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The Integration of Bugis Cultural Wisdom: Malebbi Warekkadanna Makkiade Ampena in Constructing A Religious Spirit of Students at IAIN Parepare

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Abstract

This study focuses on integrating Bugis culture malebbi warekkadanna makkiade ampena in building the religious spirit of students. This qualitative research with sociological, anthropological, and religious approaches was applied using in-depth interviews, observation, and documentation at IAIN Parepare. The results showed that the religious studies at IAIN Parepare as an extra activity apart from lectures could manifest the personality of having intelligence, depth of knowledge, and religious spirit as a student with good moral character. The integration of Bugis culture malebbi warekkadanna makkiade ampena with the religious studies transforms students into educated human beings with good moral character, loves religion and culture in the context of being able to speak and act politely.

Integrasi Kearifan Budaya Bugis: Malebbi Warekkadanna Makkiade Ampena dalam Membangun Jiwa Agama Mahasiswa di IAIN Parepare

Abstrak

Kajian ini fokus pada integrasi budaya Bugis malebbi warekkadanna makkiade ampena dalam membangun jiwa agama mahasiswa. Penelitian kualitatif dengan pendekatan sosiologis, antropologis dan religious diterapkan dengan menggunakan wawancara mendalam, observasi dan dokumentasi di IAIN Parepare. Hasil Penelitian menunjukkan bahwa pengkajian keagamaan di IAIN Parepare sebagai kegiatan ekstra selain dari perkuliahan dapat mewujudkan kepribadian memiliki kecerdasan, kedalaman ilmu dan jiwa agama sebagai mahasiswa berakhlakul karimah. Integrasi budaya Bugis malebbi warekkadanna makkiade ampena dengan pengkajian keagamaan mentransformasi mahasiswa menjadi manusia terdidik berakhlakul karimah, mencintai agama dan budaya dalam konteks mampu bertutur dan bertindak dengan sopan santun.

Kata Kunci: Integrasi Budaya Bugis, Jiwa Agama, Pengkajian Keagamaan, akhlakul karimah

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A. Introduction

Rasulullah saw. is a human being who becomes and provides inspiration, both in attitude, behavior that is framed in morals and has a religious spirit (Islam) by saying and worshiping Allah SWT a lot. This kind of religious spirit in living life in this universe must be done by Muslims.¹ Therefore, in order to carry out the law, the spirit of religion must first be instilled in the hearts of believers.

The spirit of religion must be owned by every Muslim. This obligation, lecturers and parents should also pay attention to familiarize and cultivate a religious spirit through student psychomotorism by familiarizing themselves with religious practices, both on campus and at home so that the habit of understanding Islamic teachings grows.² In this way, students are given religious guidance and practice that can be useful for their psychomotor development in the future. Through this effort, it is inseparable that children practice religious teachings as well as possible in each environment.

In addition, cultivating the religious spirit of students is, of course, inseparable from the guidance and will of Allah SWT. However, lecturers on campus and parents at home pray for their children (students) all the time to get guidance so that there is a desire to study religion both in the positive, affective and psychomotor aspects as well as being religious and intelligent students.³ Cultivating a religious spirit is not an easy matter in the sense that it is not as easy when someone buys goods. The type of item desired is easy to obtain as long as you have enough money. Cultivating a religious spirit requires serious attention from lecturers and parents because they are the dominant guide for students.

Cultivating a religious spirit in students early, there are at least three things that must be considered by parents, namely: 1) teaching and introducing children (students) to Islam early, meaning that parents should actively introduce Islamic teachings. It can be studied and reviewed by students; 2) parents should avoid environmental influences which are believed to damage their mentality, attitude

¹ Musmin Tumanggor, *Ilmu Jiwa Agama* (Prenada Media, 2016), 207.

² Gary Skaggs and Nancy Bodenhorn, 'Relationships between Implementing Character Education, Student Behavior, and Student Achievement', *Journal of Advanced Academics*, 18.1 (2006), 8.

³ Nur Ainiyah, 'Pembentukan Karakter Melalui Pendidikan Agama Islam', *Al-Ulum*, 13.1 (2013), 26-27.

and personality, and 3) choose an Islamic university as a place for their children to study. Islamic tertiary institutions are believed to be able to foster a religious spirit for students by studying more Islamic religious teachings.

In line with the importance of coaching and studying Islam in students early, finding a suitable environment, and placing students on a campus that is more dominant with Islamic teaching, it is very urgent in its application to be supported by a local wisdom approach in accordance with local culture.⁴ Adaptation in accordance with local wisdom in the culture of the Bugis society⁵ is related to fostering a religious spirit including in the formation of *akhlak al-karimah* in children which is always practiced in the daily interactions of students,⁶ namely "*malebbi warekkadanna makkiade ampena*", it means that polite in speech and respectful in action. The pattern of the local wisdom approach in Bugis culture is considered very appropriate in its application to foster the religious spirit of students, because it can be directly implemented visually, so that students easily understand and practice how to speak and act properly.

In general, the State Islamic Institute (IAIN) of Parepare in providing guidance and study outside of lecture hours includes Islamic religious material such as memorizing verses in the Koran, prayer practices, zikir and Islamic da'wah training. However, the lecturers developed more teaching materials and practices in culture-based Islamic education. The orientation of IAIN Parepare is to actualize and transform each student so that they have a religious spirit that is moral, obedient to worship, obedient to parents and lecturers. In an effort to achieve all these great goals, IAIN Parepare has integrated the local wisdom of the Bugis culture "*malebbi warekkadanna wakkiade ampena*".

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4 Muhammad Bahar Akkase Teng and Muhammad Hasyim, 'The Philosophy of Kajaolaliddong: A Basic Pattern of Life and Culture in Bugis and Makassar', *Systematic Reviews in Pharma* 11.12 (2020), 1548-52.

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5 Gene Ammarell, 'Bugis Migration and Modes of Adaptation to Local Situstions', *Ethnology*, 2002, 51-67; Cheriani Cheriani, 'The Influence of the Implementation of the Sipatuo Sipatokkong Bugis Culture Integrated with the Problem Based Learning Model', in *International Conference on Natural and Social Sciences (ICONSS) Proceeding Series*, 2019, pp. 180-85; Ismail Suardi Wekke, 'Islam Dan Adat Dalam Pernikahan Masyarakat Bugis Di Papua Barat', *THAQAFIYYAT: Jurnal Bahasa, Peradaban Dan Informasi Islam*, 13.2 (2014), 312.

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6 Nurul Qamar, Baharuddin Badaru, and Aan Aswari, 'Local Wisdom Culture of Bugis-Makassar in Legal Perspective', in *Proceeding 12th ADRI 2017 International Multidisciplinary Conference and Call for Paper, Bogor*, 2017, p. 87.

Along with the progress of modern times, both scientific advances and technological advances, it is inevitable that students should not ignore the local wisdom that applies to each region. Through advances in science and technology, it is a big challenge to introduce local wisdom, including Bugis culture. One of the biggest challenges in student growth and development is the presence of several *games* on the *Android mobile phone*. That way, IAIN Parepare, which is within the Bugis community in the City of Parepare, continues to strive to initiate and direct students in cultivating and developing a religious spirit that has good morals through the integration of local wisdom of Bugis culture *malebbi warekkadanna wakkiade ampena* in every association, both with parents, lecturers and friends.

Cultivating a religious spirit towards students early is considered not to experience many difficulties if the desire and attention of parents is high enough and the competence of the sincerity of the lecturers in providing guidance and coaching that contains local wisdom values in Bugis culture. Even so, it can be seen that the soul of religion is a guidance from Allah SWT. However, the people involved keep trying optimally in order to get good outputs and outcomes and the fostered students have a religious spirit and are practiced in everyday life, so that they become habits and continue in their lives. This is the hope of lecturers, parents and society in general.

Referring to this discussion, some very urgent studies are 1) how to polarize religious studies in building a religious spirit in students?, and 2) how to integrate local wisdom of Bugis culture into religious studies in building the religious spirit of students?. The study aims to find integration between the direction of Islamic religious education and the deep essence of the local wisdom of the Bugis *malebbi* culture, *warekkadanna wakkiade ampena*.

B. Polarization of Religious Studies in Building Religious Spirit in Students

Cultivate the soul of religion is cultivating the potential of the human soul which is in line with religious teachings regarding life as a servant of Allah SWT. to carry out all His commandments and to completely remove His prohibitions. Besides that, it grows the soul in social life so that it becomes a

human being who believes and is obedient to Allah SWT. until finally manifesting himself as a human being (*insan kamil*).

Students are humans who will go through the adolescent phase towards maturity to become adults⁷ in continuing their education in tertiary institutions between the ages of 17-23 years for undergraduate (S1). Students who are classified as independent, but do not guarantee that they have good and mature physical and mental growth and development. Moreover, students who in fact come from public schools, certainly lack a touch of religion, so it is assumed that their souls are still empty and arid with religious values. The dominance of religious practice in tertiary institutions is to create and cultivate a relatively spontaneous student religious spirit, to attach the characteristics of the depth of critical thinking, to be active and energetic, namely not being vacuum and energetic in responding to something, not inclined to be careless and less calculating. Students have the ability to respond to something, *Inquiry* strong, adventurous, happy to seek and discover something new.

The IAIN Parepare campus, which originally had the tagline "*diminati, dinanti dan diberkati*", so that it presents religious activities and practices proportionately outside of lecture hours. Interested in the context of the existence of students who excel in the science obtained through lectures and also in religious activities that are ready to use in society. The community awaits with the practice of science and religion that has been provided by students. On the other hand, the spirit of practicing science and religion can foster a spirit of religion in students expecting blessings from Allah SWT.

Students are given space and time in activities, namely more religious practice so that later they can foster a religious spirit (Islam). These activities are prioritized in shaping the human person so that it becomes "habit" or "accustomed" so that it can be implemented in society. Further religious activities that have become a habit for students include the practice of reciting *Asmaul Husna* which is a type of practice or training that knows the name and nature of Allah Most High. Knowing and reflecting on the name and nature of Allah, then the desire

⁷ Muhammad Ihsan Thaib, ⁴ 'Perkembangan Jiwa Agama Pada Masa Al-Murahiqaah (Remaja)', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 17.2 (2015), 252.

of students to further improve the quality of practice in their environment. Religious activities can affect the religious spirit of students, especially those related to Islamic monotheism.

Psychomotor development of students with understanding and memorizing *Asmaul Husna* will strengthen Islamic faith and ultimately strengthen the spirit of religion. The practice of reciting *Asmaul Husna* builds a habit for students from the start before it is too late to handle the formation of morals by behaving politely and politely. Therefore, without building a habit it will be difficult to recite and memorize *Asmaul Husna*, so this activity must be carried out continuously to build a religious spirit in the depths of his heart.

The Quran is found very many verses explaining the development and formation of humans and also provides many parables if the state of the soul continues to experience the ever-changing.⁸ That is why the function of the spirit of religion grows with habituation or habits acquired through religious studies.

Habituation in religious activities is not sufficient only to recite and memorize *Asmaul Husna* for students, but religious activities that are equally important are *motivational practice of reading the Quran*. This activity is an activity to read the Quran to build and foster a religious spirit for students from the start. The habit of reading the Koran will grow students' love for the Quran so that in the future they will feel lost if they do not read the Quran. Providing motivation to students is an appropriate activity that is managed on an Islamic college campus in order to become interested in studying and studying the Quran.

In addition, reading the Quran for students has other benefits, namely that students also have a strong desire to use Arabic as a *daily language*. The Quran uses Arabic which in turn trains students to know Arabic so that it does not become foreign to them. This activity is a competency in Islamic religious knowledge as well as aims to foster a religious spirit through the psychomotor domain of students. Without habituation to students it is impossible to do it instantly and briefly with optimal results.

⁸ Andree Tiono Kurniawan, ⁴Perkembangan Jiwa Agama Pada Anak', *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 1.1 (2017), 69-80.

The practice of praying is to familiarize students with practicing prayers on time in congregation at the mosque from the first time they are on the IAIN Parepare Campus. The habit of practicing prayers in congregation and on time is guaranteed to foster the religious spirit of students, so that later they can easily adapt to dedicating themselves to society. The practice of praying in congregation places students as educated human beings who are expected to become good role models and models for people who are suitable in society.

Apart from the exercises and practices that are carried out, there are other things related to the spirit of religion for students, namely believing that prayer is one of the main obligations of Muslims in this world as a creation of Allah SWT. as His word in QS. Azzariyat (51): 56: which means " *And I did not create jinn and humans but so that they serve Me.* Getting students used to praying early, then early on they will recognize themselves as servants of Allah. Prayer practice and practice for students can have a big impact on the spirit of religion.

Next, ethical practices to parents is practice and training for students related to attitude and personality, especially manners to parents. Respecting and obeying parents according to Islamic teachings is the duty of the child to both parents. If this is desired, the parents at home should continuously guide and train students (children) in how to behave and speak well to both parents so that they are accustomed to courtesy to parents. Ethics training for students is a student psychomotor development that has an impact on the growth of the spirit of religion. Especially in the modern and millennial world, there are many students who no longer know and obey their parents' wishes according to Islamic teachings. In fact, many students become arrogant and feel smarter and more knowledgeable than their parents.

A more interesting coaching pattern is *the practice of helping others* is a practice carried out by students both on campus, at home and in the community. The level of success in training the practice of helping others can be seen from the enthusiasm of students who are enthusiastic about raising funds on the streets asking for donations for people who are poor and affected by natural disasters such as tsunami victims in Mataram, Palu, Pandeglang and Lampung. Even students are involved in volunteering as well as providing

donations collected from the streets, such as being directly involved in providing assistance to people who are victims of flash floods in Masamba, North Luwu. The involvement of students in providing help to people is undoubtedly, including social service work, conducting language development by holding language villages.

However, coaching religious activities in students has opportunities and challenges. Opportunities to grow the spirit of religion student (*supporting factors to foster religious life*) is the availability of teaching staff enough (*the availability of sufficient educators*), the support of parents who love their children (students) supervised (*parents like their children to be nurtured*), learning facilities available and supporting facilities available (*learning facilities available and supporting facilities available*) which are held at the al-Wasilah Mosque and there are male and female dormitories on campus, and the guidance time is relatively short (*Guidance time is relatively short*). However, it cannot be denied that as a challenge that can hinder students' religious life (*inhibiting to foster religious life*), there is no budget allocation, lack of teacher honoraria (*lack of teacher honorarium*), and if parents are not have a religious spirit (*parents are not religious*), and the portion of student learning is due to the emergence of several types of games on android mobile phones.

In addition, in fostering the religious spirit of students, it requires several approaches starting with a religious approach is an approach related to Islamic teachings. This approach is the most dominant approach considering that efforts to cultivate a religious spirit have to study a lot of religious teachings as a source of knowledge in fostering students. The religious approach is an approach that becomes a guide in fostering a religious spirit because it has the basis of revelation from Allah SWT. Moreover, the problem of the spirit of religion is inseparable from matters of heart, lust, and instinct, so this approach is the most dominant.⁹

Religious basis is the basis derived from religious teachings, in detail has been described in Islamic education sources. This basis is important in Islamic education because on this basis all educational activities become

⁹ Mustafa, ²³ 'Perkembangan Jiwa Beragama Pada Masa Dewasa', *Jurnal Edukasi: Jurnal Bimbingan Konseling*, 2.1 (2016), 77-90.

meaningful. Religious construction requires actualization in various other educational bases, such as historical, sociological, political and administrative, economic, psychological, and philosophical. Religion becomes the frame for all basic Islamic education. Other basic applications are a form of self-realization that comes from religion and not the other way around. If Islam becomes the frame for the basis of Islamic education, all educational actions are considered as a form of worship which is self-actualization the most ideal in Islamic education. The orientation of the religious spirit is intended so that behavior does not deviate.¹⁰

Cultivating the religious spirit of students can use a pedagogic approach. The pedagogic approach is an approach to learning about students including learning patterns, methods and methods. In relation to fostering a religious spirit towards student psychomotor, the pedagogical approach is oriented towards the process of religious learning by carrying out religious practices and exercises. The pedagogic approach is the steps of lecturers and parents looking for patterns and methods of teaching or guiding and accompanying students to achieve a coaching goal in order to grow or increase the spirit of religion.

One of the elements of pedagogical competence that lecturers must have is to understand the ins and outs of learning theory so that they can properly design the form of teaching and learning to be implemented. The pedagogical competence that must be mastered by the lecturer is to understand the learning objectives, the material prepared and the methods designed to convey it in accordance with the characteristics of students. The intended pedagogical approach is an approach that is oriented towards the process of religious learning by carrying out a practice and training of the basics of religion which aims to foster the religious spirit of students.

In addition, it is important to foster students' religious spirit to apply a cognitive approach in developing knowledge. Cognitive approach to stimulate the brain so that students can think critically to learn so that they can be motivated to develop interest in learning and increase intelligence. Cultivating students'

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¹⁰ Nurlaeliyah Nurlaeliyah, Prilaku Menyimpang Remaja Terhadap Perkembangan Jiwa Keagamaan', *Risâlah, Jurnal Pendidikan Dan Studi Islam*, 4.1, March (2018), 119-25.

religious psychology requires religious knowledge and also requires human intelligence. Furthermore, the student psychology approach indispensable relating to the psychological aspects.

Lecturers and parents are able to animate students so that it can affect the process of building their morals, when compared to lecturers and parents who do not understand psychology at all. Bruner, as a cognitive psychology learning theorist, sees the learning process as three processes that take place simultaneously, namely the process of acquiring new information, the process of transforming knowledge, and the process of checking the accuracy and adequacy of this knowledge.¹¹

Someone's behavior that appears outwardly occurs because it is influenced by the beliefs he holds. Someone when meeting, greeting each other, respecting parents, lecturers, covering one's genitals, being willing to sacrifice for the truth are religious symptoms that can be explained through religious psychology. The science of religious psychology will not question whether a person's religion is true or not, but what is questioned is how the influence of religious beliefs is seen in the behavior of its followers. In this way, in addition to knowing the level of religion that students live, understand and practice, this mental science can also be used as a tool to enter religion into the soul of students to find the right and suitable way to instill it.

The sociology approach includes things that can grow students as important as the psychological approach. If the psychological approach is in the psychological aspect, then the sociological approach to the social and social aspects fosters the religious spirit of students to become more humanistic about how to get along. A lecturer and parents in carrying out the coaching process are important to contain ethical and moral content for students.

Religious guidance to students has a strategic role in their lives both in a sociological and psychological context. The concept of fitrah in Islam views education as being oriented towards efforts to optimize the basic human potential as a whole. Efforts to develop student religion are not solely oriented towards

¹¹ Abdul Hamid, ¹⁴ Agama Dan Kesehatan Mental Dalam Perspektif Psikologi Agama', *Healthy Tadulako Journal (Jurnal Kesehatan Tadulako)*, 3.1 (2017), 1-14.

psychological growth and development efforts which place more emphasis on material enrichment efforts such as excessive emphasis on aspects of skills.¹² The implication of this human view requires that the goal of future religious formation is directed at achieving a balanced human personality growth. Achieving a balanced personality is necessary so that the human prerequisites in the future can be achieved.

Various theories often emerge prominently as a reaction to changing developments and societal needs. Thus sociology, found when there was chaos and revolution in Europe, then the scientific discipline continued to develop and be creative with social developments, such as industrialization, needs and welfare, population explosion.

An important element that is considered strategic in religious guidance is the application of exercise methods that provide training and practice to be able to find out a lesson. Psychomotor¹⁸ development is the development of controlling body movements through coordinated activities between the central nervous system, nerves and muscles. The process begins with gross movements that involve large parts of the body, the functions of sitting, walking, running, jumping and others. Then proceed with finer coordination which involves groups of smooth muscles in the functions of reaching, holding, throwing, writing, drawing, and others. Motor skills have different and complex structures. There are two dimensions of skills, namely dimensions of accuracy, speed and strength, and dimensions of balance coordination. Motor movement will not occur until students have motor and nerve readiness for the movement, motor development generally follows a predictable pattern.

Religious coaching also cannot be ruled out by the assistance method is the method used especially for parents at home to continue to accompany the student concerned. Accompanying that is meant is monitoring, guarding, guiding, and supervising students at any time of practice and training activities related to religious activities with the aim of cultivating a religious spirit. Students who get

¹² Rossi Delta Fitriah, ⁴ 'Perkembangan Jiwa Agama Pada Anak (Analisis Kajian Dan Pemikiran Dalam Psikologi Agama)', *Al Fitrah: Journal Of Early Childhood Islamic Education*, 2.2 (2019), 331-40.

guidance but do not get mentoring have the potential not to get optimal and satisfying results.

Religious development not only fosters students to become intelligent humans, but also builds their personalities so that they have noble character. Currently, religious development is considered by many to have no problem with the role of being educated, but it is considered balanced if it is successful in building student personalities so that they become human beings with noble character.¹³ Therefore, religious formation is seen as an urgent need which aims to shape every human person who has good behavior as an actualization of *akhlakul karimah* in everyday life, not on understanding.¹⁴

Religious guidance by bringing the religious knowledge closer to fostering a religious spirit in students includes reading the Quran, performing prayers, giving alms and social assistance as well as ethics and manners. Religious knowledge is very useful to be studied as quickly as possible because the knowledge is not done instantly, but through a process and time that is not short.¹⁵ For example, students are fluent in reading the Koran accompanied by correct recitation. It does not take up just one week, but takes months or even years. Thus, the right step for students in an effort to cultivate a religious spirit is to carry out intensive studies and coaching on campus.

Religious construction requires actualization in a variety of religious knowledge which is supported through historical, sociological, political and administrative, economic, psychological, and philosophical aspects. Religion becomes the frame for all basic Islamic knowledge. Other basic applications are a form of self-realization that comes from religion and not the other way around. If Islam becomes the frame for Islamic knowledge, then all acts of study are considered as a form of worship which is the most ideal self-actualization.

Parental participation indirectly in religious formation at the Campus is the determining factor in realizing the religious soul of the student. This cannot be

¹³ Elihami and Abdullah Syahid, 'Penerapan Pembelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami', *Edumaspul: Jurnal Pendidikan*, 2.1 (2018), 79–96.

¹⁴ Ahmad Zakki Mubarak, 'Perkembangan Jiwa Agama', *Ittihad*, 12.22 (2017), 95–96.

¹⁵ Farid Panjwani, 'The "Islamic" in Islamic Education: Analysis of a Discourse', *Current Issues in Comparative Education*, 7.1 (2004), 19; Akbar Ahmed and others, 'Islamic Perspective', *Journal of the Islamic Studies and Humanities*, 19 (2018).

realized properly if parents do not respond or do not pay sufficient attention to their children (students). Realizing the religious spirit of students through *parental participation* is providing religious guidance on an ongoing basis to students, providing funds for coaching activities, bringing students closer to a supportive environment, inviting students to practice more Islamic religious activities or studies, and to maintain and monitor from promiscuity or the detrimental use of social media facilities.

Optimizing lecturer participation is providing guidance and religious studies on campus through conducting extracurricular activities to support coaching, providing assistance in the learning process and supervising students on campus. Assessment and mentoring is a complex process, not just conveying information from lecturers to students. Therefore, build students' habits are exercises and practices that must be carried out continuously in order to develop a habit of conducting studies.

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Realizing the religious spirit of students is not as easy as turning the palm of the hand, but there must be maximum efforts so that the guidance is not interrupted, and does not become bored with studying and practicing religious knowledge. Even though as the next student, it is necessary to maintain relationships by getting guidance from lecturers and parents, seeing attitudes and behavior is thought to show bad and bad behavior.

Religious study and guidance are very useful in fostering a religious spirit so that they have student learning motivation both during and outside of recovery as is done by lecturers on campus and parents at home. That way, student learning motivation arises due to personal awareness that is very different from early childhood based on spontaneous encouragement from teachers and parents. The most dominant learning motivation is learning motivation that is associated with directing human beings who have social piety.

C. Integration of Bugis Culture Wisdom in Religious Studies in Building Religious Spirit

The Bugis society is one of the ethnic groups in Indonesia who are very strong in holding and carrying out customs as culture.¹⁶ Bugis society always prioritizes *siri'* which means shame and self-respect in life by paying attention to a norm that is upheld, proving that a person is able to care for himself from his purity and honor.¹⁷ *Siri'* very relevant to *lempu'* (honesty).¹⁸ *Lempu'* and *pacci* (holiness) are two things that characterize the culture of the Bugis people. Chastity is considered a very important and the main of teaching.¹⁹ His relationship with honesty and chastity is considered by that person to be *malebbi warekkadanna makkiade ampena*. A person who has a religious spirit strives to choose honesty and purity himself.

The Bugis society is very well known for its system of regulating life and values that must be guided in social interactions.²⁰ The ideal values that become the culture in Bugis society are honesty (*lempu'*), intelligence (*amaccang*), propriety (*assitinajang*), persistence (*agettengeng*), effort (*reso*), the principle of shame (*siri'*).²¹

All of these values are the actualization of the culture of the Bugis people with *malebbi warekkadanna makkiade ampena* which means that someone who speaks as *malebbi warekkadanna* is not only polite but also must contain an element of *lempu'* namely honesty. It is also added that if someone in acting is considered polite, it is not only measured from the aspect of how to point to a mimic or body movement, but must be based on the way of acting which contains intellectual values (*amaccang*), appropriateness (*assitinajang*),

¹⁶ Nyoman Suryawan, 'Kearifan Lokal Sebagai Modal Sosial Dalam Integrasi Antara Etnik Bali Dan Etnik Bugis Di Desa Petang, Badung, Bali in', *Jurnal Kajian Bali*, 7.20 (2017).

¹⁷ Shintia Maria Kapojos and Hengki Wijaya, 'Mengenal Budaya Suku Bugis', *Jurnal Lembaga TAKN Kupang/ Matheteuo Vol*, 6.2 (2018), 153.

¹⁸ Subri Abdullah, 'Kajian Rekonstruksi "Budaya Siri" Bugis Ditinjau Dari Pendidikan Islam', *AL-ISHLAH: Jurnal Pendidikan Islam*, 14.2 (2016), 159–60.

¹⁹ Yusuf Yusuf, 'Integrasi Pendidikan Karakter Berbasis Qurani Dan Kearifan Lokal Bugis', *Jurnal Studi Agama Dan Masyarakat*, 11.2 (2015), 254.

²⁰ Rusdaya Basri and Fikri, 'Sompa and Dui Menre in Wedding Traditions of Bugis Society', *IBDA: Jurnal Kajian Islam Dan Budaya*, 16.1 (2018), 10.

²¹ Muhammad Yusuf, 'Relevansi Nilai-Nilai Budaya Bugis Dan Pemikiran Ulama Bugis: Studi Tafsir Berbahasa Bugis Karya MUI Sulsel', *El Harakah Jurnal Budaya Islam*, 15.2 (2013), 200.

constancy (*agettengeng*), effort (*reso*), the principle of shame. (*siri'*). This is what is meant by *makkiade ampena* which must be actualized in a person as a Bugis. In principle, in Bugis society, including students, as one of the elements in the society of the IAIN Parepare Campus, in upholding *malebbi warekkadanna makkiade ampena*, it must be supported by a religious spirit in itself.

The position of custom as a culture in the religious practice of the Bugis society has a unique position. The system of customary meetings as culture and Islamic religious teachings found no conflict between the two, namely the application of custom as a local culture in supporting the acceptance of Islam as a way of life.²² The meeting between adat in Bugis culture and Islam is very dynamic and harmonious, so that one gets the place to carry out *malebbi warekkadanna makkiade ampena*.²³

The Bugis society in their relationship with each other is to establish a social order as a local wisdom which is famously known as *malebbi warekkadanna makkiade ampena*. The local wisdom of *Malebbi warekkadanna makkiade ampena* is highly respected and obeyed by the Bugis society. That is why IAIN Parepare makes local wisdom a *tagline* in upholding the code of ethics, every thought and behavior by all elements of the campus, both lecturers, educators and students, ignoring *malebbi warekkadanna makkiade ampena*.

Malebbi warekkadanna makkiade ampena describes human thoughts and behavior which are full of Islamic religious values. The point is that as an attitude that can be concrete, if someone speaks it must be expressed in cool words or does not hurt the feelings of others. The local wisdom of *Malebbi warekkadanna makkiade ampena* is considered very appropriate and strategic in all forms of activities or religious studies at the IAIN Parepare Campus, especially students. Religious studies that are held on campus cannot be separated from reflections and delegating values from the local wisdom of *Malebbi warekkadanna makkiade ampena*. Therefore, anyone who is called a campus community must be able to demonstrate *malebbi warekkadanna makkiade ampena*.

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²² Ismail Suardi Wekke, 'Islam Dan Adat: Tinjauan Akulturasi Budaya Dan Agama Dalam Masyarakat Bugis', *Analisis: Jurnal Studi Keislaman*, 13.1 (2013), 29.

²³ Kathryn Robinson, 'Ketegangan Antarsukubangsa, Orang Bugis, Dan Masalah "Penjelasan"', *Antropologi Indonesia*, 63 (2014), 47.

The local wisdom of *Malebbi warekkadanna makkiade ampena* is in line with religious studies and guidance carried out at the IAIN Parepare Campus which has an orientation to cultivate the religious spirit of students as educated human beings who have good morals. Thus, a reflection of religious studies based on *malebbi warekkadanna makkiade ampena* to transform students who have a religious spirit in the context of being able to speak or speak politely and politely every time they act. In addition, students are prepared to transform themselves into highly knowledgeable humans with religious souls who have social piety.

The view in Bugis society that someone who is said to have high knowledge, but is unable to present himself with a religious spirit that has good morals is considered useless. *Malebbi warekkadanna makkiade ampena* means that a person is able and knows to place language, which is to say very good and precise words when dealing with other people. When talking to older people, it must be with great respect, as is the case when talking to people who are considered younger in age, then showing that person is a role model or model, giving love and attention.

Local wisdom in the Bugis *malebbi warekkadanna makkiade ampena* can give birth to an essence of the qualities that underlie humanity which is called the "*sipakatau*" attitude, namely to respect each other.²⁴ *Sipakatau* is a concept in Bugis culture which means to respect and understand humanly or in other words to humanize one another. In line with *malebbi warekkadanna makkiade ampena*, religious guidance and study in students are human beings who are very concerned with humanitarian principles to love one another, be compassionate, wise, treat each other with high human dignity.

The importance of implementing *malebbi warekkadanna makkiade ampena* as one of the policies in religious activities and studies for students is to guard and maintain attitudes and behaviors that are embedded in the spirit of religion. Student life today is not impossible to leave cultural values in society and also the spirit of religion in the face of the modern world which is considered a very tough challenge. The presence of technology and human lifestyles that are

²⁴ Fikri, Rahmawati, and Zulfah, 'Idealism and Realism of Islamic Law in Panggaderreng Culture of the Modern Bugis Bone', *IOP Conference Series: Earth and Environmental Science*, 175.1 (2018) <<https://doi.org/10.1088/1755-1315/175/1/012137>>.

beginning to be open and free, may experience a shift in Islamic religious values and social culture, especially in Bugis society. Therefore, the local wisdom of *Malebbi warekkadanna makkiade ampena* and assessment Since the beginning, students were introduced to religion so as not to forget the teachings of religion and culture in the social community.

E. Conclusion

Religious study is directed to become a human being, not only as an intelligent person who has a depth of knowledge, but also to build a personality by cultivating a religious spirit to have good morals. Religious study is assessed as a role to be educated and balanced if it is successful in building student personality, so that it becomes a human being which aims to build every person who has behavior through actualization of *akhlakul karimah* in everyday life.

The cultural wisdom¹ of Bugis *malebbi warekkadanna makkiade ampena* is harmony with religious studies held at the IAIN Parepare Campus by fostering the religious spirit of students as educated human beings with good morals. The reflection in religious studies based on *malebbi warekkadanna makkiade ampena* is a transformation of the spirit of religion⁶ in the context of being able to speak or speak politely and politely for every act. Students are prepared to be able to actualize themselves into highly knowledgeable humans with a religious spirit and social piety. The view in Bugis society is very firm that a person can be said to have high knowledge, but it is inversely proportional to his representative without a religious spirit whose knowledge is considered useless.

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