

Character Education Through Tabe Culture That Is Starting to Be Forgotten in the Modern Era

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ABSTRACT

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Moral decadence that is so worrying when the progress of science and technology is not responded to wisely. Sociocultural Generally affects character and socialization related to the interaction process in which an individual gets norms, values, beliefs, attitudes, and language in his group. This research is a library research. The technique used is with The method that will be used in this study is a descriptive qualitative research method. 'tabe' is similar to the attitude of asking permission or asking permission when you want to pass people. some values that indicate that character can come from religion, culture, social and national philosophy in strengthening the implementation of character education. The values in the 'tabe' culture are politeness and religiosity.

1. Introduction

The occurrence of moral decadence that is so worrying is caused by many factors, including the strong current of globalization and the advancement of science and technology that is not responded to wisely. This progress has an impact on all sectors of life, starting from the economy, industry, education, and nationalism. In the life of the nation and state, the phenomenon of the erosion of nationalism is marked by the emergence of terrorism and the fading of national values where many young generations are more proud to follow trends that come from outside the country, starting from consumer behavior towards foreign products, how to dress, feeling ashamed when speaking regional languages and many more. An equally serious problem to be addressed is the field of education.

Currently, the field of education is obliged to create superior students who not only have broad knowledge but also how to become students who have characters that reflect religious values and norms in society. However, the character of students is still a major problem that requires improvement and the role of all aspects of education. Character problems of students can generally be seen from their attitudes and behaviors, such as lack of manners, brawls, bullying, liking to watch pornographic images, liking to skip school, lying and the like. Some of these conditions show that knowledge alone is not enough to have an impact on changing student behavior. This is because the implementation of learning is directed at knowledge but minimal in preparing character. The failure of Indonesian education in producing people with character is in line with Ketut Sumarta's opinion which states that national education focuses on thinking intelligence and ignores emotional intelligence, moral intelligence, and inner intelligence.

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Digital era education is oriented towards implementing education that is capable of utilizing science and technology. The progress of this era is an opportunity and challenge for educational institutions to implement educational goals, namely to form an intellectual and virtuous generation. Law Number 20 of 2003 concerning the National Education System Article 1 paragraph 1, education aims to make learning methods enjoyable and optimize three aspects, namely knowledge, attitudes, and skills.

In addition to the family environment, the community and school environments also greatly influence students. socio-cultural diversity where each region has its own uniqueness and distinctive character. The Kaili Tribe in Palu, some of whose people are Muslim, still believe that religious rituals originating from their ancestors must be preserved as a form of culture that is still carried out from generation to generation, such as the tabé culture (excuse me). Where someone is followed by a movement of the right hand down towards the ground, looking at the people they pass and then giving a smile, then starting to walk while bowing their bodies and straightening their hands beside their knees. as a culture born from the customs of the Kaili people from generation to generation. However, in modern times, the tabé culture is increasingly being abandoned and is no longer a habit. Modern society in the city along with the development of the times no longer does this when passing older people. In fact, the tabé culture is a legacy of ancestors in which character education is so inherent that teaches about how to respect and appreciate each other.

2. Literature Review

(Larson and Smalley, 1972) describe sociocultural as a blueprint that guides human behavior in a society and is hatched in family life. Sociocultural regulates a person's behavior in a group, makes a person sensitive to status, and helps him know what others expect of him and what will happen if he does not meet their expectations. (Condon, 1973.)

Sociocultural helps a person to know how far he can play a role as an individual and what his responsibilities are to the group. Sociocultural is also defined as ideas, habits, skills, arts, and tools that characterize a particular group of people at a particular time. Sociocultural is a system of integrated patterns that regulate human behavior. (Hutcheon, Duffy P.1999.) According to Borgatta there is a point of similarity, namely "Socialization refers to the process of interaction through which an individual acquires the norms, values, beliefs, attitudes, and language characteristics of his or her group". In general, socialization is related to the process of interaction in which an individual acquires norms, values, beliefs, attitudes, and language in his/her group. School culture is very broad in scope, generally including rituals, expectations, relationships, demographics, curricular activities, extracurricular activities, decision-making processes, policies, and social interactions between components in the school. School culture is the atmosphere of school life where students interact with each other, teachers with teachers, counselors with each other, administrative staff with each other, and between members of the school community. Internal and intergroup interactions are bound by various rules, norms, morals, and shared ethics that apply in a school. Leadership, role models, friendliness, tolerance, hard work, discipline, social concern, environmental concern, nationalism, and responsibility are values that are developed in school culture. Socialization or enculturation is the root of the strong cultural strands of the "triple helix. " Unfortunately, it is not widely understood by most of the humans who shape and are shaped by it.

2.1 Character Education

Character comes from Latin, namely character, which means nature, nature, mental traits, morals, personality. According to the big Indonesian dictionary, character is mental traits, morals or morals that distinguish one person from another. Meanwhile, according to the Directorate General of Elementary and Secondary Education-Ministry of National Education, character is a way of thinking and behaving that is characteristic of each individual to live and work together, both within the family, society, nation and state.

According to Hibur Tanis, character is a nature, nature, morals or morals that distinguishes one person from another (Tanis, 2013) According to Thomas Lickona, character is a person's natural trait in responding to situations morally. This natural trait is reflected in real actions through good behavior, honesty, responsibility, fairness, respect for others, discipline, and other noble characters (Lickona, 1992). Kertajaya in Supriyatno defines character as a characteristic that is inherent in an individual or object. Characteristics that are original and rooted in the personality or individual of objects and tools that drive how to behave, act, behave, speak, and respond to something (Supriyatno and Wahyudi, 2020). Character as defined by Ryan and Bohlin in Hasyim has three main elements, namely knowing the good, loving the good, and doing the good (Hasyim, 2015). According to David Elkind & Freddy Sweet as quoted by Prof. Sukiyat (2020), character education is defined as follows:

„Character education is the deliberate effort to help people understand, care about, and act upon core ethical values. When we think about the kind of character we want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within”

Furthermore, Kesuma et al (2011) define character education as a process of transforming life values to be developed in a person's personality so that they become one in the behavior of that person's life (Kesuma, Triatna and Permana, 2011). It can be said that the formation of good character or good morals of students can be attempted or carried out by institutions that are indeed competent in this matter. It can be concluded from several definitions offered by several experts regarding the definition of character education is an effort to develop good character from students, whether planned or not.

Characteristics of character education

Character education is an effort that is planned and implemented systematically in helping students to understand the values of human behavior related to God Almighty, themselves, other human beings, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. The following are some of the basics of character education, namely:

1. Belief in God Almighty
2. Consistency and steadfastness
3. Loyalty
4. Obedience

In this case, the government has stated several values that indicate that character can be sourced from religion, culture, social and national philosophy in strengthening the implementation of character education, as stated by Syarbini below, there are several values in character education, namely (2012: 25 - 28)

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|---------------------------|--|
| 1. Religious values | 10. Curiosity values |
| 2. Honest values | 11. Love of the homeland values |
| 3. Tolerance values | 12. National spirit values |
| 4. Discipline values | 13. Love of the homeland values |
| 5. Hard work values | 14. Communicative values |
| 6. Creative values | 15. Values of appreciating achievement |
| 7. Independent values | 16. Love of peace values |
| 8. Democratic values | 17. Love of reading values, and |
| 9. National spirit values | 18. Social care values |

3. Methodology

This research is a library research. The technique used is with The method that will be used in this research is a descriptive qualitative research method, namely describing the aspects that will be targeted in the research. The approach referred to in this case is an approach that involves humans as research targets, so that researchers get certainty and accuracy of the data that will be described as the results of the research. "Descriptive research is more appropriate if using qualitative research." "According to Bogdan and Taylor as quoted by Lexy J. Moleong that the qualitative method "Is a research procedure that produces descriptive data in the form of written words from people and behavior that can be observed according to them." This research is used because it concerns research that describes empirical facts in words. The primary data in this study is the Kaili custom obtained through observation, interviews and documentation. The secondary data is in the form of writings, journals, articles and manuscripts.

4. Results and Discussion

Tabé' is a culture of asking permission to pass someone else, with the words "tabé". And it has become a habit in society that the word tabé' is followed by the movement of the right hand down towards the ground or to the ground. The meaning of the behavior of Bugis people like this is that the word tabé' is a symbol of an effort to respect and honor anyone in front of us, we should not do as we please. In everyday life, a person must act according to his words because in a society there are

unwritten rules but they are a reference for how to behave and behave towards fellow members of society, especially to older people. Between the word *tabe'* and body movements (right hand) must be in line and in line.

The *tabe'* attitude is similar to the attitude of asking permission or asking permission when you want to pass people who are sitting in a row, especially if those who are passed are people who are older or older. The *tabe'* attitude is done by looking at the people who are passed and then giving a smile, after that starting to walk while slightly bowing the body and straightening the hands beside the knees. The attitude of *tabe'* is intended as a respect for others who may be disturbed by our actions even though we do not mean it. Therefore, in the Sulawesi region, in this case the city of Palu, we often find that before making a speech or anything, we first say the word *tabe'* as an opening word and respect as well as asking for permission to do something. At first glance, the attitude of *tabe'* seems trivial, but it is very important in etiquette. The attitude of *tabe'* can create a sense of familiarity even though they have never met or known each other before. If someone passes someone else who is sitting parallel without the attitude of *tabe'*, then the person concerned will be considered not to understand the customs of politeness or manners. If the person who does it is a child or is still young, then the parents will be considered not to have taught their child good manners. Therefore, usually parents who see their children passing other people without the attitude of *tabe'* will immediately reprimand the child directly in front of the public or other people who are passed, as did my parents who reprimanded me when I did not behave *tabe'* when passing a guest who was sitting on the floor.

4.1. Values Contained in Tabe' Culture

4.1.1 Value of Politeness

Every family must instill the value of politeness in their children. Behaving politely means showing an attitude that respects and places others according to their age and position. Forms of politeness and courtesy can be in the form of words and actions. Therefore, politeness is a behavior that needs to be prioritized to be instilled and taught in the form of examples to children, especially from an early age because politeness is the main foundation for them in interacting with the environment, both the family environment and the wider social environment so that they are able to distinguish between what is appropriate and what is not appropriate to say and do. In the Hadith, it is explained that the Prophet Muhammad SAW was sent to perfect noble morals. The Hadith emphasizes how important it is for the value of politeness to be taught to children first because without morals, humans will be like animals.

Religious character needs to be instilled as early as possible because it is the main foundation for human children in carrying out their duties as servants of God and at the same time as caliphs on this earth. By instilling religious character, parents automatically teach their children to become humans who believe in God Almighty and carry out everything based on the commands of God Almighty. In fact, every human being must be a servant of God who always carries out His commands and avoids His prohibitions. In addition, they must also be able to appreciate the existence of other religions and adherents of other religions in carrying out the teachings of their respective religions. The methods that are usually used to instill religious character are by teaching the pillars of faith, the pillars of Islam, learning to pray from an early age and so on so that they can get to know their creator by carrying out His commands and avoiding His prohibitions.

2. The importance of character education in the millennial era and its relationship to culture

A person with good character is an individual who can make decisions and is ready to be responsible for every consequence of the decisions made. The Director General of Higher Education defines character as distinctively good values (knowing the value of goodness, wanting to do good, actually living a good life, and having a good impact on the environment) that are embedded in oneself and manifested in behavior. Character coherently radiates from the results of the thought process, the heart process, sports, and the feelings and intentions of a person or group of people. Character is a characteristic of a person or group of people that contains values, abilities, moral capacity, and resilience in facing difficulties and challenges (Sutjipto, 2011).

Character formation is one of the goals of National Education. Article I of the 2003 National Education System Law states that among the goals of national education is to develop the potential of students to have intelligence, personality and noble morals. The mandate of the 2003 National Education System Law is intended so that education not only forms intelligent Indonesian people, but also has personality or character so that a generation of the nation will grow and develop with characters that breathe the noble values of the nation and religion (Minister of Education and Culture, 2003).

There are nine characters that come from universal noble values, namely: the character of love for God and all His creations, independence and responsibility, honesty/trustworthiness and diplomacy, respect and politeness, generosity and like to help

each other and work together/cooperation, self-confidence and hard work, leadership and justice, kindness and humility, and the character of tolerance, peace, and unity (Lepiyanto, 2011). Meanwhile, according to Fathul Mu'in, there are six pillars of human character, namely: respect, responsibility, awareness of citizenship, justice and honesty, concern and willingness to share, and trust (Mu'in, 2012).

5. Conclusion

Regional culture is one of the elements that influences the formation of individual and group character. The values of regional culture will be internalized into norms and customs based on spiritual ethics that are reflected in everyday attitudes. The flow of globalization in the millennial era, especially the internet as one of the millennial lifestyles, is certainly like a double-edged sword, it can destroy character or strengthen character. The negative impacts of this lifestyle can certainly be anticipated by creating situations that involve local wisdom and culture. In addition to originating from culture that is born from local regional wisdom, character formation can also be through culture that is deliberately created and built in schools, homes and the environment. Character formation in schools should be understood that character is not just a sticker that is taught in one subject, but should be the foundation for forming all types of learning in schools, integrated into school policies. Finally, it can be internalized in everyday life in the school environment, and will become a culture that influences children to imitate and carry out the culture at school, and will even be brought to the home environment or the wider community. There are four stages of implementing character education in schools, namely socialization, internalization, habituation and acculturation.

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