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CHARACTER EDUCATION BASED ON LOCAL WISDOM *SIRI' NA PACCE* IN SOCIOLOGY LEARNING

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Abstract

Technological developments have opened up the opportunity for every mixed culture, with negative and positive effects. One negative impact is that students tend to imitate foreign cultures and forget their culture's local wisdom values. Thus, the study intended to see the concept of integrating character education in siri' na pacce's local wisdom through sociology. This type of research is a library study that uses books and other literature as primary objects. Studies show how integrating siri' na pacce's value in sociology can be done through four strategies. First, exemplary strategy. The teacher, as the subject, gives an example of any action, behavior, or words that indicate siri' na pacce's attitude. The second strategy is to intervene by integrating values-based character education siri' na pacce in sociological studies. The third strategy is consistent breeding. After an exemplary and intervention strategy has been implemented, a strategy is needed to keep what has been implanted into a habit or habit. The fourth strategy is reinforcement. The strategy is basically done along with the breeding strategy. This integration can be an attempt to introduce and pass on local culture to the student, as well as good character creation.

Key words: *character education, siri' na pacce, sociology*

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INTRODUCTION

The problem of the decade is that there is a real and alarming crisis in society in Indonesia, where the moral crisis of children of the next generation of nations. It is characterized by the many children who are crime, violence, and cruelty perpetrators. The Indonesian child protection commission report there are 123 cases of a child-in-law as a perpetrator until August 2020. The most violent crimes of physical violence amount to 30 cases, and sexual abuse of 28. In addition, children as traffic accidents and thefts follow with 13 and 12 cases each (Jayani, 2021).

The national character value crisis and the meaning of a nation's struggle for life will have far-reaching effects on the emergence of other crises that, if not quickly overcome with collective consciousness, will be harmful to the development of public thought and more harmful to the interests of the nation and the unity of the republic of Indonesia.

While the underlying causes of morality are very complex, the underlying causes of the child's moral crisis are the slow collapse of one of the critical social factors that make up the moral character of school education (Borba, 2000, p. 5). Strategic enough efforts to help address the crisis of character values can be made with alternatives primarily through education, whether through school or outside school, or formal and nonformal education in the community.

The 20th of 2003 law on the national education system requires clearly that the essence of education is concerned with versatility for communicative or interactive students. Moreover, school education should also be about integrating the development of the characteristics found in the national goal of national education in that we develop the potential of faithful, healthy, educated human beings in the almighty god, worthy of character, capable, capable, creative, independent and democratic citizens.

Character education is a process to develop in each learner a sense of being a dignified, free and sovereign citizen of a people to preserve and sustain that freedom and sovereignty (Zamroni, 2011). Then Lickona, Schaps, & Lewis, in their book character education quality quality suggest that those who participate in school character education include the whole school (school principal, teacher, staff worker, and student; And families and community members) (Lickona, 2003).

Today's implementation of character education in schools has not been able to indicate significant results, as intended for the purposes of national education. Noting the national educational objectives and purposes as embodied in the 2003 act of the national educational system, it seems that the error does not lie in the substantiated sense and content of the law that conforms to the nation's philosophy but lies in the practice or implementation of the school system. There seems to be a clear paradigm change in the learning process based on the transfer of knowledge toward the transfer of moral values to students, apart from the realities of society's life. Character education failure indicates a lack of recombination between implanting value of character and the practice of moral living in society.

The essence of character education in the context of education in Indonesia is value education, which is the education of the higher values emanating from Indonesia's culture to build up the personality of the younger generation. Therefore the lofty values that older generations have passed down should not be abandoned, so the process of character education in schools should play a major role in preserving the existence of these lofty values.

In Indonesia, character education begins to apply to the 2013 curriculum due to many negative attitudes. The character education design in the curriculum 2013 by the ministry of education and culture of the Republic of Indonesia needs to be appreciated. With a record of consequences in administering the established design, there is intense communication between schools, communities, and student families.

A variety of character education models already applied in learning can be used in developing local-wise character-based character education as a framework of reference in the education system. Contextual character education can dig into and strengthen local prudence, both social and cultural values in society. Brooks & Brooks state that they believe that a local wise-based learning approach can give learners the opportunity to create meaning and achieve a unified understanding of their scientific information, as well as the application of the scientific information in the context of their

cultural community (Kristin, 2015).

In principle, character development is not included as its own subject but is integrated into the academic unit, self-development, and culture. Therefore, educators and educational units need to incorporate the values developed. Applying local scripture-based character education in sociology is one of the schools' alternatives to promoting successful student development.

Against the thought of vibrant and developing cultural values in Indonesia, one of the most important values of the culturally of the Bugis-Makassar, particularly that of living culture, is *siri' na pacce's* core values as a life philosophy (mental attitude) and a source of inspiration for every conduct in society. The values *siri' na pacce* taught by the early parents of the Bugis-Makassar tribe had its source in Lontara emphasizing human ability to *mappasanre ri elo na Allah taala* (tawakkal), *getteng* (strength), *sipakatau* (mutual respect), *lempu* (honest), *ammaccangeng* (clever), and *awwaraniang* (courage).

When analyzed, *siri' na pacce's* value has relevance to school development, especially moral ethics education and the building of character or integrity of students and schools. Sociology is a pedagogical process. Elements *siri' na pacce* can become the motivation for developing a student's personality, can excite enthusiasm, act as a social controller, and prevent infractions.

Based on a study of the background of the above problem, researchers will be conducting a study on how the integration of education for character-based local prudence values is *siri' na pacce* at sociology. For this study, the title "The Education Of Character-Based Local Wisdom Is *Siri' na pacce* At Sociology".

METHODOLOGY

The study is a library-based qualitative study that uses books and other literature as the main object (Hadi, 1995, p. 3). The kind of research used is qualitative, that is, the study that produces information from notes and descriptive data found in the text (Mantra, 2008, p. 30).

In a literature study, the methods used to collect research data of selected, acquired, presented, and analyzed literature.

The study used research data from the literature that discussed *siri' na pacce* and high school sociological materials that were thought to be best integrated with local prudence values. Data from books, journals, magazines, news, and relevant media was selected, sought out, prepared, and later analyzed using content analysis

RESULT AND DISCUSSION
 1. Character Education

Character education has come to the attention of various countries to prepare a clergy generation, not only for individual interests but also for society as a whole. To know the definitions or meanings of character education, the writer would first describe "education" and "character."

The Greek term for education is pedagogy which means guidance given to children (Hiryanto, 2017). It is then translated into English with education as meaning guidance. Education based on a learner means to guard and always give direction on good ideas and influence thinking intelligence. Education is a prior effort through the various processes of guiding and teaching an individual to develop into a responsible, creative human being possessed of science, health, and noble character.

The definition of education is also found in the 2003 republic of Indonesia law on the national educational system that education is a conscious and planned effort to realize the environment of learning and learning so that learners actively develop their potential for spiritual, self-control, personality, intelligence, noble morals, necessary skills in society, nation, nation, and country (Republik Indonesia, 2003).

Dewantara (in Efendi & Ningsih, 2019) states that education is a force for promoting the development of children's intellect, mind, and body to conform to nature and its society. In the language of character comes on the Latin *kharakter, kharassein, kharax*, on the English character is *charassein* which means to make sharp, make on, and to mark and focus, applying virtue to a form of action or conduct. In the sizeable English dictionary, character means an internal characteristic related to a moral and moral character that makes one distinct from the

rest. Lickona (2003, p. 56) suggests that character education contains three components of good character, which are: moral knowing, moral feeling, and moral action.

Koesoema (2010, p. 59) that Thomas Lickona's idea of character education should be seen in the context of the lives of Indonesians who tend to adhere to their religious teachings and that this characterizes the whole of Indonesia. Berkowitz, M.W. & Bier (2005, p. 3) explains that "character education is a national movement school that fosters ethical, responsible, and caring young people by modeling and teaching good character through universal values that we all share it."

The value of character education planting itself should be inculcated early in both the family ward and the formal school. Character education in the scope of a school is defined as a learning process that leads to the complete amplification and development of a child's behavior based on a particular value that schools refer to. This definition implies:

a. Character education is an integrated education with learning that occurs in all subjects.
b. Students are directed at the child's comprehensive reinforcement and development of behavior.
c. Behavioral reinforcement and development are based on the values schools/institutions refer to.

2. *Siri' Na Pacce*

From the standpoint of noble customs and culture, south Sulawesi is also known to have many traditions handed down through the ages. *Siri' na pacce* culture as a symbolic analogy is one of them. The culture of shame that undervalues the traditions of Bugis is *siri' na pacce* (shame and solidarity), commonly known in the Makassar language as *siri' na pacce* and longko (Toraja).

Siri' na pacce is one of the cultural safes of the society of Bugis-Makassar to be held in high esteem. According to Hamid (in Rusdi & Prasetyaningrum, 2015, pp. 70–71) *siri' na pacce* is a cultural value that guides the ethnic society of the Bugis, Makassar, Mandar, and Toraja in living their daily lives.

Siri's word in Bugis-Makassar means shame. *Siri' (tuna) lanri anggaukanna anu*

kodi means shame when committing a despicable act. *Siri*'s basically language is defined as shame, but *siri*'s culture is defined as shame which is closely associated with dignity, dignity, honor, chastity, and dignity as a human being. *Siri'* was thus a value system for maintaining self-respect and human dignity.

Though *siri*'s word is not merely understood by the literal meaning. *Siri'* in the sense of cultural value, is a view of life (*lebensanschauung*) that aims to maintain and enhance dignity, dignity, and dignity, both as individuals and as social creatures (Abidin, 1999, p. 195).

For the society of the Bugis-Makassar, *siri'* taught the virtue of modesty, prohibitions, rights, and obligations that dominate man's action to defend and defend and honor. The Bugis-Makassar believes *siri'* was able to teach the morals of virtue in daily life both of encouragement, prohibitions, rights, and obligations. The society Bugis-Makassar always taught about siri's culture to fence itself. *Siri's* supposed to go along with pacce. Pacce, for its part, contained *siri's* concept, so the term *siri' na pacce* is known as the crucial one in the identity of Bugis-Makassar and southern Sulawesi in general (Pongsibanne, 2014).

Pacce is by language pain, but culturally it is compassion, concern, and the soul's call to help others. The term *pacce* itself is leprous or painful (Darwis & Dilo, 2013). *Pacce* in spicy Indonesian is a basic analogy for the Bugis society. The word *pacce* or spicy gives the equivalent flavor that belongs to every Buginese. While *pacce*, in the broad sense, demonstrates deep emotions (empathy) toward a neighbor, a relative, or a member of a social group, or in other words, *pacce* refers to awareness and feeling of empathy toward the suffering of each member of society. The Bugis-Makassar, in general, puts more emphasis on cultural meaning. If *siri'* emphasizes the internal development of one's person, then *pacce* puts more emphasis on external human beings.

Reinterpretation of *siri' na pacce's* culture is an important thing to do. If *siri'* is a gamble of self-worth, it must be lifted by hard work, achievement, pioneer spirit, and ever-success-oriented. Pride is enhanced by *pesse* (Bugis) or *pacce* (Makassar), solidarity with

others, and social participation. Pacce is compassionate to see others who experience anguish or anguish over the actions of others and the like. *Siri'* and *pacce* are the two moral attitudes that maintain stability and harmonization so that the social order or the *Pangadereng* (traditional tribal custom) runs dynamic (Hamid, 2005, p. 8).

Siri' na pacce's cultural ontology aspect has powerful ties to the Islamic view in the spiritual framework, where the power of the soul can be harnessed through the conquest of the body. Between *siri'* and *pacce* are intertwined in the life relationships of the Bugis-Makassar, fill and complement and inseparable one from the other. If *siri' na pacce* is lacking in a person, such an individual will surpass animal conduct, having no shame, self-respect, and social concern. The term *siri' na pacce* as a cultural value system is very abstract and difficult to define because *siri' na pacce* can only be felt by a deeply embedded culture.

It may be noted that *siri' na pacce* is an aspect that helps build a value system life in contemporary life (the Makassar), as in the empirical reality (Magfirah, 2016). Various explanations of *siri' na pacce*'s cultural values have the same concepts as karma/manners, harmony, child obedience to parents, discipline, responsibility, and independence (Rusdi & Prasetyaningrum, 2015).

As is the tradition, the concept of *siri' na pacce*'s values will always hold onto and guide society's Bugis-Makassar lives. In *siri' na pacce* there is a highly esteemed philosophy of humanities; Being fair to yourself and others, how to live by keeping an eye on the interests of others (Azis et al., 2015).

Siri' na pacce's values among the Bugis-Makassar are almost the same spirit as the Japanese Samurai Budisho which emphasizes the values of faithfulness, justice, shame, manners, responsibility, and honor (Hijriani & Herman, 2019).

According to Hamid (in Rusdi & Prasetyaningrum, 2015, p. 73) set out indicators of *siri' na pacce's* cultural value:
a. Self-actualization is an individual's earnestness in working to the fullest by exercising the potential within himself.
b. There is shame and guilt, even deep shame and guilt, experienced by the individual because of not being able to abide by the rules of society, being unable to show concern for one's fellowmen, and being unable to display discipline in all activities. The shame and guilt an individual also feels strongly affect their moods.
c. Faithfulness, a form of this faithfulness, is the ability to guard the trust that has been entrusted and to keep the promises that have been made.
d. The synchronicity of thought, heart, word, and deed keeps the individual in line with conscience and truth.

According to Widianshah and Hamzah (2018, p. 45), *siri' na pacce* culture's values are divided 3:
a. *Siri' na pacce's* philosophical values portray the problems of the Bugis-Makassar in life, including the optimistic and courageous disposition of the Bugis-Makassar.
b. *Siri' na pacce's* ethical values included standing firm, being faithful, self-knowing, honest, wise, humble, decent, love, and empathetic.
c. *Siri' na pacce's* aesthetic values cover aesthetic value in non-insane consisting of lifeless objects of nature, nabati nature, and animal nature.

Kilawati (2019) explains that character education in *siri' na pacce*'s culture includes: 1) honesty (*alempureng*); 2) clever (*amaccangeng*); 3) courage (*awaraningeng*); 4) high competitiveness (*tenricau*); 5) business and perseverance (*reso na tinulu*); 6) accuracy (*atikereng*); 7) liberty (*amaradekangeng*); 8) solidarity (*assimellereng*); And 9) trust in god (*mappasanre ri elo ullena puang Allah Taalah*).

In the meantime, Ultsani et al., (2019), according to *siri' na pacce's* culture as a guide to society's Bugis-Makassar, there are five dimensions of value: honesty (*lempu*), intelligence, wealth, courage, and *accilakang* mean sanctions that are excluded from society or other social sanctions.

Through *siri'*, they maintain their self-respect and shame of misconduct so that through *siri'* they also learn to respect the dignity of others. While pacce is empathy for fellow citizens, families, and affected relatives, encouraging their solidarity to help

(Subaedah et al., 2021). Through *siri's* values, students and teachers are further motivated to increase/maximize the quality and power of fight in teaching and learning (Saragih, 2020).

3. The Subject Of Sociology

1) The basic concept of sociology

Roucek and Warren proposed that sociology is the study of human relationships within groups. Soemardjan and Soemardi suggest that sociology or social science is the study of social structures and social processes, including social changes. William F. Ogburn and Meyer F. Nimkoff claim that sociology is the scientific study of social interaction and its resulting social organization (Soekanto, 2007, p. 18).

Based on the above description of the understanding of sociology, it is concluded that the object of the study of sociology is viewed from the standpoint of human relations within the human community. The sociological perception of humans is through the embodiment of social relationships and the arising of social processes interwoven between individuals and groups within society to form social structures.

According to Alex Inkeles, sociology is primarily social, sociological, and social analysis units in sociology (Qomariyah, 2008, p. 9). Sociological studies are always associated with social relationships, social processes, social structures, social institutions, social changes, social changes, social conflicts that are always part of society. Whereas the subject of sociology is a part of social science in schools where objects of correlation to human beings are both individuals and groups that struggle with social phenomena, the types of institutions, changes, structures, interactions, and social conflicts that are part of society's life and everything is discussed in sociological subjects.

2) The purpose of sociology

The aim of sociology, according to the national minister of education No. 22, 2006 (Permendiknas, 2006):
a. Understanding sociological concepts such as sociology, social groups, social structures, social institutions, social change, and conflict right down to the creation of social integration.
b. Understanding the various social roles in social life.
c. Fosters attitudes, awareness, and social care in social life.

3) The scope of the sociology study

The scope of sociology, according to the national minister of education rule no. 22 the year 2006 was (Permendiknas, 2006):
a. Social structures
b. Social process
c. Social change
d. Type-type social institutions.

4) Standard graduate competence subjects

The level of competence of graduates of sociology according to the 2006 order of the national minister of education (Permendiknas, 2006):
a. Understands sociology as a study of community and environmental relationships
b. Understand the process of social interaction in society and the norms that govern those relationships and their relation to the dynamics of social life
c. Identify social activities as a process of personality development
d. Identifies a range of aberrant and antisocial behaviors in society
e. Analyze the relationship between structure and social mobility in relation to social conflict
f. Describe the various forms of social groups and their development in a multicultural society
g. Explains the process of social change in society and its effect on people's lives
h. Explains the nature and types of social institutions and their functions in society
i. Did social research in simple terms and communicated the results in written and spoken words.

4. The Education Of Character-Based Local Wisdom Is *Siri' na pacce* At Sociology

Sociology as the study of society would make the educational integration of character much more accessible, especially for the Bugis-Makassar with the local wisdom of *siri' na pacce*. Character education in

sociology subjects is also consistent with the purpose of the issue, which wants students to be able to understand such sociological concepts as sociology, social groups, and social changes, thereby promoting attitudes, awareness, and social care in the community's lives.

Siri' na pacce's lofty values are small representations of cultural values rooted in essential systems, willpower, and principles. Siri's cultural values were essentially the potential and richness of thought possessed by this nation in giving birth to national dignity and dignity, but now, it remains only a story without reality. This noble value should serve as a foundation for prudent, wise, and responsible decisions. Character education is a process of growing, developing, and expanding one's personality. For this, these values are absolutely integrated into the concept of integrative learning and value criteria that could become part of the educational framework of character carried out in schools (Rahman, 2020).

Integrating character education based on local prudence may make students more relevant to the lesson or information is given. In this case, *siri' na pacce*, as the local wisdom of the Bugis-Makassar, was applicable in the predominantly southern province of Sulawesi. The sociology of curriculum can be found at the high school level of education to integrate the education of values-based character based *siri' na pacce* in this study focuses on high school students.

The values embodied in *siri' na pacce*'s local wisdom starts with honesty (*alempureng*), clever (*amaccangeng*), courage (*awaraningeng*), high competitiveness (*tenricau*), business and perseverance (*reso na tinulu*), accuracy (*atikereng*), liberty (*amaradekangeng*), solidarity (*assimellereng*), and trust in god (*mappasanre ri elo ullena puang Allah Taalah*) (Kilawati, 2019). The values embodied in *siri' na pacce* are well applied to character education in schools because they include various social, intellectual, emotional, and spiritual aspects. It is hoped that *siri' na pacce*'s values can be more easily applied, increasing learners' love of their own culture and fostering tolerance towards other cultures.

Various methods of implanting character education have been much to teach, one of them character building through engineering environmental factors in this school culture. In other words, the development and engineering of the environment include the physical and cultural environment of schools, school management, curriculum, educators, and teaching methods (Usman & Raharjo, 2012, p. 146). Character-building through engineered environmental factors (school cultures) can be done through strategies: (1) example, (2) intervention, (3) consistent breeding, and (4) strengthening. In other words, development and character building require the development of an exemplary example, intervention through consistent, long-term learning, training, and nourishing and must be associated with noble values (Nuh, 2010, p. 8). It is hoped that the implementation of all four school cultural strategies will be possible to act as intermediaries for the education of character based local wisdom based *siri' na pacce* in students.

The first strategy is exemplary. Before applying character education in learning, teachers must first exemplify any action, behavior, or word that indicates *siri' na pacce*'s attitude. *Siri'* or shame in this is meant that every act and word must be truly guarded to preserve shame or dignity. Most of all, the Bugis-Makassar people looked up to his shame and pride. The example set by teachers is expected to rub off on students.

The second strategy is intervention. The strategy could be called the core of *siri' na pacce* based character education integration in sociology. The implanting of character education values through sociology subjects is very appropriate because sociology teaches learners as individuals or group members who can fit themselves into society. The implantation can go through some ways that the educator uses insight and execution directly related to the education of the character itself, among other things, matter, syllabus, learning media, and evaluation.

The first intervention can go through lesson materials. The implanting of character education values through sociology subjects is one of which is the sociology subject material itself. Sociological materials have characteristics based on the national standard body of education (BSNP, 2006); that is, sociological materials study behavior

and behavior interactions and group interactions, tracing the origins of growth and analyzing the effects of group activities. Essential themes in sociological materials are selected and sourced and are a study of society and human behavior by studying the group they build. The group includes family, race, community and government, and various social, religious, political, business, and other organizations (Putri, 2013).

Sociology materials, especially those in the tenth-grade high school, were highly conditioned for character values. It could be integrated with the value of the Bugis-Makassar tribe *siri' na pacce*. Such integration, in addition to teaching student character education, also keeps existing cultural values in society intact. Those values are either implied or misdirected through one of the sociological materials.

The second aspect of character education is the syllabus. A syllabus is a learning guide containing a plan of specific subjects due to the selection, grouping, sequencing, and presentation of curriculum materials, which are considered according to local characteristics and needs. In this case, *siri' na pacce*, as the local wisdom of the south Sulawesi area, was appropriately applied to students, especially students with the background of the Bugis-Makassar tribe, because it was more relevant to their daily lives. However, *siri' na pacce*'s value can also be widely applied because its values include characters generally taught in schools. These character values will later be analyzed for integrating character values into The practice plan of learning.

The learning planning and implementation plan is the initial stage of the action that the teacher and student will do in the learning activity for each meeting on a particular subject. The teacher made up the planning so that the learning activities could be properly organized, although, in practice, it was not always the same as what had been thought of as the practice plan of learning. Basically, what is planned can be done properly so that something to be delivered can be transferred and received by the learner quickly. In an effort to accomplish that, mature preparation is required before carrying out the activity.

The next aspect of character education is the learning media. The media used by teachers conveys a process of sociology and implanting character education values, among other things: pictures and pictures, movies, television, VCD, and LCD. In this case, integrating *siri' na pacce*'s value, the teacher could use the medium of the book folklore of the Bugis-Makassar community or the local Bugis-Makassar films that qualify for siri' na pacce's value.

The final aspect is the evaluation. Character education assessments focus on successfully applying values in learners' attitudes and behaviors according to the character values they use and persist in everyday life. The kind of assessment may take the form of an attitude and behavior assessment, both individual and group. The result of character education assessments can be used to get an overall picture of the character values that have been implanted in learners as reflected in the everyday qualities of life, not quantitative values. Information obtained through assessment results can provide an individual learner's behavior picture. All this information is used only to improve learners' conduct. The result of that assessment is that expected behavior that reflects the character of learners can always be known and corrected. The teacher then analyzes information from various assessment techniques for an overview of the education the character has been implemented. The overall image was reported as a report book supplement by the homeroom teacher (Putri, 2013).

The third strategy is a consistent habit. After an exemplary intervention strategy has been implemented, a strategy is needed to keep what has been implanted into a habit or habit. Through *siri' na pacce*'s value strategies, students do good things without being instructed or supervised. Teachers in this regard must remain exemplary and consistently integrate character education in order to keep that habit intact.

The fourth and final strategy is reinforcement. The strategy is basically done along with the habit strategy. Once students get used to a character that reflects *siri' na pacce*'s values, teachers must still provide reinforcement in learning. This can be done by giving compliments or awards to students that reflect exemplary attitudes such as

honesty (*alempureng*), cleverness (*amaccangeng*), courage (*awaraningeng*), and other character examples. In addition to sociology, there is so much material interwoven with the social conditions of society that the teacher can take as a case so that students can be more relevant to the character values being taught. Like social change materials, teachers can exemplify the social changes that globalization has brought about in students and the erosion of local wisdom values so that students, as the generation of the nation, must maintain these values.

The four character education investment strategies are expected to go hand in hand with sociological subjects, resulting in good character and knowing the value of local community wisdom. It is also done as a form of preserving existing cultures in society.

CONCLUSION

The noble values rooted in local prudence culture, including the Bugis-Makassar philosophy values of *siri' na pacce*, can be integrated into sociological studies. That integration can be done through four strategies. The first strategy is exemplary. Before applying character education in learning, teachers must first exemplify any action, behavior, or word that indicates *siri' na pacce's* attitude. The second strategy is to intervene by integrating values-based character education *siri' na pacce* in sociological studies. Such integration comes through matter, syllabus, learning media, and evaluation. The third strategy is consistent breeding. After an exemplary intervention strategy has been implemented, a strategy is needed to keep what has been implanted into a habit or habit. The fourth and final strategy is reinforcement. The strategy is basically done along with the breeding strategy. Once students get used to a character that reflects *siri' na pacce's* values, teachers must still provide reinforcement in learning. This integration can be an attempt to introduce and pass on local culture to the student, as well as good character creation.

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