (Effendi, 1988, p. 29). In other words, it is the profound aspect of religion that makes a person more tolerant of others. This makes one in the depth aspect of religion there are more intersection points of religions. This perspective assesses that the esoteric side of religion can open the 'veil' of similarity in religious views as a bridge for closer interaction with one another.

Abdullah (2001, p. 202) considers that tolerance has two elements that must be emphasized in expressing it towards others, namely: (1) Giving freedom or independence, and (2) Respecting the principles and rights of others. Facing this reality, every religious adherent is required to always be able to live and position himself in the context of plurality based on the spirit of mutual respect and respect for the existence of other religions (Ruslani, 2000, p. 169). Mutual respect and respect for differences is a strong act of tolerance in creating harmony. Mutual awareness in life in the midst of plurality is a prerequisite for interacting with one another in a good, peaceful, and safe manner. Because, religious issues are still a strong factor in triggering in-group and out-group identity-based sentiments, so that it is vulnerable to triggering conflict (Hermawati, et al., 2016, p.122).

Joint Regulation of the Minister of Religion and the Minister of Home Affairs No. 9 and 8 of 2006 concerning Guidelines for Implementing the Duties of Regional Heads / Deputy Regional Heads in maintaining religious harmony, empowering religious harmony forums, and establishing houses of worship, it is stated that: Religious harmony is a condition of inter-religious relations which is based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of their religious

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teachings and cooperation in the life of society, nation and state within the Unitary State of the Republic of Indonesia based on Pancasila and the Constitution of the Republic of Indonesia. 1945 (PB. Minister of Religion, 2006).

Building a harmonious religious life is not an easy agenda. This agenda must be carried out carefully considering that religion involves the emotional aspects of the people, so that some of them are more inclined to "claim truth" rather than "seek truth". Although a number of guidelines have been rolled out, generally friction occurs at the field level, especially with regard to religious broadcasting, construction of houses of worship, interfaith marriages, foreign aid, celebration of religious holidays, splinter sect activities, blasphemy, and so on (Muhaimin, 2004, p. 19).

There are at least five qualities of religious harmony that need to be developed, namely: the value of religiosity, harmony, dynamism, creativity, and productivity (Lubis, 2005, p. 12-13). The quality of religious life harmony must represent the religious attitude of the people. The quality of the harmony of life for religious people must reflect the harmonious patterns of interaction between fellow religious communities. The quality of the harmony of life for religious people must be directed at developing dynamic values represented by an interactive atmosphere, moving, passionate, and passionate in developing the values of caring, activeness, and mutual virtue. The quality of religious harmony in life must be oriented towards the development of a creative atmosphere. The quality of life harmony among religious people must also be directed at the development of the productivity value of the community.

The current condition of religious life, conflict between religious communities, has become an inseparable part of the dynamics of national and state life. Doctrinal differences that cannot be avoided will not have the potential to become conflict if religious people in a society are tolerant and respect religious doctrines and teachings that are different from their religion. Community education from an early age through the cultivation of religious values must be carried out in a process that begins with the provision of basic religious knowledge followed by the implementation of religion and the creation of religious functions (Mawardi, 2015, p. 64).

At the sociological level, the claim of truth has turned into a religious symbol that is understood subjectively personally by every religious adherent. It seems that it is difficult for everyone to let go of the frame of subjectivity when personal beliefs are faced with different beliefs. Even though it is natural, it is impossible for every human being to place two things that contradict each other in his heart. Therefore, every adherent of a religion does not have to impose his inclusiveness on others, who we think are exclusive.

Building religious harmony is a must. Towards the truth is a characteristic of each religion. As long as it is formed an understanding, appreciation, and practice of religious teachings, everyone should not think naturally to absolute opinion. It is appropriate that each religious adherent is willing to live side by side and work together to build society (Muhdina, 2015, p. 34). A mature society appears to be willing to accept differences as part of the *sunnatullah* in life.

The pattern of interaction in the community in Parepare City in maintaining religious tolerance and harmony is more from a cultural approach. Culture in a social context can open space boundaries for the demarcation of every difference and be united in a common interest and effective social communication. Local cultural aspects play a very important role in harmonizing life in a pluralistic society in the City of Parepare.

2. *Panngaderreng* Concept of Tolerance and Harmony between Religious Communities

The basic local wisdom in Bugis culture is *Panngaderreng*. The concept of *Panngaderreng* becomes the philosophy of life of the Bugis people and is used as an instrument in building social institutions amid heterogeneity. *Panngaderreng* can be defined as all the norms that regulate how a person should behave towards each other and to social institutions reciprocally, thus giving rise to community dynamics (Lathief, 2005, p. 36). The *Pangngaderreng* concept has a broader meaning than custom, which does not only include aspects called normative systems or customary rules that contain normative values, but it also

includes things in which a person in his behavior and in treating oneself in social activities, must not only do so, but he must also dissolve the feeling that a person is an internal part of pangngaderreng (Mattulada, 1985, p.306).

The essence of *Panngaderreng* is supported by several elements, namely: (a) *Ade'* or custom; (b) *Rapang* or law; (c) *Wari* or national rank; (d) *Bicara* or utterance, speak; and (e) *Syara'* or Islamic teachings (Hamid, 1985, p. 49). *Ade'* relates to kinship relations, norms concerning the State and marriage; *bicara* are the rules about the judiciary; *rapang* means example, parable, kias, or analogy from the past; *wari* is a system of classifying all objects, events and activities in people's lives according to their categories; *syara'* are the institutions and laws of Islam (Ahmad, 2005, p. 22).

Some of the rules of courtesy in the Bugis that are shown in their attitude and speech, namely: (a) at meetings, they are not allowed to speak out if they are not asked; (b) Avoiding passing in front of people, if forced to pass by bowing oneself, swinging the right hand forward by saying the word *tabek*; (c) Sitting in front of the respected person must be cross-legged (*massulekka lebba*); (d) If a man eats, he must wear a head covering (*songkok*) and wear a sarong (*bidak*); (e) If there are guests arrive, they must receive them in neat clothes; (f) When eating with someone who is respected, must not overtake the meal; (g) Women should not sleep on their backs, which is called *matinro monrang-monrang*; (h) A man may not be a guest in someone's house, if there is no male in the house; (i) A woman cannot be alone, both at home, especially when traveling; (j) A woman may not hold meetings or talks alone with men; and (k) A woman must not be harsh in listening to her voice or laughter (Lathief, 2005, p. 39).

Matulada states that there are four principles contained in *Panngaderreng*, namely: (a) The *mappasilasa'e* principle, namely the manifestation of *ade'*, so that there is harmony in attitude and behavior in treating himself; (b) The *Mappasisaue* principle, is manifested to inflict blame on each *ade'* violation stated in *bicara* or speak. This principle is complemented by *siariwawong* which is manifested to state the existence of equal treatment, to educate everyone to know right and wrong; (c) The *Mappasenrupae* principle is realized to maintain the continuity of the existing pattern in order to

stabilize emerging developments; and (e) Mappallaisêng principle is realized to provide clear boundaries about the relationship between man and his social institutions, so that society avoids the absence of order, chaos and others (Sairah, 2011, p. 62).

The transformation of society towards modernization, the meaning of *Panngaderreng* can be done textually, especially in relation to the patterns of interaction with heterogeneous communities. With the exception of *syara'*, the elements of *Panngaderreng* are now experiencing degradation, partly due to the loss of the supervision and guidance institution of *ade'* in the Bugis community which is usually carried out by several customary officials, such as *pakkatenni ade'* or *parewa ade'*. This goes hand in hand with a decrease in shame or *siri'* in society (Ahmad, 2005, p. 23). The Bugis people equate humans with *siri'*, namely *siri' emmi nariaseng tau*, it is only because of *siri'* that we are called humans. People who do not have *siri'* are called *olok-olok* (animals) (Marzuki, 1995, p.37-38).

It is considered very important to re-actualize a strong foundation in building heterogeneous social institutions for the Bugis community in the City of Parepare. The institutionalization of the *Panngaderreng* system is very urgent, so that the identity and values of local wisdom are not reduced by the dynamics of the times. Therefore, the concept of the *Panngaderreng* institution is a cultural preserver and a community foothold in managing patterns of social interaction in developing harmony and tolerance between religious communities in the City of Parepare.

3. *Panngaderreng*-Based Education Strategy in Efforts to Maintain Tolerance and Harmony between Religious Communities in Parepare

Education is an effort to open space for interaction between fellow humans. Badaruddin states that education is an effort to foster, develop, empower and direct the basic potential of human beings to suit what they want (Afandi, 2011, p. 41). Further, Tobroni states that democratic education puts forward the side of humanism by paying attention to: (a) Human behavior is considered by its multiple intelligence. Not only intellectual intelligence,

but emotional and spiritual intelligence, (b) Students are creatures with character, personality, active and dynamic in their development so that education is directed to form personality and self-concept, (c) The humanistic method emphasizes self-actualization, (d) Learning should be centered on students (student centered learning) (Tobroni, 2008, p. 122). Therefore, the function of education in anthropological and sociological studies must be developed, namely:

1.   Developing students' insights about themselves and their surroundings, so that the ability to read (analysis) will arise, will develop creativity and productivity;

2.   Preserving human values that will guide the way of life so that their existence, both individually and socially, is more meaningful;

3.   Opening the door to knowledge and skills that are very useful for the survival and progress of individual and social life (Achmadi, 2010, p. 35).

Sociological and anthropological education is oriented towards preparing students with all their competences to interact with the surrounding environment, respecting and obeying the values of local wisdom, and being inclusive of social and global dynamics. Survival can still exist and survive if it is able to adapt to the environment, recognizes the values of local wisdom, and is open to the development of science (Alim, 1999, p. 72). The value of *Panngaderreng* can be a medium for building social interaction so that the social order can be maintained and well maintained. The value of *Panngaderreng* is to be inclusive of the diversity and the latest developments in the fields of science and technology.

In the competitive and permissive social dynamics, education is one of the important aspects in forming a reliable generation in the future. With education, it is hoped that it can produce quality, responsible and able people to anticipate the future. Education in its broad meaning is always stimulating, accompanying changes and development of mankind. In addition, educational efforts always deliver, guide change and development of life and human life (Soebahar, 2002, p. 13) [32]. In everyday life, humans are always faced with social problems, including poverty, ignorance, adultery, and so on (Goble, 1994, 149). Social

problems are considered to be a trigger for the conflict can be muted through the panngaderreng approach because the soul of siri' is implemented in the nature of *alempureng* (honesty), *amacceng* (intelligence), *asitinajeng* (propriety), *agettengeng* (firmness), and *reso* (effort).

At the individual level, education provides creativity, aesthetic awareness and socializing with good social norms, values and beliefs. Thus, educated people are expected to have the awareness to learn for life (long life education), always feel left out of information, science and technology, so that they continue to push forward and continue to learn (Muchsin, 2010, p. 22). *Amaccang* and *reso* attitudes in the value of *ade'* can be a trigger for the people of Parepare City to increase civilized competitiveness.

Arifin emphasized that "The right education is one that provides opportunities for openness to the influence of the outside world and the development of students from within. Thus, then the fitrah is given the right to shape the child's personality and at the same time external factors will educate and direct the child's basic abilities (*fitrah*) (Arifin, 2010, p. 18). In a universal perspective, education is a process of interaction and adaptation between doctrinal and historical aspects. The process of socialization and selection reconstructs culture and civilization relevant to its era. In the personal aspect, education is oriented towards individual change to a strong personal construct, through the interaction process of the two reasons, namely internal and external. so that each individual can continue the realm of doctrine as inspiration to develop history. Thus, the educational perspective emphasizes that human culture and civilization was born from the result of the accumulated process of life's journey which is faced with the dialogue process between normative teachings (revelation) which is historically permanent and the experience of the caliphate on earth dynamically (Susanto, 2009, p.2). In this dimension, education has a strategic role in fostering a better spirit of culture and human civilization.

Moreover, Gillin (1954) agree that society refers to the existence of mutual association and interaction because it has values, norms, methods and procedures that are a common need so that society is a unit of human life that interacts according to a customary system.

certain customs, which are continuous and bound by a common identity. The perpetuity of people's lives because they have the same identity, so that there is no 'distance' in interacting and communicating with one another. This is as emphasized by Thomas Hobbes that society is the result of a social contract between individuals (Campbell, 1981, p.10). The relevance of the *Panngaderreng* value to an inclusive attitude encourages society to open up and accept each other (*ade'*), understand the position (*wari*), and obey the applicable regulations (*rapang*), civilized communication (*bicara*), and based on the teachings of each religion (*syara'*).

The inherited Bugis cultural values (Baqi, 2005, p. 203), namely: *alempureng* (honesty), *amacceng* (intelligence), *asitinajeng* (propriety), *agettengeng* (firmness), *reso* (effort), *siri'* (self-esteem). These Bugis values are manifestations of *Panngaderreng* values that can move forward through institutionalization in formal education.

1. *Alempureng* (honesty)

The word *alempureng* comes from the word *lempu*, which means honest, straight. Rahim states that *lempu* is sometimes interpreted as being sincere, true, good or fair, while the opposite is cheating, lying, treason, bad, trickery, persecution, and the like (Rahim, 1992, p. 245). The social context of *alempureng* attitude is sincerity, accepting differences, treating well, and having the courage to state the truth and firmly against the truth.

2. *Amacceng* (intellectual)

The word *amaccang* comes from the word *acca* which means intellectual. The value of scholarship is often expressed in conjunction with honesty or *lempu'*. The *acca* attitude can be possessed by a person having a lempu 'attitude and vice versa. The messages contained in the Bugis lontarak state that:

Ajak nasalaiko acca sibawa lempu', naiya riasengnge acca dekgaga masussa napogau ada masussa na bali ada madeceng malemmae; mateppek-i ripadanna tau. Naiya riasengnge lempu, makessingngi gaukna, patujui nawanawanna madeceng, namatau ri Dewata-e (Rahim, 1992, p. 152).

(Do not you lack intelligence and honesty. As

for what is called an intellect, there is nothing difficult to carry out, no conversation that is difficult to receive with kind and gentle words anymore trusting fellow human beings. What is called honest is good deeds, right thoughts, polite behavior again fearing God Almighty.)

The goal of formal education is to develop intelligence, be it intellectual, emotional, spiritual, vocational, and social. This intelligence (*amacceng*) encourages people to be wise and wise, build independence, and be able to provide solutions to social problems. *Amaccang* is attitude becomes perfect when it is backed up by the *Alempureng* attitude.

3. *Asitinajeng* ((appropriateness)

Asitinajang (appropriateness) is *poutudangi tudanmu, puonroi onrommu* (occupy your position, occupy your place) (Rahim, 1992, p. 153). In social life, children are accustomed to giving (*mabbere*), not being stingy (*masekke*), respecting their parents (*napakaraja tomatuwae*), and their fellow children (*padapadannya ananak*). This has been done since childhood so that the expected characters can be formed, as in the messages of the Bugis catfish, *lele bulu tellele abiasang* (moving mountains, the habit of being immobile) (Baki, 2005, p. 210).

The *asitinajeng* attitude encourages the younger generation to understand the position, how to behave, build awareness, and habituate positive character. Socialization and internalization are very effective in formal education, because an orderly and effective system is built. The presence of schools is needed in caring for *asitinajeng* attitudes to accustom students to position themselves in the midst of social pluralism.

4. *Agettengeng* (persistence)

*Agettengang*is the main value of Bugis culture which builds solidarity and tolerance in society. In the Bugis Lontarak it is stated:

Eppa'i gaukna gettengnge, tessalai janci, tessorosie ulu ada tellka annu teppinra assiturusng, mabbicarai naparapi, mabbinrui tipupo napaja (La Side, 1971, p. 75).

(four actions of the value of persistence, namely not breaking promises, not betraying an agreement, not canceling a decision, and not changing an agreement, and if we speak and act,

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it will not stop before completion)

The *agettengeng* attitude is a principal value in Bugis culture which is manifested in *Panngaderreng*. This attitude must be maintained and socialized through education in schools so that students can understand and practice these values. A generation that is formed with an agile attitude will form a strong, flexible, polite, and assertive personality. This context can guarantee the lasting of social solidarity and harmony because it is bound by social agreements.

5.   *Reso* (effort)

Reso is the key value of the implementation of the values of honesty, intelligence, propriety and firmness in Bugis society in general. Buginese idiom: *Resopa temmangingngi namalomo naletei pammase dewata* (only with tireless effort makes it easy to get directions from Almighty God). Rahim states that Bugis values can play an effective role if they are supported by effort (*reso*) (Rahim, 1992, p. 165).

Reso values are very effectively developed in schools, because *reso* here has become the main principle of life for the Bugis of Parepare community to exist and advance. *Reso* is a serious effort to achieve goals, both personal and social. *Reso* can be interpreted as an effort to maintain togetherness and create a tolerant, and harmonious social order. Internalization and implementation of *reso* value can be applied in schools in the form of pursuing achievements and creating positive competition.

6.   *Siri'* (self-esteem)

Siri' is self-esteem, which can be synonymous with "human morality". This is in line with the Bugis expression: *iyanatu siri'e riaseng tau* (Tapala, 1977, p. 71) (it is self-respect that causes humans to be called humans). The cultural value of *siri'* is very important to be passed on to offspring or children. Because they adhere to the value of *siri'*, their existence as a human being is honored, on the other hand, ignoring the value of *siri'* will be insulted or alienated and even become public trash (Baki, 2005, p. 217).

The value of *siri'* is a grand theory of the value of *Panngaderreng*. *Siri* 'refers to the Bugis personality, especially Parepare, who must be upheld as a living identity. Internalization and

outreach in schools in the City of Parepare is a must, so that local wisdom can be sustainable and human values can be maintained for the younger generation. Therefore, it is urgent that *Panngaderreng* values be formulated in the world of formal education (schools) in order to maintain harmony in life in an attitude of tolerance and harmony between religious communities. The application of the education system in schools based on *Panngaderreng* can be formulated into:

a)   Vision, mission, and school goals

The formulation of the vision, mission, and goals of the school is urgent to include the values of *Panngaderreng* as the basic character of developing education based on local wisdom. The existence of *Panngaderreng* values in the vision, mission and goals of the school will build commitment in realizing these efforts. Schools that make *Panngaderreng* values the basis of educational programs can realize basic human values which eventually builds an attitude of tolerance and harmony.

b)   Educational curriculum in schools

Panngaderreng values are included in the educational curriculum to become more operational to be transmitted and applied. The concept of the curriculum can be in the form of local content in the form of separate subjects, it can be in the form of each subject making *Panngaderreng* values part of the target achievement, and can be extracurricular activities in schools in the form of training programs and so on.

c)   Educator at school

Educators or teachers in schools become 'locomotives' of internalizing *Panngaderreng* values to students. Educators become a model for the implementation of *Panngaderreng* values in schools so that students can see and imitate the right one. Educators can create *Panngaderreng* institutions based on concepts in Bugis culture, by incorporating characters *alempureng* (honesty), *amacceng* (intelligence), *asitinajeng* (appropriateness), *agettengeng* (firmness), *reso* (effort), and *siri'* (self-esteem) as the spirit of implementing and developing an attitude of tolerance and harmony in life.

d)   Subject matter

The subject matter contains values that must be

possessed by students after participating in learning. The values contained in the subjects can be aligned with the *Panngaderreng* values which are strengthened in the syllabus and lesson plans. Character indicator performance *alempureng* (honesty), *amacceng* (intelligence), *asitinajeng* (appropriateness), *agettengeng* (firmness), *reso* (effort), and *siri'* (self-esteem) are benchmarks for the success of learning in class.

e)   Learning methods

The socialization and internalization of *Panngaderreng* values in schools requires appropriate methods. Various methods can be used as an option in developing character *alempureng* (honesty), *amacceng* (intelligence), *asitinajeng* (propriety), *agettengeng* (firmness), *reso* (effort), and *siri'* (self-esteem), are habituation, messages and advice, demonstrations, travel tours, assignments, promises and threats, etc. These methods can be combined or run together in learning activities.

f)   Media and learning resources

Media and sources that can be used in the transmission of *Panngaderreng* values through royal stories in policy making, visualized folk tales, and so on. As much as possible, media and learning resources are well designed, through still images, videos, environments, and historical objects. It is better if schools prepare learning support facilities that can streamline *Panngaderreng*-based learning.

g)   Learning evaluation

Learning evaluation can be linked to the internalization of *Panngaderreng* values, starting from evaluation techniques that reflect local wisdom to the process of implementing honest evaluations and so on. The KKM achievement indicators (Minimum Completeness Criteria) can refer to character building *alempureng* (honesty), *amacceng* (intelligence), *asitinajeng* (propriety), *agettengeng* (firmness), *reso* (effort), and *siri'* (self-esteem).

h)   Educational environment in schools

Schools become a nursery and a place to foster *Panngaderreng* values. All stakeholders are committed to implementing *Panngaderreng* values in schools. This context builds a habit through school intervention in internalizing the

values of *Panngaderreng* to students. The principal, teachers, staff, and students together actualize the values of *Panngaderreng* through Bugis characters in the school. *Ade'*, *rapang*, *bicara*, *wari'*, and *syara'* can be developed in schools and become social miniatures to maintain tolerance and harmony. Habit and implementation character *alempureng* (honesty), *amacceng* (intelligence), *asitinajeng* (propriety), *agettengeng* (firmness), and *reso* (effort), and *siri'* (self-esteem) are benchmarks for the implementation of *Panngaderreng* values in schools.

Conclusion

The pattern of tolerance and harmony between religious communities in Parepare is built through a cultural approach. Communities can live side by side in harmony and tolerance due to local cultural factors, namely the substantive values of *Panngaderreng* exist in society. People respect each other, understand, and respect differences, because character still exist as *alempureng* (honesty), *amacceng* (intelligence), *asitinajeng* (propriety), *agettengeng* (firmness), and *reso* (effort), and *siri'* (self-esteem).

The values of *Panngaderreng* are embodied in *ade', rapang, wari', bicara,* and *syara',* which are components of social institutions that can ensure that people continue to exist and enjoy their freedom. The value instrument that every citizen must have is character *alempureng* (honesty), *amacceng* (intelligence), *asitinajeng* (propriety), *agettengeng* (firmness), and *reso* (effort), and *siri'* (self-esteem). This character encourages people to understand, respect, and respect differences, because there is freedom, humanity and independence.

Panngaderreng-based education strategies in an effort to maintain tolerance between Religious Communities through schools in the City of Parepare are strengthening the vision, mission, and goals of the school, internalizing the concept and structure of the curriculum, strengthening the character of educators, internalizing the syllabus and lesson plans of subjects, selecting methods appropriate, designing relevant media and learning resources, synchronous evaluation models, and developing culture through the school environment. The value or character that becomes the reference for development in

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schools is *alempureng* (honesty), *amacceng* (intelligence), *asitinajeng* (propriety), *agettengeng* (firmness), and *reso* (effort), and *siri'* (self-esteem).

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