

Character education development model for children based on sintuvu local wisdom in Binangga Village, Marawola sub-district, Sigi regency

Modelo de desenvolvimento de educação de personagem para crianças baseado na sabedoria local de sintuvu na vila de Binangga, subdistrito de Marawola, regência de Sigi

Modelo de desarrollo de la educación del carácter para niños basado en la sabiduría local de sintuvu en la aldea de Binangga, subdistrito de Marawola, regencia de Sigi

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Abstract

This article is based on the findings of a study driven by worries about the current state of education, which emphasizes the importance of developing children's character in society. Character crises are ubiquitous, as seen by the increasingly popular attitude of the younger generation, which has lost touch with society's manners or cultural values, pushing them to depart from established norms. The study objective is to offer a model for promoting children's character education by enhancing the local wisdom of Sintuvu values in Binangga Village, Marawola Sub-district, Sigi Regency, Central Sulawesi, Indonesia. In this study, the FGD (Focus Group Discussion) and interviews are used in a field research paradigm or a field study to do qualitative research. The findings of this study show that sintuvu, as mutual-cooperation values for the Kaili community in Binangga Village, should be instilled in children through education, both official and informal schooling. As a result, parental involvement in education has a substantial impact on aspects of children's character development beginning at a young age.

Keywords: Local wisdom; Sintuvu; Character education; Child development.

Resumo

Este artigo baseia-se nos achados de um estudo impulsionado pela preocupação com o estado atual da educação, que enfatiza a importância do desenvolvimento do caráter infantil na sociedade. As crises de caráter são onipresentes, como visto pela atitude cada vez mais popular da geração mais jovem, que perdeu contato com os costumes ou valores culturais da sociedade, levando-os a se afastar das normas estabelecidas. O objetivo do estudo é oferecer um modelo para promover a educação do caráter das crianças, aprimorando a sabedoria local dos valores Sintuvu na Vila Binangga, Subdistrito de Marawola, Sigi Regency, Sulawesi Central, Indonésia. Neste estudo, o FGD (Focus Group Discussion) e as entrevistas são usados em um paradigma de pesquisa de campo ou um estudo de campo para fazer pesquisa qualitativa. Os resultados deste estudo mostram que o sintuvu, como valores de cooperação mútua para a comunidade Kaili na vila de Binangga, deve ser inculcado nas crianças através da educação, tanto formal quanto informal. Como resultado, o envolvimento dos pais na educação tem um impacto substancial nos aspectos do desenvolvimento do caráter das crianças desde tenra idade.

Palavras-chave: Sabedoria local; Sintuvu; Educação de caráter; Desenvolvimento infantil.

Resumen

Este artículo se basa en los hallazgos de un estudio impulsado por la preocupación por el estado actual de la educación, que enfatiza la importancia de desarrollar el carácter de los niños en la sociedad. Las crisis de carácter son omnipresentes, como se ve en la actitud cada vez más popular de la generación más joven, que ha perdido el contacto con las costumbres o los valores culturales de la sociedad, empujándolos a apartarse de las normas establecidas. El objetivo del estudio es ofrecer un modelo para promover la educación del carácter de los niños mejorando la sabiduría local de los valores de Sintuvu en Binangga Village, subdistrito de Marawola, Sigi Regency, Central Sulawesi, Indonesia. En este estudio, el FGD (Discusión de grupo focal) y las entrevistas se utilizan en un paradigma de

investigación de campo o un estudio de campo para realizar una investigación cualitativa. Los hallazgos de este estudio muestran que sintuvu, como valores de cooperación mutua para la comunidad de Kaili en la aldea de Binangga, debe inculcarse en los niños a través de la educación, tanto en la escuela oficial como en la informal. Como resultado, la participación de los padres en la educación tiene un impacto sustancial en aspectos del desarrollo del carácter de los niños desde una edad temprana.

Palabras clave: Sabiduría local; Sintuvu; Educación del carácter; Desarrollo infantil.

1. Introduction

The current state of education in Indonesia requires serious attention, especially regarding the importance of character building for children. Because, now there really has been a crisis of children's character in society. Many character crises arise, including the more popular attitude of the younger generation, which has lost touch with society's manners and cultural values, forcing them to break from established norms.

Character education is vital for a person's complete development, and it should start with the family and parents. John Locke, John Stuart Mill, and Herbert Spencer claimed that character education is a family concern and a school goal (Chingos & Peterson, 2011: 449-465). Knight & LaGasse (2012) explained that character education links to a range of value dimensions, including honesty, compassion, loyalty, respect, trust, and responsibility. This dimension can be used by parents, mentors, and guidance through children's daily life experiences (Chou et al., 2014: 528).

Knowledgeable, skilled, and character-rich human resources are required to meet the needs of this global period (Kemendiknas, 2012). In Indonesia, character education is still indoctrinated focuses on teaching values. In its ideal form, character education is internalized, aiming for moral concepts to belong to children, connect them, and become an inseparable part of their behavior. It is the role and duty of parents and teachers to help children internalize values. If these ideas link to personal experiences, emotions, and motives, this will be realized (Priyatni, 2013: 164-173).

Majid and Andayani (2013: 44) argued that a character is established by habits, attitudes toward overcoming adversity, and words spoken to others, is not derived by memorization. Because a child represents a future generation, parents' efforts to instill character in their children are crucial. The parents' persistence in instilling character and local knowledge values considerably impacts their children's personalities. Character education is a typical occurrence in today's society because of the unrestrained behavior of youngsters and the younger generation who no longer respect the local culture's values. It causes worry, especially for parents who try to teach their children how to behave responsibly in society. The cultural customs of an area have a direct association with local wisdom. Local knowledge provides values or standards to allow the plurality of people involved in deciding on a course of action, such as normal human conduct (Jenkins, 2004: 72).

Character is a vital aspect of a country's human resources (HR) quality since it influences its development. Character development must begin at an early age. Character development begins at an early age. The ability of parents to help their children overcome personality conflicts at an early age has a substantial impact on their adult social success. As a result, character development must be systematic and continuous, with knowledge, passion, love, and action playing a role (Muslich, 2011: 35-36). William Kilpatrick in Muslich (2011: 133) describes the relationship between moral knowledge, moral feeling, and moral behavior as follows: One of the reasons for a person's inability to act appropriately, even while aware of it (moral awareness), is that he has never been trained to practice virtue or moral act. As a result, it is not sufficient for parents to only impart knowledge about goodness; they must also continue to counsel their children during the implementation stage in their daily lives.

Moral knowledge is an important subject to teach; moral feeling as a source of energy from humans to behave according to morality is another part that children must learn. Moral action is the converting mechanism of moral knowledge into practical action, and it is an emotional quality that a child must be able to feel to develop a human character. Desires and

habits are two qualities that must be developed to drive someone to do good. Character education emphasizes the development of healthy habits through cognitive, emotional, and psychomotor factors, or knowing, feeling, and behaving.

In the new Indonesian educational paradigm, character education is one of the characteristics that must be cultivated as a holistic embodiment of student learning outcomes. The implementation of the Pancasila Student Profile ideal is the current focus of Indonesian education. Pancasila's profile According to the Ministry of Education and Culture's Vision and Mission, as stated in the Minister of Education and Culture's Regulation No. 22 of 2020 about the Ministry of Education and Culture's Strategic Plan for 2020-2024: Pancasila students represent Indonesian students as lifelong learners with global competence who act under Pancasila ideals, which include six fundamental characteristics: 1) faith, fear of God Almighty, and noble character; 2) global competence; and 3) Pancasila values. Liberating education, or student-centered education, is the goal of the Indonesian education paradigm. Teachers are facilitators who help students attain their full potential to make a good influence in others' lives. As a result, teachers/educators must recognize their students' potential/characteristics to prepare students for learning success. Students' family history, learning environment (both physical and sociocultural), abilities, interests, competencies, and prerequisites can all be used to diagnose them.

2. Methodology

This study used qualitative research methods. The definition of qualitative research according to Anselm Strauss and Juliet Corbin (2003:4), qualitative research is a type of research whose findings are not obtained through statistical procedures or other forms of calculation. Meanwhile, according to Kaelan, qualitative research has a holistic nature because it allows the interpretation of data from various aspects (Kaelan, 2005: 4-5) According to Husaini (2011:78), states that qualitative research seeks to understand and interpret an event of human behavior interaction in certain situations according to the researcher's own perspective.

The source of data in the study is the subject from which the data was obtained (Suharsimi Arikunto, 2010:172). The main data sources in qualitative research are words and actions, the rest are additional data such as documents and other literature (Lexy Moleong, 2005:157). Researchers use two sources of data to find and collect data sources in this study, and the results of the data to be processed, namely primary data is data taken directly by researchers to the source without any intermediary. Researchers seek and find data to informants both interviews and direct observations in the field. The words and actions of people who are observed or interviewed are the main source of data (Lexy Moleong, 2005: 157). Primary data sources are sources of data obtained by digging up original sources directly from respondents, recording the main data sources through interviews or observations obtained through the combined efforts of viewing, listening and asking.

Secondary data sources are indirect data sources capable of providing additional and strengthening research data. Sources of data in this qualitative research apart from the words, language and actions of the informants can also be obtained through library research using books and internet media to support analysis and discussion. In addition, it will also take data from archives and photos during the research. So that this research can be accounted for, the data source is very important so that really detailed research results will be obtained.

Data collection techniques used in qualitative research is to use observation techniques (observation), interviews, documentation and field notes. Researchers can adapt the data collection techniques used to the conditions at the research site. According to Sugiyono, data collection techniques are the most important step in research, because the main purpose of research is to obtain data. Without knowing the collection technique, the researcher will not get data that meets the data standards set (Sugiyono, 2009:308).

This research is a type of qualitative research with a field research research model using FGD (Focus Group Discussion) and interviews. This research was carried out in Binangga Village, Marawola District, Sigi Regency, Central Sulawesi Province, Indonesia with the research subject of the community and leaders of Binangga Village using snowball sampling technique. Research materials or materials were collected through FGD and interviews in order to obtain information and field data related to the problem of children's character and the role of parents in character building, as well as an implementation understanding of the value of sintuvu local wisdom in the community in Binangga Village, Marawola District, Sigi Regency. Based on the information and data from the research, the authors then compiled them in the form of journal articles.

The research Focus Group Discussion activity entitled "Model of Character Education Development for Children Through Strengthening Sintuvu Local Wisdom Values in Binangga Village, Marawola District, Sigi Regency" was held on July 15, 2021. The FGD materials included studying the Urgency of Education, the New Paradigm of Indonesian Education, Values the value of Sintuvu Local Wisdom, Sintuvu-Based Character Education and Sintuvu-Based Child Character Education Development from PAUD to High School levels, as well as the Implementation of Sintuvu Human Character in Community Life. Based on the results of FGD activities with the people of Binangga Village, the model for developing children's character education based on local wisdom values of Sintuvu culture is as follows: The people of Binangga Village stated that they are familiar with Sintuvu culture based on the views of traditional leaders in Binangga Village and their ancestors. With this FGD activity, they got to know more about the local wisdom of Sintuvu culture after having a joint discussion. Therefore, sintuvu culture is very important to be applied in everyday life, especially in the formation of children's character.

According to the findings of interviews with Binangga Village leaders and members about the Kaili tribe's acceptance of other tribes/ethnics living in their territory, most people accept the presence of other tribes/ethnics openly and have a strong attitude of tolerance, allowing them to coexist peacefully and create a safe environment. The Kaili tribe, mainly the Kaili Ledo, makes up the majority of the population of Binangga Village. The administrative center of the sub-district is Binangga hamlet, which can accommodate any tribes that arrive in the area. Residents of Binangga Village, which includes Javanese, Bugis, and Manadonese, are especially friendly to newcomers and coexist peacefully.

Residents of Binangga Village have devised their strategies for preserving environmental, family, and community harmony. Establishing contact and socializing in the region is one strategy for developing a harmonious atmosphere among community members. The Binangga Village community's serenity is exemplified by the prevalence of pleasant inter-ethnic and inter-religious ties. Inhabitants of Binangga Village routinely engage in mutual-cooperation activities in their daily lives, such as participating in joint activities, aiding one another, and establishing cohesion, resulting in a low rate of conflicts and clashes among residents. So far, there has never been a social disparity conflict in Binangga. Mutual respect and appreciation are particularly between the old and the young to develop familial bonds and closeness in society. The residents of Binangga Village, in general, still see parents as figures to be respected, as evidenced by the attitude of the young people, who generally preserve good manners. As a result, the family plays a vital role in children's character in Binangga Village. The family is the most influencer on a child's personality development.

The residents of Binangga Village have long been aware of Sintuvu culture as Kaili community local wisdom. Sintuvu's local knowledge, they claim, is a way of life in which people defend, collaborate, deliberate, and tolerate one another to form harmonious social ties. Binangga Village's traditional institutions and parents'/ancestors' teachings have shaped these ideas. The Kaili community has practiced collaboration and mutual aid from ancient times, particularly in Binangga Village.

The principles of unity in Sintuvu, according to the residents of Binangga Village, need to be established early in the home setting so that children are accustomed to living in harmony with one another. Furthermore, these values are ingrained in

children from an early age in the community and at school through the principles of sharing and cooperating. However, in today's society, a poor manners, promiscuity, a lack of respect for older people and others are all negative aspects of extensive use of technology in society. Because the indigenous wisdom of Sintuvu culture is decreasing, the role of parents and the community in shaping the character of children is becoming increasingly crucial. Mutual regard, respect, and teamwork can begin the development of children's character, which is critical for the residents of Binangga Village today. Residents of Binangga Village hope that the child's character development would lead to a good personality. As a result, traditional institutions, in addition to the official and informal roles of parents and the community, play a part in developing children's characters in the Binangga Village setting. Traditional institutions must be strengthened in their role of shaping children's character through socializing the principles of Sintuvu culture's local wisdom to maintain common living conditions. Children's interest in social wisdom values will motivate them to learn about their culture and develop accustomed to following established rules.

The values of local wisdom of Sintuvu culture include harmony, kinship, sharing, solidarity, deliberation, responsibility, and openness values. For the people of Binangga Village, of the seven components of the local wisdom values of Sintuvu culture, the most prominent values in people's lives today are harmony, kinship, solidarity, deliberation, consensus, responsibility, and openness. The value of the spirit of sharing at this time tends to fade.

In terms of current formal education, online learning, in the opinion of parents of students in Binangga Village, has various flaws, particularly in character education based on local wisdom. Because learning in schools is predominantly online during the Covid-19 pandemic, cultivating local knowledge values is not desirable. Because fostering local wisdom values involves more than just theory; it also necessitates reflection in real-life experience. Parents believe that by participating in character education, the school will be encouraged to keep guiding their children. One alternative is to design learning activities systematically with the involvement of the students' parents. In the current pandemic, children require the attention of teachers and parents to study. Cooperation between parents and teachers is increasingly being emphasized, specifically on communication, for children's learning growth, including character development, to go smoothly.

Children and even parents are affected psychologically by online learning. Previously, teachers dominated the teaching and learning activities, but the Covid-19 pandemic has prompted parents to become more involved in their children's education. It establishes the involvement of parents in their children's academic performance as one of their obligations, which is a novel experience. Many parents find it challenging to deal with this scenario. The ability to communicate technology in learning platforms such as LMS, GoogleMeet, Zoom, WhatsApp, and others is one of the talents that parents must have in online learning. Meanwhile, many parents of students are technologically challenged. It is one of the inhibiting factors in online learning assistance at home.

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(character formation). Because many teachers lack a basic understanding of technology, some teachers only give assignments in person, disrupting parents' activities. For instance, student tasks must be completed and returned to school with feedback. In addition, parents face many challenges, including a lack of cooperation between schools and parents in mentoring, leaving them perplexed when dealing with their children's online learning at home, and a lack of school/teacher home visit activities during the pandemic. Students are less motivated to study as a result of Covid-19. It is expected that by communication and collaboration between teachers and parents, the quality of children's learning can be maximized, both in terms of cognitive (reading, numeracy) and non-cognitive (character formation).

3. Result and Discussion

A. Getting to know the people of Binanngga Village

A1. History, Geographics and Demographics

The people of Binangga Village who are the research subjects are a group of residents who live and settle in Binangga Village, Marawola District, Sigi Regency, Central Sulawesi. Historically, Binangga Village comes from the Kaili Ledo language which means dry river. In folklore it is stated that Binangga Village is not a free river area but comes from the name of the person, namely Sabinangga. Sabinangga came from Volo, one of the places above the Gawalise mountains, they came down from the Gawalise mountains following the flow of the Sombe river to a place that was still full of forests. Sabinangga met a girl and married him. From this marriage, Sabinangga had five (5) children, namely Nurudiah, Raja Kuna, Nurpiah, Sove, and Tondigi.

Before there was a village head, the Binangga Village area was still under the control of Sabinangga, after he died the power was taken over by the second son of Sabinangga named King Kuna. In 1875, King Kuna founded a kingdom called the Kingdom of Bunti Raja (Bukit Tinggi). King Kuna became *tupu nu ngata* (King) at that time. King Kuna was a wise and wise leader. He often collaborated with neighboring kingdoms, namely the Tatanga Kingdom and the Dolo Kingdom. From this relationship there was a marriage between the Bunti Raja Kingdom led by the Kuna King, the Tatanga Kingdom and the Dolo Kingdom.

In 1880 there was a great war between the Kingdom of Van and the Kingdom of Bunti Raja which was led by King Kuna. The Van Kingdom's troops aimed to burn the Bunti Raja Kingdom, because of the good relations established by the Kuna Kingdom with the Tatanga Kingdom and the Dolo Kingdom, the two kingdoms provided assistance to the Kuna King by sending troops to help. The Tatanga Kingdom is led by three (3) children of the Tatanga King named Sambali, Tadalembah, and Rumalembah. Thanks to the help of the troops of the Tatanga Kingdom and the Dolo Kingdom, the war was won by the Bunti Raja Kingdom.

In 1885, the Van Kingdom again attacked the Bunti Raja Kingdom with the intention of taking revenge for the defeat five (5) years ago. Hearing that the Van Kingdom was again attacking the Bunti Raja Kingdom, the three children of King Tatanga came to provide assistance, led by Sambali, Tada Lembah, and Ruma Lembah. The war was won again by the Bunti Raja Kingdom. After the war, the three children of the Tatanga Kingdom did not return to the territory of the Tatanga Kingdom and chose to stay in the territory of the Bunti Raja Kingdom, with the intention of being in case of another war.

By settling them in the territory of the Bunti Raja Kingdom, they finally married a girl in the territory of the Bunti Raja Kingdom. The result of the marriage between the kingdoms at that time then developed to give birth to new generations from generation to generation and formed a community of people who inhabit the Binangga Village area until now (Sigi Regency Government, 2021: xiii).

Based on the compilation of Binangga Village Family Card data, the population of Binangga Village in 2020 was 2,661 people with an average Population Density of 1,271/Km², including the third highest density in Marawola District after Tinggede Village and Baliase Village. The largest population of Binangga Village is in RT.05 (451 people) and the lowest is in RT.07 (208 people). Based on the composition of the population of Binangga Village in 2020, the male population is 1,356 people (50.96%) and the female population is 1,305 people (49.04%), so that the average gender ratio in Binangga Village is 1:1.1, which meaning that for every 100 women there are 110 men. When viewed from the composition of Productive Age, Binangga Village has 72% of Productive Age (1,919 of 2,661 inhabitants) with a youth dependency rate of 30 and an elderly dependency rate 9. The composition of the population of Binangga Village according to age structure shows that around 21.72 percent of the population is still under 15 years old. Meanwhile, around 72.12 percent of the population is in the productive age (15-64 years) and 6.16 percent is aged 65 years and over. By looking at the comparison of the number of people of non-productive age with those of productive age, it can be seen that the dependency ratio in 2020 is 38, with the composition:

$$\frac{(21,72 + 6,16)}{72,12} \times 100 = 38,65 \approx 38$$

This means that every 1 person of productive age (15-64 years) bears 38 people of unproductive age (0-14 years and 65 years and over). (Local Government of Sigi Regency, 2021: 13).

A2. Tribe and Religion

Binangga Village is an area inhabited by various tribes with different religions. The tribes that inhabit the Binangga Village area include the Kaili tribe (as the original inhabitants) and other tribes such as Javanese, Bugis, Manado. Based on the religion adopted in Binangga Village, there are 3 (three) religious adherents, namely Islam, Protestant Christianity, and Hinduism. In 2020, it is known that around 2624 people embraced Islam, 33 people embraced Protestant Christianity, and 4 people embraced Hinduism (Binangga, 2021: 28).

A3. Facilities and Education Personnel

Binangga Village as the capital of the District has Educational Institutions in it, including: 1) 3 units of Pre-Primery School (TK). 2) 2 units of State Elementary School (SDN) and 1 unit of Impres Elementary School (SD). 3) 1 unit Junior high school SMPN. 4) 1 unit of State Senior High School (SMAN) and 1 unit of Vocational High School (SMK).

At the pre-primary school (TK) level, there are 13 teachers and 83 students. The elementary school/SD level has a total of 32 teachers, and the total number of students at the SD level is 492 students. While at the Junior Secondary level education (SMP) there is 1 public school with a teacher capacity of 27 teachers with a total of 367 students. At the high school level, there are 1 SMAN and 1 SMK. At SMAN and SMK the teacher capacity is 31 teachers and 15 teachers respectively, with a total of 474 students and 122 students respectively (Binangga, 2021: 27).

B. Education Character in Education Value

The word value comes from the Latin Valere, which means "to be useful, capable, empowered, valid, and powerful." (Bagus, 2005: 713). Some philosophers define value as 1) qualities that pique one's interest (interest), 2) something that is preferred (preference), 3) satisfaction (satisfaction), desire (desire), enjoyment (enjoyment), or an attitude of interest in something that is valued, 4) community-approved objects or ideals, and 5) superior, something that is respected, appreciated, or exalted, or seen as good (Mudhofir, 2014: 324-325). It is sought for when value is scarce. Experience is regarded as

magnificent, desired, and culminating in someone's life. In human existence, values exist as something beneficial that must be followed (Kira, 2012: 45).

Muslich (2011: 136-137) proposed three education goals as a value transfer process. First, education aims to develop people with a solid balance of cognitive, psychomotor, and productive abilities. Education will generate people with personalities, high cultural values, national awareness and attitude, and the ability to maintain and cultivate their identity. As a result, character education is a value-transfer process that occurs as part of the civilizing process. Second, the values of faith and piety derived from human submission to worship according to their respective beliefs and religion to have a noble character and always maintain a harmonious relationship with God, fellow humans, and transfer value system includes the natural surroundings. Third, as a value transfer process in science and technology development. The transformation of values transfers supports the industrialization process and the application of technology, such as respect for time, high work ethic, discipline, independence, entrepreneurship, and others.

As a result, character education entails more than simply instilling values in people (value inculcation). Individuals have been taught virtue formation through character education to create human characters. A person's character and intelligence expand as a result of virtue. The willingness to think, feel, and behave morally in specific ways as led by rules or habits is characterized as a virtue. Virtue is described as the capability to respond to moral demands and act in different settings and contexts. (Koesoema, 2015: 176-177).

C. The Concept and Role of Parents in Character Education

The term "character" was first used in the context of education at the end of the 18th century. Spiritualist idealist education theory, also known as normative education theory, emphasizes transcendent values, which are regarded to be the motivators and dynamists of history, both for persons and social transformation (Lickona, 1991: 50). Character education has its roots in Greece, where the Greek concept of arete (heroism) was already well-known. Socrates popularized the notion by encouraging people to act by "knowing oneself" and "the illusion of thinking about reality." In a lineage that includes Homeros, Hoseidos, Athens, Socrates, Plato, Hellenic, Roman, Christian, and Modern times, Foerster is the most recent. The idea of Socrates as the founder of character education has been repeated many times throughout history (Koesoema, 2007: 80).

In his book *Educating for Character*, Lickona (1991: 67) defines character as a person's intrinsic predisposition to respond morally to situations. Good behavior, honesty, responsibility, respect for others, and other noble characteristics are examples of this type. Lickona emphasizes three elements in character education: knowing, loving, and acting the good. He believes that the foundation for character education success is understanding excellent character, enjoying it, and practicing or recreating it. As a result, Character education is defined as education that instills and develops noble character traits in students, allowing them to use and exercise those traits in their daily lives, both at home and in their communities, as well as in national life. Furthermore, Julian M and Alfred (2007: 115) suggested that the most crucial aspect of human character is innate qualities such as honesty, friendliness, calm, loyalty, industry (in the form of a desire to work hard, be active, and continuously), integrity and, so forth.

According to Munir (2010: 6), the foundation for character development is repeated behaviors preceded by awareness and understanding that will mold one's character. Only one of the influencing elements is genetics. Meanwhile, Megawangi (2007: 84) emphasizes the importance of including the 4M elements into character education. Knowing, loving, wanting, and doing are the 4M. This method demonstrates the creation of character through comprehensive awareness. On the other hand, Full awareness is a thing that is intentionally sought, valued, and recognized. As a result of this broad understanding, acts can take on a whole personality.

Moral or character education cannot separate the formation of human character from contextual factors such as family and society. Character values should be taught to children from an early age through development and habit. After that, the practice was refined and deployed in social situations. The parental role in character development is to advise or become the primary role model for their children. Guidance can take the form of highly effective activities that enable children to grow into responsible adults. Effective parental behavior must be backed up by community-wide regulations that are enforced in all aspects of daily life by all members of the community (Roeslin, 2018: 337).

D. Sintuvu, Local Wisdom Values

D1. Recognize the value of local Wisdom

Local wisdom denotes a way of life in civilization since it shows the community's perspective in resolving problems rationally (Septiwiharti, 2021: 212). Local wisdom is a sign of a civilized community, and it must be maintained to protect the nation's culture's great ideals. The phrases local and wisdom are combined to form the term local wisdom. "Local" and "regional" are synonymous terms. (Echols and Shadily, 2005: 363), whereas wisdom is characterized as the ability to act with caution and discernment (Echols and Shadily, 2005: 363).

Local wisdom refers to wise, full-of-knowledge, high-value ideas implanted and followed by a specific community group. Local wisdom is the community's personality and cultural identity expressed in values, norms, ethics, beliefs, practices, and particular regulations recognized by the community and assessed for their ability to continue to exist (Sartini, 2009: 11). The values that evolve in a community might be used to approach local wisdom (Sartini, 2004: 116-118). Traditional knowledge, indigenous knowledge, local knowledge, and local genius are phrases used to describe local wisdom. Local brilliance is defined as local ideas that are wise, full of wisdom, and have high values, and planted and followed by the community (Ayatrohaedi, 1986: 18-19).

D2. Local wisdom in Sintuvu

Sintuvu, local cultural wisdom about unity held by the Kaili people, contains the morality in social life. The Kaili ethnic group is the largest in Central Sulawesi, with members living in Palu City, Donggala Regency, Sigi Regency, Parigi Moutong Regency, and sections of the Poso coastline area. The Kaili people have come together as a community with strong ideas of togetherness reflected in Sintuvu's local wisdom, despite their varied dialects.

Sintuvu culture began during the Tomalanggai period and flourished during the 15th-century kingdom of Kaili. Throughout the kingdom, Sintuvu became a symbol of the people's devotion to the king and the royal family. During Sintuvu's reign, however, it evolved to form the Kaili people's outlook on resolving common problems through mutual collaboration, which, in turn, influenced people's behavior patterns in everyday life. The Sintuvu culture's depiction of society's stance on unity in practice later became the Kaili people's way of life. The Kaili people's point of view (style of life) represented by Sintuvu culture, which seeks to live in harmony (Septiwiharti, 2020: 49-50).

D3. Sintuvu Values

The sintuvu culture represents the source of the Kaili community's value of togetherness. Sintuvu wisdom principles include harmony, kinship, the spirit of sharing, solidarity, deliberation, responsibility, and openness. Sintuvu cultural wisdom can be developed in two ways: through education and community empowerment. Instead, one option that could be used is the internalization of cultural values. Internalization of the aforementioned cultural standards does not stop at the cognitive level; it also involves a more contextual approach, specifically through real-life instances (Septiwiharti, 2021: 263).

E. Sintuvu-based Child Character Education Development Model

Because people have the possibility or potential to grow and evolve, they are not final beings who cannot change. Humans are developed uniquely during their development impact from numerous variables that influence them. The cognitive, emotional, and psychomotor aspects of the development in question are all involved. The topic of emotional development is one of the specific concerns in this subject when it comes to character formation. Character education familiar with personality development is a component of a child's affective domain development that links to cognitive and psychomotor development. Since knowing, feeling, love, and action are a system that influences each other in character development. Moral knowing, moral feeling, and moral action are part of a child's moral formation.

In this study, researchers analyzed the development of thinking and the creation of children's character using the theory of children's cognitive development based on Jean Piaget's theory and Bloom's taxonomy theory about the phases of children's learning in the affective domain. Jean Piaget discovered that children's cognitive development strongly affects mental growth along with their growth. Piaget in Suparno (2001) stated that children's cognitive development is divided into four stages: 1) Sensory-motor stage: occurs between 0 and 2 years. 2) Pre-operational stage: between the ages of 2 and 7. 3) The concrete pre-rational or concrete operational stage: occurs between the ages of 7 and 12 and lasts for about a year. 4) Formal operational stage: begins at 12 years old and lasts until adulthood.

Bloom (1964) claims that infants learn in five stages in the affective domain: receiving (receiving phenomena), responding (responding), rewarding (valuing), organizing (organization), and internalizing (internalizing). Bloom (1964) claims that infants learn in five stages in the cognitive domain: receiving (receiving phenomena), responding (responding), rewarding (valuing), organizing (organization), and internalizing (internalizing) (internalizing value). According to Bloom's taxonomy, the acceptance stage is when new children learn about the good and terrible aspects of human behavior. After getting advice, the children will decide which is favorable or unfavorable (follow or reject). When children have proved their ability to adhere to the recommended positive values, they will apply them in everyday life as a reward. Children can choose excellent values in their association and environment during the organizing period. Finally, as an adult, a person might develop values as a philosophy of life, making them resistant to external influences. For children, affective learning continues to the third stage, which is the stage of appreciation or assessment. For adults, affective learning reaches the internalization stage (Mulyatiningsih, 2011: 14-15). As a result, the development of a child's personality in the framework of character education must take into account Piaget's and Bloom's taxonomy's perspectives on cognitive and affective development.

Several internal and environmental elements influence the development of human personality or character. Innated features, fundamental potential, genetics or heredity, experience, and the environment (natural environment, cultural environment, and educational environment) influence human personality and character. Human identity and character are shaped by various elements, including A person's personality or character to maintain his individuality in his environment and avoid cultural alienation.

How could sintuvu values be instilled in a child as part of character development? The most acceptable method for answering this question is education, both formal and informal. Results of a Forum Group Discussion (FGD) and interviews with residents of Binangga Village discovered that the instilling of character values based on Sintuvu local wisdom should begin earlier from the Pre-school/kindergarten, Elementary School, and Secondary School level; formal and informal way. So, how to carry out a character-building process based on local wisdom? The first phase, based on the findings of this study, is to determine the values of the Sintuvu of the Kaili community's local knowledge and then correlate these values in character building based on the stage of child development.

Binangga Village, Marawola District, Sigi Regency, is a diverse community where ethnic Kaili is the majority population. This study focuses on the cultural environment as one of the variables that influence the development of a child's character. The Kaili is an ethnic community that welcomes various ethnic groups to live and work in Kaili, Central Sulawesi Province is reflected philosophically in *sintuvu*, a local knowledge. The Binangga people predominantly from the Kaili ethnic group, are familiar with the notion of *sintuvu* culture, which they learned from their forefathers through oral traditions. However, younger generations are becoming less conscious of *Sintuvu* traditional customs as time passes, particularly during the millennial period. As a result, cultivating character characteristics based on *Sintuvu* local wisdom is vital in Binangga Village as part of an effort to develop the community's identity based on shared cultural values, particularly the ideals of togetherness. Children's personalities are developed throughout time as they progress through developmental stages, but they are also greatly influenced by their surroundings. Since cultural environment influences a child's personality, parents and society must instill cultural knowledge values as early as possible to develop a child's character.

Characters are long-lasting habits that shape a person's personality and are visible in their daily behavior. As a result, character development is a vital part of education which is not just the government's responsibility in a formal education context but also a shared responsibility of families and communities where children grow and develop in their socio-cultural environment. The Binangga community, predominantly occupied by the Kaili ethnic group, has a native wisdom value known as *sintuvu*, which can be developed through character education to help reinforce the nation's identity.

Based on the results of discussions and workshops on National Culture and Character Education, which resulted in the National Agreement on the Development of National Culture and Character Education for various regions of Indonesia, the 18 character values that can be developed in children, according to the Ministry of National Education (2010), are as follows: 1. Religious; 2. Sincerity; 3. Tolerance; 4. Discipline; 5. Hard-working; 6. Creativity 7. Independence; 8. Democracy; 9. Curiosity 10. Patriotism; 11. Nationalism; 12. Appreciation of Achievement 13. Pleasant; 14. Serenity; 15. Reading Habit; 16. Environmental care; 17. Social care; 18. Responsibility.

According to the research findings on the local wisdom of the Kaili people's *Sintuvu* culture, seven value components underpin the *Sintuvu* culture, harmony, kinship, spirit of sharing, solidarity, deliberation, responsibility, and openness. The seven *Sintuvu* cultural values are the fundamental principles of unity that the Kaili people have developed since prehistoric times, notably during the Tomalanggai era, evolved during the 15th-century kingdom, and are still relevant in the lives of the Kaili people today.

It is a qualitative study that aims to elaborate on the character values instilled in children based on the Ministry of National Education (2010), the *Sintuvu* local cultural wisdom values, and are thoroughly reviewed based on the stage of child cognitive and affective domains. Based on the child's developmental stage, the following seven values can be determined in the practical implementation of character building for.

E1. Harmony Values (*nanyama*)

Nanyama is a *sintuvu* cultural value based on the Kaili people's life principle of seeking serenity. The definition of the name's value is conformity to the standard (*Atura Nuada*). The surroundings of peaceful coexistence reflect the Kaili people's contentment. Contentment is demonstrated by the community's adherence to current regulations, including religious, legal, and social conventions. Religious values, honesty, curiosity, and a desire for peace are vital qualities to instill in children. These principles can be imparted in children as early as the pre-school/kindergarten level.

Children's pre-school/kindergarten development begins with a considerable level of interest, as they begin to wonder about everything in their environment. According to Piaget in Suparno (2001), children's cognitive development between two

and seven years is in the pre-operational stage. Children cannot discriminate between the abstract, such as fiction, and tangible reality. Children are more likely to accept things that their parents demonstrate, whether through stories, fairy tales, games, or simple rituals; as a result, religious ideals, sincerity, and serenity are implanted in children from a young age. Because children do not yet understand the implications of their actions, imparting values during the pre-operational period is known as 'habituating'.

E2. Kinship Values (sarara)

Sarara is a *sintuvu* cultural value that focuses on all society components integration in Kaili Land as a family; sarara, which means one heart, is established since the main principle of kinship stems from the heart (*rara*). The virtues discovered in Sarara have the implications of nationalism and devotion for the motherland. The Kaili community is a tolerant culture that accepts the existence of various ethnic groups in Kaili Land. The connotation of kinship in the concept of sarara establishes the Kaili ethnicity amid other ethnic groups as a family that can be viewed from a national perspective as a nation, specifically the Indonesian nation. Character values reinforce patriotism and nationalism values. These principles can be imparted in children as early as the pre-school/kindergarten level because children's passion for their environment shapes their character from an early age, encouraging them to love their country and therefore fostering the spirit of nationalism and patriotism. A child's personality development based on a sense of nationality will impact children's future understanding of nationalism.

E3. Spirit of Sharing (nadamba rara nombadekei)

In the Kaili community, the spirit of sharing is identified as a generous attitude. The attitude of assisting or providing help to others is a virtue, a pride, and a type of self-existence (Septiwiharti, 2021: 250). According to the Kaili community, the principle of sharing extends beyond monetary donation and also to share in other situations such as energy, thinking, and attention. Hard work and ingenuity are two virtues associated with the spirit of sharing (*nadamba rara nombadekei*). The concept of sharing spirit is instilled in children simply by teaching them hard work and inventiveness. Hard work and creativity can be fostered in children as early as elementary school (elementary school) when they can recognize concrete objects in the cognitive arena and have progressed to the stage of responding and rewarding in their affective development. In other words, youngsters can think concretely and respond to whether something in their surroundings is of acceptable or intolerable value.

E4. Solidarity Values (nompasiromu)

The value of solidarity refers to the fact that we all share the same fate. In practice, *Nompasiromu* might signify one's concern for the environment and social life. Group work is one strategy for instilling children's concern for the environment and their social lives. Children will develop accustomed to sharing their experiences about the fantastic outcomes of collective effort, forming a sense of unity. Children become accustomed to cooperating in the face of challenges and difficulties, as well as in problem-solving. Children's environmental and social care can be classified using the reacting and valuing affective stages. The child can respond while also judging the positive and bad things that can and should be done to develop a knowledge of living together (*sintuvu*). When children are in primary school, they might begin to expand ideals of solidarity through group activity. In a practical sense, an attitude of togetherness based on the experience of living together in the face of adversities demonstrate solidarity values. Thus, bringing children to a strong character in forging harmony.

E5. Deliberation Values (libu ntoea)

The development of attitudes that represent intersubjectivity, as demonstrated by the ability to communicate and be democratic, is the meaning of values contained in the value component of Sintuvu Libu ntoea. The stage of development of children's affection, communication skills, groups, and democracy as they grow, notably in junior and high school. According to Bloom's Taxonomy (1964), this degree of affective development is referred to as organizing. In Piaget's view (Suparno, 2021), the formal operational phase begins in the pre-teen and adolescent periods, meaning at 12 years old and older. Teenagers are beginning to seek their identity, and they tend to live in groups and look for idols who may act as role models. Some exercises and procedures, such as discussion methods, group work, collaboration, public speaking, orations, presentations, and leadership exercises, can be used to develop strong communication and democratic values. At this point, the value of argument and consensus can emerge alongside the child's ability to form judgments about good and poor values, allowing to establish an agreement based on the outcomes of group discourse.

E6. Responsibility Values (nontanggu tesa)

The meaning of responsibility (nontanggu tesa) in Sintuvu culture signifies trustworthiness. Discipline, independence, and responsibility are some of the values instilled to establish a trustworthy personality. Children with an affective talent, particularly the reacting and valuing stages, can be instilled with disciplined and autonomous character early as elementary school. Children begin to understand actual behaviors, and they can differentiate between what is right and wrong, good and bad. Children may be given exercises at this point to help them acquire responsibility. Responsibility for the Kaili community, in its broadest sense, involves those whose statements may be believed (Septiwiharti, 2021: 258).

E7. Openness Values (natebuka rara)

The value of openness (natebuka rara) denotes a mutual acceptance and respecting attitude. Tolerance and an appreciation for achievement are all attitudes that can be developed through practice. In the Sintuvu culture of the Kaili people, openness is perceived as a concept of equality contained in the name kasintuvu-ntuvu, which signifies equality (Septiwiharti, 2021: 261). People's attitudes of tolerance and respect for others might reflect openness in a culture. One strategy for instilling tolerance attitudes in children is to familiarize them with embracing differences, appreciating differences, and perceiving differences as strengths. Furthermore, by establishing a love of reading in children, insight into the social environment on the minor scale, including the home, school environment, local, national, and even global communities, can be achieved.

Based on the research findings, it is feasible to conclude that the engagement of government, family, and society in the children's character development from an early age is significant, especially the character of children who adhere to the principles of local cultural knowledge. Local wisdom education helps children stay connected to the concrete difficulties they face in their surroundings (Wagiran, 2012; 333), both in the household and in the social context. The government can implement policy by developing a curriculum based on local expertise for school learning use. The curriculum for each level of education is established based on the characteristics of the students, ensuring that it is actually tailored to the needs of the students.

Some parents' roles in helping their children's character development at home are as follows: 1) Parents are aware of the wisdom principles that apply in their social lives and how to instill them in their children. 2) Parents have the theoretical and practical character education skills to instill character values in their children depending on their developmental stage. Parental involvement on the school committee can assist in the development of parents' competency in character education. Parents can share their experiences, and the school functions as a facilitator. Parents' willingness to establish extensive

communication and collaboration with the school regarding their children's condition so that children do not struggle to discern good values. Children may fail to appreciate excellent values if there is a gap between education at home and school. Maintaining two-way communication between parents and the school to minimize problems. The social environment where children grow and develop, government assistance, and parental involvement have a significant impact on children's character education. As a result, community institutions and their employees, such as community leaders, religious leaders, and traditional leaders, are expected to play a role in developing the next generation's character under applicable values and norms.

Collaboration among government, family, and society will determine the effectiveness of comprehensive character education for children. Assistance from families, communities, and schools will provide children with a sense of security and confidence, allowing them to develop their personalities as planned. This study's model for developing children's character education based on local wisdom enable the people of Binangga Village, Marawola Sub-district, Sigi Regency, Central Sulawesi, to implement the value strengths possessed in the Sintuvu culture so that the Kaili younger generation does not experience alienation from their culture in the future. They will have strong character as a Sintuvu Man ingrained in them since childhood.

4. Conclusion

In this study, the strategy for building children's character education based on Sintuvu local wisdom yielded the following results; The implementation of Character education for children can be carried out by taking into account internal elements, meaning the features of children, cognitive and affective components based on their developmental stage, and external factors include their socio-cultural environment. Concerning socio-cultural environmental elements, children's character education can refer to the values of local cultural wisdom embraced by the community for the children's personality to grow strong since it is relevant to the establishment of their identity as a community member. Sintuvu local wisdom based on fundamental value components, such as harmony, kinship, sharing spirit, solidarity, consensual deliberation, responsibility, and openness, can be implanted in children from pre-school/Kindergarten to high school. According to the findings, instill harmony and kinship values in children as early as childhood. Teach the spirit of sharing, solidarity, and responsibility values to children as early as elementary school. Instill the deliberation and openness values in children as teenagers, specifically during the junior and senior high school years, when children already have the readiness to be actively involved in their social lives.

Parents' involvement as children's companions at home demonstrates their role in character education. Parents can be good companions in the development of their children's character by doing the following: a) understand the cultural wisdom values adopted in their social environment that will be instilled in children from an early age; b) have sufficient knowledge about character education under the child's development period, and c) communicate and collaborate with schools to know the condition of children and understand what values are relevant to be instilled in children. However, the role of the government and the community in mentoring children's character education is also crucial. Collaboration among the parents, community, and schools to develop children's character based on their needs and qualities will shape children into forceful personalities consistent with their national identity. Local wisdom values are an excellent choice for building children's character and should be seriously adopted in formal, informal, and non-formal education.

It needs seriousness and sustainability to develop character education based on local cultural wisdom in Indonesia and throughout the world. Since people's behavior as the community members that sustains a nation can reveal its identity. A country with a good and accountable system of values and norms will transform it into a dignified one. Indonesia has a rich culture that manifests itself in a range of local wisdom that has the potential to be fostered as a foundation for character development education. As a result, multidisciplinary and collaborative studies on education and culture require development

assistance from relevant government institutions. Education and culture are inextricably linked, just as eyes and vision work hand in hand in realizing the transfer of knowledge and value.

The suggestions that can be recommended based on the results the research and discussion include the following; The family environment is the first and foremost environment for students in character building, because the family environment harmony will have a positive effect on the process of character building student. Furthermore, the school environment has a big responsibility in implementing character building, the teacher is the spearhead for implementation of character education. Besides that, the community environment has a big role and responsibility also in the formation of student character. Students generally see and imitate what happens in the surrounding community. Researcher suggest to further researchers who are interested in doing similar research in order to conduct research with a larger sample large and diverse, and accompanied by the development of instruments study.

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