



The existence of Malaqbiq Tau Mandar local culture to empower students' educational character

Nurhikma Ramadhana*, Mimien Henie Irawati Al Muhdhar, Sulistijiono

Universitas Negeri Malang, Indonesia

*Corresponding Author: ramabiologi@gmail.com

ABSTRACT

Various studies and facts show that a developed nation is a nation whose character is strong. The integration of local wisdom culture is important to be developed into learning materials because it has a high potential to be utilized in developing the character of students. West Sulawesi Province can be one example. Mandar people living in the province have various cultures and philosophies of cultural diversity which are called the "Malaqbiq Tau Mandar". It is a cultural role model and a moral principle for the Mandar people of West Sulawesi. However, as time goes by, the cultural character of *Malaqbiq Tau Mandar* tends to be neglected, especially in the learning process in class. This can be seen in the lack of students. Therefore, this study aims to explore the character education values of *Malaqbiq Tau Mandar* as the basis to develop student character building at the University of West Sulawesi. This study was designed as a qualitative study using an ethnopedagogical approach. Data collection was carried out through interviews, observation, and documentation. Then, the data were analyzed through data reduction, data display, and conclusions. From the results of the study, it was revealed that the Malaqbiq Tau Mandar culture contains the following educational values: Malaqbiq pau. Second, Malaqbiq kedzo. Third, Malaqbiq sipaq, and fourth, Malaqbiq gauq (having a good spiritual level and good behavior or morals). In conclusion, *Malaqbiq Tau Mandar's* (MTM) character culture plays an important role in character education. Therefore, its good values should be integrated into the learning process to improve student character.

Keywords: *Malaqbiq Tau Mandar*, local culture, character education, learning model

Article history

Received:
14 February 2023

Revised:
20 March 2023

Accepted:
13 April 2023

Published:
10 Oktober 2023

Citation (APA Style): Ramadhana, N., Al Muhdhar, M. H. I., & Sulistijiono, S. (2023). The existence of *Malaqbiq Tau Mandar* local culture to empower students' educational character of West Sulawesi University. *Cakrawala Pendidikan: Jurnal Ilmiah Pendidikan*, 42(3), 577-585. DOI: <https://doi.org/10.21831/cp.v42i3.56514>

INTRODUCTION

The life of the Indonesian nation consisting of various ethnic groups has so many heritages and cultures as a form of moral investment instilled by their ancestors and then becomes a role model for someone who is bound by the transcendental ties of their respective tribes (certain cultures) (Awaru & Gratitude, 2019). This transcendental bond means that humans must be able to adapt to fellow human beings and establish good family harmony because humans cannot live alone and will always need others' help so they can be in symbiosis with fellow human beings, complete each other's shortcomings, and work together in social life (Iqbal & Hariyadi, 2015).

Akib (2016) various studies and facts show that a developed nation is a nation whose character is strong. The values that strengthen the character of a nation are extracted from cultural treasures that are in harmony with the characteristics of the local community in the form of local wisdom which are different from the values of other nations (Kisby, 2017). Japan becomes an advanced nation thanks to its success in internalizing the *Bushido* spirit which was excavated from the spirit of its ancestors (the samurai). South Korea has become a respected nation in the Asian region, even in the world, due to its success in exploring ancestral values which are reflected

in the spirit of *Semaul Undong*. Likewise, China with the spirit of Confucianism, and Germany with its Protestant ethic (Choli & Raihan, 2020).

Kasitowati (2011) said, Indonesia is one of the largest archipelagic countries in the world and has diverse ethnic groups and many languages. In addition, almost every tribe has its cultural characteristics. The condition indicates that Indonesia is rich in culture. West Sulawesi Province can be one example (Adiansyah, 2017). Mandar people living in the province have various cultures and philosophies of cultural diversity which are called the *Malaqbiq Tau Mandar* (Akinoglu et al., 2007). It is a cultural role model and a moral principle for the Mandar people of West Sulawesi. Mandar is the name of a tribe inhabiting the West Sulawesi region and the name of the culture in the National Cultural Institute and the National Cultural Studies Institute. The Mandar people are well-known for strongly upholding their culture. They uphold their traditions, language, and customs. Their philosophy of life is different from the Bugis, Makassar, Toraja, and other tribes that are close to their environment in Sulawesi. The Mandar people are known for their strong character culture (Hasnuidah, 2015).

Malaqbiq Tau Mandar in the Mandar language can be interpreted as noble, humble, and primal values in terms of human dignity and honor. This meaning can be found in Mandar culture, which is written in various palmyra leaves, namely "pelindo lindo maririo nanacaninggo'o paqbanua" (you are required to have a dignified and honored attitude to be loved by other people) (Harlina, 2020). Mandar people use this view as a reference in managing their personal life and interactions among people in Mandar society (Imel, 2002). As individuals and social beings, humans cannot fulfill all their own needs, therefore, to develop their human potential, they always need other people. In this sense, the individual human being always lives as part of a wider social environment, successively the family environment, community environment, nation, and state environment which are the main social institutions that are expected to be able to channel and realize their views of life. Therefore, it is called *Malaqbiq Tau Mandar* (Istiawati, 2016).

Thohir (2020) according to Mattulada, nowadays, large-scale changes in all fields are increasing and affecting the whole world (globalization). Moreover, economic power has been increasingly pressing in this nation. The best step that must be taken to face the challenges is by minimizing the negative effects of globalization. It is an absolute thing that must be done (Mahesti, 2017). As young people who will become the next leaders and continue the nation's struggle, of course, they must have an established character. One way to achieve the objectives is by learning and implementing cultural values that have long been abandoned and bringing them closer to their respective cultural roots. Besides, human life is surrounded by culture. This happens because humans always try to maintain their existence in life by always contacting their surroundings (Reeve & Yu-Lan, 2014). Culture formation takes a long process, has been going on for centuries, and has been tested so that it forms a component that is reliable, proven, and believed to bring physical and spiritual well-being. This component is called character or identity which is integrated through culture (Nurlinda & Ahmad, 2022).

The essence of progress achieved by various nations shows that the development of a nation's character cannot be separated from cultural aspects that are in harmony with the characteristics of the nation's society itself (Nurlinda, N & Ahmad, 2022). Culture extracted from local wisdom is not an obstacle to the progress of the global era, but it is a cultural filter and an extraordinary force in achieving the glory of a nation. Therefore, exploring local cultural values is an effort to build national character. One of the developing and potential local wisdom values, especially in the cultural character of the Mandar people, is the value embodied in the form of *Malaqbiq Tau Mandar* (Rahayu, et al., 2020).

Thohir (2020) said this is, of course, a motivation for all parties, especially for educational institutions to make constructive efforts and develop students' character values. One study stated that the negative behavior of students reflects the failure of educational institutions to socialize moral values. Therefore, educational institutions need to stop the inheritance of negative values between generations of students by improving the process of social learning and character education (A Workshop Summary "*The Brawl Tragedy: Problems and Solutions*" Center for Pancasila Studies, University of Pancasila November 22 November 2012).

Results of researchers' observations in 2021 show that the problems that arise in lectures in laboratory technology management courses, in general, are character development in learning which tends to be neglected. This can be seen from the lack of student discipline (coming late to class), honesty and responsibility (copying a friend's assignment), creativity (stopping doing something when facing problems), and concern for the environment (littering) (Safaria & Suyono, 2020). One way that can be taken to equip students with several values is by implementing learning strategies that can train and develop the cultural character of *Malaqbiq Tau Mandar*. The conditions trigger awareness of the importance of making constructive efforts to build national character. The decrease in student behavior is a momentum for the nation to immediately improve the behavior of the next generation. It is a turning point or a chance for us to change student character into more dignified, respectable, and honored (Zunaidah, 2015). This is a challenge for the world of education, which is the milestone of national character and civilization. Such conditions need the actualization of solidarity which is built through the principle of similarity and should be directed to maintain the noble values of local culture because, on the other hand, solidarity among students is often used as a tool to confront different groups.

Based on this philosophy, awareness emerges of how important it is to grow, integrate, and internalize the local cultural values to the younger generation, especially in Biology Education department students at the University of West Sulawesi. The objective is to produce graduates who are qualified, dedicated, and have noble characters. Based on a need analysis conducted through a survey using a questionnaire to 25 biology lecturers at the University of West Sulawesi in 2020/2021, it was found that 87.47% of the lecturers needed guidance regarding the *Malaqbiq Tau Mandar* culture-based character development model. While 17.65% of the lecturers did not understand indicators used in measuring culture-based character.

The reason for incorporating the *Malaqbiq Tau Mandar* cultural values and character to be developed in this character-based education model is because it consists of cultural values and the main values that are always upheld by the Mandar people. It is believed that *Malaqbiq Tau Mandar* values can be a filter for Mandar people to behave in a good manner and to prevent antisocial or destructive behavior or various other forms of negative behavior.

Apart from the need to develop a character education learning model, the cultural values of *Malaqbiq Tau Mandar* are very important to be preserved and maintained as one of the nation's cultural treasures and the identity of the people of West Sulawesi. Moreover, thus far the teaching process of *Malaqbiq Tau Mandar* values from generation to generation is still partial, unstructured, and informal. The acquisition is also through teaching and experience carried out by their respective families. Therefore, the teaching process of the *Malaqbiq Tau Mandar* values should indeed have been carried out earlier and in a structured formal manner through a specially designed learning model. In addition to maintaining cultural values, it is also used to instill character values, so that students know and are aware of the importance of behaving by upholding the values of *Malaqbiq Tau Mandar*. In the end, the next generation can be the dream noble people (Suhairi, 2021).

METHOD

This study is designed as a qualitative study using an ethnopedagogical approach. The ethnopedagogical approach is applied to obtain data on educational values in the *Malaqbiq Tau Mandar* character culture which can be used to improve student character. In short, the purpose of this research is to investigate the cultural values embodied in the *Malaqbiq Tau Mandar* culture from West Sulawesi, Indonesia. The investigation process of educational values in the *Malaqbiq Tau Mandar* culture is carried out by i) tracing information about educational values in the *Malaqbiq Tau Mandar* culture through references of printed and electronic media studies; ii) conducting interviews, observing, and directly processing documentation in the field to collect data; and iii) selecting relevant exploratory findings that can be applied for a basic analysis in the formation of learning characters in the classroom.

The participants of this study are selected using a purposive sampling technique followed by sampling. The informants consisted of *Malaqbiq Tau Mandar* culturalists, education

practitioners (2 from high schools and 2 from universities), and 8 community leaders or *Mandar* traditional leaders who have extensive knowledge of *Malaqbiq Tau Mandar* culture.

The instruments used in obtaining research data are in the form of observation sheets, interview guides, and documentation notes. The observation sheet contains notes obtained by researchers when making direct observations in the field. The interview guide is a set of question lists that have been prepared by the researchers based on the formulation of the problem and the researcher's questions which will be answered through the interview process. Documentation notes support data collected to strengthen observation and interview data in the form of pictures, graphs, and numbers according to the needs of researchers.

There are two data collection techniques used by the researchers. The description of each technique is as follows: 1) Library Research. It is a collection data process conducted by reading books or other scientific writings. For example, books that discuss the culture of *Malaqbiq Tau Mandar*. In this case, the researchers use the following method: direct quotation, that is, quoting a framework without editorial changes, and indirect quotation, that is, quoting a framework with language or editorial without changing the meanings; 2) Field Research. It is research conducted by observing the object of research directly. The researcher goes directly to the research location. Data collection is carried out using the following techniques: a) Observation, it is a deliberate and systematic study of social phenomena or events as well as various observations and recordings; b) Interview, it is a data collection process conducted by submitting statements directly from the informants. The informant's answers are recorded in written notes or with electronic devices. When doing an interview, the researchers need to notice the following thing 1) the informants' statements are true and trustworthy; 2) The purpose of the interview is to obtain data from an informant or informants, then researchers can describe the information more broadly through comprehensive data processing. So, the interview allows the researcher to know the true meaning of the *Malaqbiq Tau Mandar* character.

The documentation stage is carried out to strengthen the results of interviews and observations. The documents contain the required data including relevant books, as well as photographs or pictures, and the interview process. The obtained data were analyzed using the technique suggested by Miles and Huberman. The data analysis process consists of three stages: data reduction, data display, and conclusion or verification. While the data validation was carried out by integrating the results of the interviews, observations, and document analysis (triangulation). The results of the interpretation will provide information about educational values in the *Malaqbiq Tau Mandar* character culture which can be integrated into learning.

FINDING AND DISCUSSION

Finding

Character education accommodates behavioral values related to belief in God Almighty, oneself, fellow human beings, the environment and nationality which are embodied through attitudes, words, and actions in accordance with religious, legal, and cultural norms or customs. In this regard, the needs analysis for developing a character education model is directed at developing a value-based model local cultural value. The results of the needs analysis show the following Figure 1.

The data from Figure 1 shows that respondents' information is more likely to be in the Very Needed and Needed category. Of the total respondents, 67% of lecturers, 50% of students, and 23% of staff stated that character education based on cultural values is Very Needed. Then 45% of lecturers, 20% of students, and 10% of staff stated that character education based on cultural values was needed, and the rest were below 5% in the categories quite needed, not needed, and not needed.

This means that respondents really need the development of a character education model based on the cultural values of *Malaqbiq or Mandar* (Choli & Raihan, 2020) the need to develop a character education model based on cultural values is supported by statements from local cultural figures, that,

“In West Sulawesi, especially the Mandar people have the Malaqbiq culture. Malaqbiq for us is a fixed price, must be upheld and should be preserved. -Pelindo lindo maririo nanacanringgo'o paqbanua- (you are required to have a dignified and dignified character to be loved by the people). We must be able to maintain the cultural values of Malaqbiq or Mandar, because with these cultural values, Malaqbiq's character prevents us from dishonorable behavior. In the past, if someone violated the value of malaqbiq', then the stake was life. I really hope for Malaqbiq's values can be Taught in campus and school environments.”

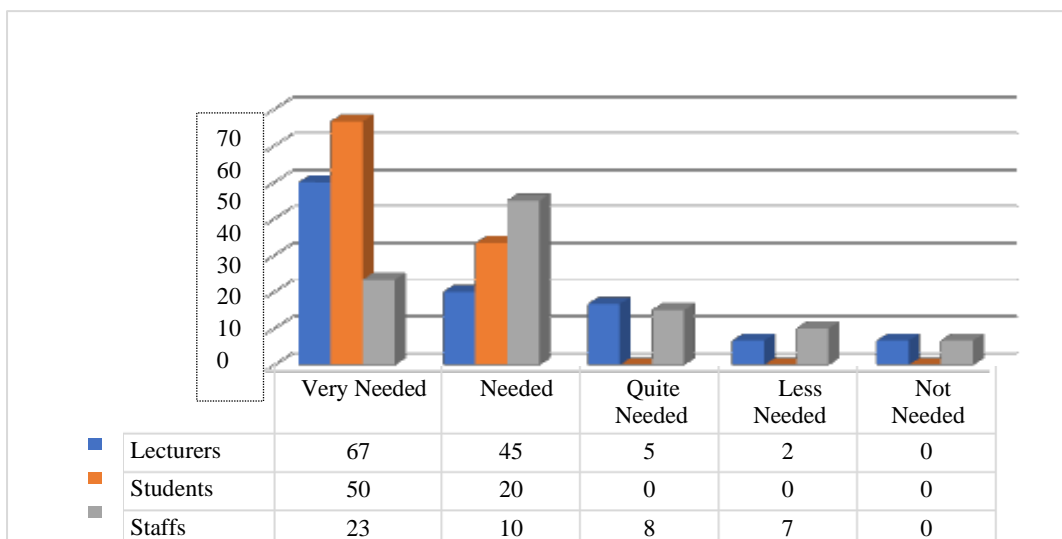


Figure 1. Level of Need for Character Education Based on Cultural Values

This statement has meaning *Malaqbiq* very profound, it can be understood that how much the value of the character *Malaqbiq* is something that is very valuable and must be maintained continuously. This reinforces the data that the existence of character education based on cultural values of *Malaqbiq* or *Mandar* is very much needed and important to be preserved in the learning process in the classroom (Suprpto, 2014).

Discussion

Educators' attempts in implementing Malaqbiq Tau Mandar (MTM)

In transmitting the *Malaqbiq Tau Mandar* culture, the campus has an important role as an educational institution that is useful in the process of shaping good character, especially stakeholders within the campus, so that students can be noble and civilized human beings. In implementing the cultural values, efforts and support from educators, in this case, lecturers, are needed to preserve the existence of *Malaqbiq tau Mandar* culture so that it can exist at the University of West Sulawesi and be recognized by students. Based on the results of interviews and research, the researchers found that various attempts are conducted by the lecturers at the University of West Sulawesi in improving students' character. One of them is by teaching the essential cultural values of the *Malaqbiq Tau Mandar* character including *malaqbiq pau*, *malaqbiq qauq*, and *malaqbiq kedzo* within the campus environment and fostering student morals at the teaching-learning activity (Safaria & Suyono 2020).

Teaching malaqbiq pau, malaqbiq qauq, and malaqbiq kedzo in a campus environment

The lecturers of West Sulawesi University carry out various efforts in implementing *Malaqbiq Tau Mandar* culture to improve the character of students in semester 2 of the Biology Education Department (Veenman, 2006). They teach students what *malaqbiq pau* is and how it should be implemented by giving examples of polite language such as how to politely communicate with others whether with their parents, younger people, and also little children.

In teaching *malaqbiq qauq*, educators can do it by providing examples of good behavior to students because by behaving in such a way in the campus environment, the students themselves will automatically imitate them. In addition, before starting the lesson the lecturer does a little bit of advice to students regarding how to behave well towards other people, especially their parents so that students can take good moral lessons from the advice (Stanton, et al., 2015).

Teaching *malaqbiq kedzo* can be done by giving directions to students on how to behave politely, both among friends and towards lecturers, and always giving directions on how students should behave when meeting lecturers such as always applying the adab of kissing the lecturer's hands, bowing when passing in front of lecturers, and always greet others and smile to others in the campus environment. The role of an educator, in this case, a lecturer, is versatile. Therefore, a lecturer can be a lecturer supervisor for himself or herself, a moderator, a modernization initiator, a role model, a researcher, an adviser, a creator, a ruler, an inspirer, a routine worker, a reformer, and a story lecturer as well as an actor. Through *Malaqbiq Tau Mandar* education, lecturers can train students to behave in a better manner. Besides, lecturers can also train students to express salam before and after greeting others, pray before starting and ending a teaching-learning activity, and also direct students to take part in religious activities (Istiwati, 2016).

Based on the results of the research above, the application of *malaqbiq pau*, *malaqbiq qauq*, and *malaqbiq kedzo* education is very good for shaping the behavior of students who are good and polite so that students will be accustomed to doing good deeds and the student character at the Biology Education Department at the University of West Sulawesi will increase and become a noble and civilized generation (Huberman & Miles, 2002). By instilling the cultural values of *Malaqbiq Tau Mandar* in the campus environment, it will not only become a habit for students at the campus, but also become a habit for students when they are outside the campus, either in their community or in a family environment (Harlina et al., 2020).

Fostering student morals during teaching-learning activity

Based on the results of observations and interviews, the researchers found that one of the lecturers' objectives in implementing *Malaqbiq Tau Mandar* culture in the Biology Education Department of the University of West Sulawesi, is to foster student morals during teaching-learning activity (Nurlinda & Ahmad, 2022). Efforts made by lecturers in fostering good morals toward students are conducted by carrying out good habits such as by asking students to recite prayers together before the lesson begins. In addition, instilling morals in students can be done by teaching students to respect each other, by sharing good things, by reminding each other, and by tolerating each other's differences such as respecting parents, lecturers, relatives, and friends. It is hoped that the lecturers' efforts in fostering student morals can be successful and students have good character in their life (Hasnuidah, 2015). Character is the key to an individual's success, but forming character is a lifelong process. Children can grow into individuals with good characters if they grow in an environment with good characters as well. Therefore, all children have chances to develop their character optimally. For this reason, there are three important aspects of student character education; family, school, and community. Based on the results of the research, the structural-functional theory views that shaping the character of students to become better individuals can be done by applying the *Malaqbiq Tau Mandar* culture (Suprpto, 2014). The program can work well if all lecturers of the Biology Education Program at the University of West Sulawesi can work well together to implement the cultural values. This is because the application of the *Malaqbiq Tau Mandar* culture cannot be the responsibility of some educators only but it should be the responsibility of all teaching staff at the University of West Sulawesi. From the opinion above, it can be said that it is important to foster student morals by implementing *Malaqbiq Tau Mandar* culture when a teaching-learning process is taking place because it will help to shape the character of students.

Factors driving the application of Malaqbiq Tau Mandar culture

Based on the results of interviews conducted by the researchers with several informants, it can be seen that there are some driving factors for the application of *Malaqbiq Tau Mandar* culture in improving students' character. They are the lecturer's personality and student domicile

(Mahesti & Awaru, 2017). A domicile is an official domicile that can be in the form of a residence, house, office, or city that is protected by the law. A domicile is a place to live for an unlimited time. The driving factor for implementing the *Malaqbiq Tau Mandar* culture is the student's domicile. The University of West Sulawesi is a campus domiciled in Majene Regency, so the application of the *Malaqbiq Tau Mandar* culture is easier to do at the campus because most of the students come from the Regency and Province in the same area, that is, West Sulawesi. Therefore, most students have been familiar with the culture.

Majene is one of the regencies in West Sulawesi Province which is culturally close to the *Malaqbiq Tau Mandar* culture in several areas, so this *Malaqbiq Tau Mandar* culture is very suitable to be applied at the campus of the University of West Sulawesi. In addition, the campus is located in the same region where at first the *Malaqbiq Tau Mandar* culture was highly upheld, but now it is gradually decreasing (Veenman et al., 2006). The role of educators in implementing cultural values is very important for the development of students' mindsets. Therefore, the lecturer is the most suitable person to do it because they are always in front of the students and can exemplify *Malaqbiq Tau Mandar*-based personality. Besides, an educational institution like campus is an environment that can greatly influence student personality. Therefore, educators who should be role models for students must be able to show good behavior by displaying *Malaqbiq Tau Mandar* values in the campus environment. By doing so, it is hoped that students will see the practice, slowly get used to it, and will gradually imitate it so that it can encourage the application of *Malaqbiq Tau Mandar* culture at the University of West Sulawesi (Ristiani et al., 2015). State that a professional educator is someone who has the knowledge, skills, and professional attitudes, is able and loyal to develop his or her profession, becomes a member of professional educational organizations, upholds his or her professional code of ethics, and participates in communicating professional development efforts in collaboration with other professions. As an element that must exist before students, lecturers belong to professional educators. If a lecturer does not have a professional attitude, it will be difficult for students to grow and develop properly. This is because lecturers are one of the pillars of a nation in terms of education. By having professional and qualified lecturers, a nation will be able to produce good-quality children as well. Based on the results of the research which is in line with the theory used by the researchers, that is, the functional structural theory views, in a campus environment there is a system of dependency in which there are parts that are interconnected and interdependent. Therefore, *Malaqbiq Tau Mandar* culture will be more easily to be implemented. Furthermore, the implementation will be successful when all lecturers have good personalities and work together for the sake of the same vision, mission, and goals. In addition, basically, one lecturer will not be able to act alone in educating students. Thus, all lecturers must play an active role in educating students because they are stronger and better when they can work together to achieve the directed educational goal (Zafi, 2020).

CONCLUSION

Based on the results of research and discussion regarding the existence of *Malaqbiq tau Mandar* local culture to empower students' educational character of West Sulawesi University, the following conclusions can be drawn, efforts of educators, in this case, lecturers, in implementing *Malaqbiq Tau Mandar* culture to improve student character at the University of West Sulawesi. Teaching *Malaqbiq pau*, *Malaqbiq qauq*, and *Malaqbiq kedzo* in the campus environment and fostering student morals during the learning process.

ACKNOWLEDGEMENT

This research was funded by the Ministry of Research and Technology/National Research and the Innovation Agency through a doctoral dissertation research grant with Contract No. UN32.14.1/LT/2021. Sincere thanks are given to the Faculty of Mathematics and Natural Sciences, FMIPA, State University of Malang, and the Department of Biology, State West Sulawesi University, Indonesia.

REFERENCES

- Adiansyah, R. (2017). The intersection between religion and culture (The acculturation process of Islam with slametans in Javanese culture). *Journal of Intellectuality: Islam, Social and Science*, 6(2), 295–310. <https://doi.org/10.19109/intellectualita.v6i2.1612>
- Akib, I. (2016). Local cultural values in the interaction of Mathematics learning in schools. *Journal of Mathematics IOSR*, 12(04), p. 24–28, doi: 10.9790/5728-1204012428
- Akinoglu, O. & Tandogan, R. O (2007). Active learning in science education on students' academic achievement, attitude and concept learning. *Eurasia Journal of Mathematic, Science & Technology Education*, 3(1), 71-81
- Awaru, A. O., & Gratitude, M. (2019). Dialectics of student conflict in Makassar State University. *International Conference on Social Science 2019 (ICSS 2019)*
- Choli, I. & Raihan. (2020). Factors influencing the character of students at school. *Journal of Educational and Social Research*, 10(3), p. 105–114, doi:10.36941/jesr 2020-0050
- Cresswell, J. W. (2010). *Qualitative, quantitative, and mixed approaches*. Student Library.
- Harlina, H., Hamiruddin, H., & A. Aguswandi (2020). Malaqbiq's values among adolescents (Study of Malaqbiq cultural preservation in Polewali Mandar). Alauddin State Islamic University Makassar.
- Hasnuidah, N. (2015). Argumen-driven inquiry with scaffolding as the development strategies of argumentation and character of student in Lampung Indonesia. *American Journal of Educational Research*, 3(9), p.1185-1192. (online), <http://pubs.sciepub.com/education/3/9/20/education-3-9-20.pdf>
- Hetharia, M. (2015). The influence of reading, questioning, answering strategies combined with think pair share on metacognitive skills, cognitive learning outcomes, and retention state high school students in Ambon city. *Unpublished Thesis*. Malang: PPs Malang State University
- Huberman, M., & Miles, M. B. (2002). *The qualitative researcher's companion*. SAGE.
- Imam Ahmad ibn Hanbal. (1990). Musnad Ahmad ibn Hanbal: Vol. Juz 3. Dar Al-Hadith.
- Imel, S. (2002). Metacognitive skills for adult learning: Clearinghouse on adult, career and vocational education. *Trends and Issues Alert*, No. 39. Retrieved from <http://eric.ed.gov/?id=ED469264>.
- Iqbal, M. & Hariyadi, S. (2015). The influence of RQA strategy (Reading, questioning, and answering) in introductory information technology courses in improving student learning outcomes. *Proceedings of the 2015 National Seminar "Learning and Assessment of Science according to the Demands of the 2013 Curriculum"*. Surabaya.
- Istiawati, N. F. (2016). Character education based on ammatoa indigenous local wisdom values in growing conservation character. *Scholar: Journal of Education and Learning*, 10(1), 1–18. <https://doi.org/10.30957/cendekia.v10i1.78>
- Kasitowati, R. D. (2011). Sandeq and Roppo local wisdom of the coastal Mandar Tribe, Sulawesi Barat. *Sabda: Jurnal Kajian Kebudayaan*, 6(1), 63-68, <https://doi.org/10.14710/sabda.6.1.63-68>
- Kisby. (2017). Politics is the ethic of what is done in public: Exploring relationships and pseparation between civic education and character education in English. *Journal of Social Science Education*, 16(3), p. 7–20, doi: 10.2390/jsse-v16-i3-1582
- Lovat, T. (2016). Islamic morals: Teaching to balance records. *Journal of Moral Education*, 45(1), p. 1–15, doi: 10.1080/03057240.2015.1136601
- Mahesti, I., & Awaru, M. R. S. (2017). The existence of school party culture in Kembang Mekar Village, Sambu Rampas District, East Manggarai Regency, East Nusa Tenggara. *Jurnal Sosialisasi: Jurnal Hasil Pemikiran, Penelitian, dan Pengembangan Keilmuan Sosiologi Pendidikan*, 4(3), 65–68, <https://doi.org/10.26858/sosialisasi.v0i0.12071>
- Nurlinda, N., & Ahmad, M. R. S. (2022). The existence of Malaqbiq culture to increase the morality of students at SMAN 01 Tinambung, Polewali Mandar regency. *Pinisi Journal of Sociology Education Review*, 1(2), 74–82.
- Rahayu, N. T., Warty, W., Sudardi, B., & Wijaya, M. (2020). Dynamics of social values and teaching in the global era: Beyond Sekaten tradition in Surakarta kingdom. *Journal of Social Studies Education Research*, 11(1), 213–229.
- Reeve, J. & Yu-Lan, S. (2014). *The oxford handbook of work engagement, motivation, and self-determination theory*, Ed. Marylene Gagne. Oxford University Press'

- Ristiani, N., Herawati, S., Fatchur, R., & Corebima, A.D. (2015). The contribution of student's metacognitive skills and scientific attitude towards their academic achievements in Biology learning implementing thinking empowerment by questioning (TEQ) learning integrated with inquiry learning (TEQI). *International Journal of Educational Policy Reseach and Review*, 2(9), 113-120.
- Safaria, T. & Suyono, H. (2020). The role of parent-child relationship, school climate, happiness, and empathy to predict cyberbullying behavior. *International Journal of Evaluation and Research in Education (IJERE)*, 9(3), p. 548, doi: 10.11591/ijere.v9i3.20299.
- Sampson, V. E., J. Grooms & J. P. Walker. (2011). Argument-driven inquiry as a way to help students learn how to participate in scientific argumentation and craft written arguments, an exploratory study. *Science Education Journal*, 95, 217-257.
- Sampson, V., & Dauglas, B. C. (2008). Assessment of the ways students generate arguments in science education: Current perspectives and recommendations for future direction. *Science Education*.
- Stanton, J.D., Xyanthe, N.N., Isaura, G., & Nicole, C.C. (2015). Differences in metacognitive regulation in introductory Biology students: When prompts are not enough. *Life Sciences Education*, 14 (2), 1-12.
- Suhairi, S. (2021). The impact of the Sesan customary practice on the traditional marriage of the Lampung Pepadun society in instilling Sharia social values. *Journal of Studies Education Research*, 12(3), 225–247.
- Suprpto, N. (2014). Role of physics questions on the improvement of thinking skills: A case of Indonesian student. *International Journal of Education and Research*, 2(12), 71-82
- Thohir, M. M. B. (2020). Preaching management in improving the worshiping behavior of Darun Najah Pesantren Darun Petahuan Subdistrict Summersuko Lumajang Pupils. *Dakwatuna: Journal of Dakwah and Islamic Communication*, 6(1), 1–23. <https://doi.org/10.36835/dakwatuna.v6i01.50>
- Veenman, M. V. J., van Hout-Wolters, B. H. A. M., & Afflerbach, P. (2006). Metacognition and learning: Conceptual and methodological considerations. *Metacognition Learning*, 1, pp. 3-14, DOI 10.1007/s11409-006-6893-0
- Zafi, A.A. (2020). Students' understanding and appreciation of worship in learning Fiqh at MI Manafiul Ulum Gebog Kudus. *Elementary: Scientific Journal of Elementary Education*, 6(1), 47–58
- Zunaidah, N. (2015). The influence of reading, questioning and learning strategies answering combined student team achievement division (STAD) against critical thinking ability and metacognitive ability in MTs Negeri Rejoso Pasuruan Regency. *Unpublished Thesis*. PPs Malang State University