

# Transforming Akkarungeng Cultural Values in Modern Child-rearing Practices: A Cultural-Islamic Analysis

Eka Paramita<sup>1\*</sup>, Ridhwan<sup>2</sup>, Arisal<sup>3</sup> Muhammad Rake Linggar Anggoro<sup>4</sup>

<sup>1</sup> Pascasarjana Pendidikan Agama Islam, Institut Agama Islam Negeri Bone, Indonesia.

<sup>2</sup> Pascasarjana Pendidikan Agama Islam, Institut Agama Islam Negeri Bone, Indonesia.

<sup>3</sup> Pascasarjana Pendidikan Agama Islam, Institut Agama Islam Negeri Bone, Indonesia

<sup>4</sup> Columbia University, Columbia

\*Corresponding E-mail: [ekaparamita2021@gmail.com](mailto:ekaparamita2021@gmail.com)

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## Abstract

**Background:** Child rearing in Indonesia is strongly influenced by local cultural values. With the passage of time and the influence of globalisation, modern child rearing practices tend to adopt more universal patterns and begin to ignore traditional cultural values, including the Akkarungeng culture. In the process of implementing child rearing patterns, this culture has begun to erode, so it is hoped that parents will be able to preserve the wisdom of Bugis culture.

**Research Objectives:** This study contributes to local culture-based education by demonstrating how Akkarungeng values, traditionally limited to the Bugis nobility, are now integrated into Islamic child-rearing.

**Methods:** This research uses a qualitative approach with a descriptive-analytical method and data collection techniques through observation, in-depth interviews with expert informants and related documentation. The informants are Bugis cultural figures and parents of Bugis descent.

**Results:** This study found that the implementation of Akkarungeng cultural values in child-rearing practices continues to this day. This traditional culture has undergone changes in line with the times and the needs of each individual, through three stages: mentoring, briefing, and coaching.

**Conclusions:** This study affirms that Akkarungeng cultural values rooted in Bugis local wisdom remain relevant and can be integrated into modern child-rearing practices through cultural and Islamic approaches.

**Keywords:** Akkarungeng Culture 1; Child-Rearing Practices 2; Moderns 3.

## Introduction

Culture has a substantial bond with education. Culture is created and developed through the process of educational instruments which are then used as the basis for reciprocal relationships between individuals in social life. Hasan Langgulung states that education is essentially seen from two different perspectives, firstly, education is a forum used by individuals in developing their potential. Second, education is mentioned as an effort to produce cultural values from each generation level, which aims to preserve these cultural values to continue to develop (Ilahi, 2012). From the relevance of these two things describes the qualities that mutually seek to shape individuals, so that in getting education it is not enough only through formal education institutions, but education can also be obtained by understanding the values taught in the culture of a society through education provided by parents and the environment. Education that has strong roots is one of the ideal forms of education. In the context of cultural values that are preserved through education of children by



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parents, children are taught values that are passed down from generation to generation and the cultural values taught shape the character of children in everyday life (Masturah, 2017).

Every region has values that characterise its society. Bone is one of the regencies in South Sulawesi and since the 14th century AD was inhabited by various kingdoms with the majority of Bugis tribes and then merged into one large and famous kingdom. For the Bugis people there is a famous manuscript called '*Latoa*' in Lontara Latoa Tana Bone which is used as a guideline for the demands in implementing the government and judicial system. In Lontara *Latoa Tana Bone* formed a culture known as *Pangadereng* culture. *Pangadereng* itself, along with the development of the times and the ever-evolving patterns of life, is referred to as part of a Bugis person in engagement with all social institutions (A Arisal et al., 2023).

Bugis cultural wisdom in Bone's Bugis community is very useful in shaping the character of its generation. In the beginning, the Bugis community regarded the institutions of Tana Bone as the standard for the social institutions of the Bugis community in general during the royal era. For the Bugis people, there is a famous manuscript called '*Latoa*' in Lontara Latoa Tana Bone which is used as a guideline for the demands in implementing the government and judicial system. The philosophy encapsulated in it is inseparable from the role of a wise and clever Bugis Bone scholar, Lamellong, who was an intellectual figure during the Bone kingdom until he was better known as Kajao Laliddong (1507-1586 AD) in giving meaning to the wisdom and wisdom that guided the community from generation to generation through '*Latoa*' in a certain sense bringing Bone into a certain status and role, What is meant is the guidance of Bone people in building a life order that certainly harmonises between culture, religion, and national values in a rational and modern manner (Nabba, 2006).

Based on the results of the review, the author found that the transmission of Akkarungeng culture to current child-rearing patterns is very evident. Starting from the authoritarian attitude of parents in the past, with the development of the times and the influence of modernisation, this has led to a more democratic attitude among modern parents. From a historical perspective, Akkarungeng culture also serves as a central conduit for cultural transmission, with its values traditionally taught exclusively to the nobility. Today, these values from the past have become a legacy passed down from older generations to younger ones to preserve cultural continuity. Therefore, to refine this research, it is necessary to analyse how the transmission of Akkarungeng culture occurs and how modern child-rearing practices have been influenced by Akkarungeng culture.

The values of *Akkarungeng* are generally absorbed by the Bugis Bone community so that they are implemented in everyday life and from generation to generation as a philosophy of community life that must be implemented and preserved to continue to strengthen the characteristics of the community starting with educating children who continue to instil *Akkarungeng* values, especially these values include, '᳚᳚ *Le'mpu* (honesty), '᳚᳚᳚ *Ge'tte'ng* (firmness), ᳚᳚ ᳚᳚᳚ *Ada Tonge'ng* (truthful speech), and '᳚᳚᳚᳚᳚᳚ *Te'mmappasilainge'ng* (non-discriminatory). All forms of Bugis cultural wisdom have undergone a transmission process, including the *Akkarungeng* culture which contains these four values. Therefore, it is necessary to specifically study the scientific role of parents as the main educators for children from an early age. The family as the primary educator has an important task in shaping the child's strong and resilient character, because children take education at school or in formal education only takes about seven hours per day or less than 30%. The remaining

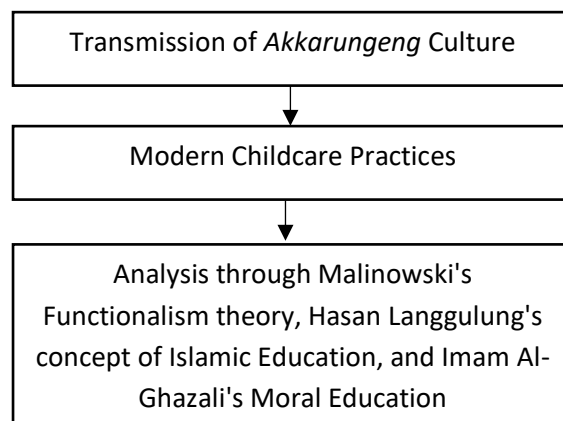
70% of children are in the scope of the family and the surrounding environment. Parents need to carry out their duties as a form of responsibility in educating children. The family is the first place for children to interact since they were born, so family education lasts throughout life (long life education) (Yanto, 2021). The pattern of relationships between parents and children will continue to roll and form an educational process, parents are central in providing guidance, direction and guidance to children. Parents' behaviour and actions become a form of role model for children to imitate in the process of shaping their character. This is affirmed as in QS. Al-Nisa (4): 9

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُ ضَعْفًا حَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۙ

Meaning: Let there be fear for those who should leave after them weak offspring (whom) they fear for. So, fear Allah and speak with right speech (in terms of protecting the rights of their offspring).

The above verse describes the attitude or treatment of parents in educating children that greatly affects the state of children in their future growth and development. Parents in carrying out their responsibilities should strive to protect and guide children by providing good education, following the process of physical and mental development of children, and remaining vigilant in the development of children when choosing steps in undergoing their growth period (Sukatin et al., 2020). Therefore, the Qur'an also mentions that apart from being a test, children are also an ornament for the life of the world. Educational values are obtained by children through the process of teaching (giving advice) and exemplary as a form of role model for children and it affects the psychological condition of children who form character (Bullah & Rokhman, 2020). Parents as motivators have a huge impact on children's development and growth, so parents should also be role models for their children so that children are able to imitate something positive from their parents in order to build a strong and ethical character (Arifin & Tjahjono, 2021).

### Theoretical Framework



Picture 1 theoretical framework

The theoretical framework above illustrates that this study, by raising Malinowski's functionalism theory, Hasan Langgulung's concept of Islamic education, and Al-Ghazali's moral education, is able to analyse the relationship between Bugis culture and Islamic teachings, which are not contradictory but rather mutually reinforcing. Therefore, there is a need for correlation between theories that focus on culture and theories that focus on children's character education. Through analysis using these three theories, it is hoped that the results of this study can serve as a future reference. The issue addressed

in this study is the changes experienced in child-rearing practices and parental intervention related to child-rearing by applying Akkarungeng culture and Islamic teachings.

This research aims to describe the values in *Akkarungeng* culture, and develop patterns of child education by parents that have undergone transformation in Bone Regency. In particular, this research is expected to provide an understanding of all levels of society to be able to maintain and preserve the wisdom of Bugis culture by implementing the values of *Akkarungeng* culture in educating children. One of the interesting things about this article is that it uses a holistic approach with the theoretical basis of applying the concept of Islamic education from Hasan Langgulung's perspective, which is very relevant in this study to analyse the pattern of child education by parents in Bone district who implement Bugis cultural wisdom in this modern era.

This research has the potential to make a greater contribution by being able to identify the implementation of *Akkarungeng* cultural values in children's education patterns for both Bugis and non-Bugis people, because by integrating Bugis cultural wisdom it can form a strong and ethical character of children so that children in this era not only understand religious knowledge, but are able to balance it with preserving culture as a form of identity. This article not only uses one type of theory, but also uses the theory of Malinowski's functionalism and Imam Al-Ghazali's concept of moral education to examine and analyse the pattern of child education by parents in the district by integrating the wisdom of Bugis culture that has undergone transformation.

#### Previous Research

The concept of this research basically examines the transformation of Akkarungeng values in child education by parents in Bone Regency. Therefore, of course, this research requires a lot of data sources such as books or representative literature as a basis and comparison in research, it aims not to repeat previous research, but to find another side that is significant to be researched and developed. As for previous research that has similarities, including:

1. Sarifa Suhra's research, with the research title "Character Education Values in Bone Bugis Community Culture" in 2019 (Sarifa Suhra, 2019). This research discusses the values of character education in Bone Bugis culture, which aims to describe the values of character education contained in Pappaseng and Elong, using qualitative descriptive methods, using a sociological approach. The above research has similarities with this research related to character education contained in Bugis cultural wisdom, while the focus of the difference in this study is more focused on the values contained in Akkarungeng culture as a form of Bugis cultural wisdom in which character education is also contained.
2. Jumadi, with the research title "Lontara Latoa One Source of Information on Law for Bugis Society" in 2018 (Jumadi, 2018). The research focuses on studies related to the main source of noble values in Lontara Latoa, revealing life values that have high philosophical values about guidelines for a king in exercising his power and being a guide for the people to determine attitudes towards forms of power, in line with this research has similarities that lie in the disclosure of the values contained in Latoa as a source of information or guidance in the life system of the Bone people. While the difference lies in the above research choosing a qualitative method with analytical descriptive data analysis, and the above research is more focused on the realm of law for the Bugis Bone community.
3. Suhartono Firman, Sukri and Ariana with the Journal title "Internalisation of Akkarungeng Values in The Election of Regional Heads in The Community in Bone Regency" in 2021 (Firman et al., 2021). This study describes and analyses Akkarungeng values in Bone Regency in the election of regional heads, in previous studies Akkarungeng values include *Lempu*, *Getteng*, *Ada Tongeng*, and *Temmappasilaingeng* from these values become benchmarks in seeing prospective regional leaders of Bone Regency. This research has similarities by raising the cultural values of Akkarungeng in the realm of human life which is aligned with values that have similar meanings with Akkarungeng values in Bone Regency, while the difference from

this research is that the previous research focuses on the political realm while this research focuses on the transformation that occurs related to Akkarungeng values which then become values in children's education by parents.

The three studies above work together to study the wisdom of Bugis Bone culture through Lontara Latoa Tana Bone, but from the results of the comparison conducted by the researcher found a gap to be developed into a new research, namely analysing more deeply the Pengadereng Culture which contains Akkarungeng cultural values by collaborating through the perspective of Islamic religious education. The cultural values of Akkarungeng are strengthened by Imam Al-Ghazali's version of moral education so that this research is very appropriate to be applied in the scope of Islamic religious education. In this era, it is necessary to revive research related to cultural wisdom so that the younger generation is able to explore more knowledge related to culture whose existence is strengthened by Islamic teachings.

This study focuses more on changes in the implementation of Bugis cultural values, in this case the Akkarungeng culture, which has an impact on child-rearing practices. Previous research conducted by Sarifa Suhra was more inclined towards Bugis messages and advice in character education for children, without explaining in detail how they are implemented. Meanwhile, the research conducted by Jumadi only highlights Latoa as one of the sources of the Bugis people's way of life without addressing the realm of children's education. Additionally, the research conducted by Suhartono and his colleagues explores the internalisation of Akkarungeng cultural values, but only within the scope of government and politics. Therefore, this study is one of the latest studies that incorporates Bugis cultural values, particularly Akkarungeng culture, by analysing Islamic cultural values that reinforce one another.

## Methods

This research is a field research that uses a qualitative approach with a descriptive-analytical method. Qualitative research methods with a descriptive analytical approach are methods used to analyse and describe data in depth using written or spoken words from informants or observations of the phenomenon being studied. This method aims to obtain a clear picture and meaning contained in the data about a social phenomenon, in this case the cultural values of *Akkarungeng* that are undergoing transition in modern child rearing. The informants in this study were academics with expertise in Bugis culture and parents, using a selection method that considered the informants' background in terms of their knowledge and the parents' children's understanding of Bugis cultural wisdom, which is not widely known by the general public. The data used in this research consists of two types, namely primary data and secondary data. Primary data is obtained directly by researchers from expert sources and research subjects through observation, interviews, and documentation methods without going through intermediaries so that the data obtained is specific and factual. Meanwhile, secondary data is data obtained directly by researchers from other sources in the form of manuscripts through text studies including books, scientific journals and other documents that discuss Bugis cultural wisdom as a complement to primary data in supporting the research process to get satisfactory results (Pratama et al., 2024)

The qualitative research instrument is a tool or medium used by researchers in collecting data in the form of narratives, opinions, or in-depth experiences from participants. The instrument in qualitative research is the researcher him self. In qualitative research, research instruments are more flexible and adaptive, focus on deep understanding, and allow for extensive data exploration through direct interaction of researchers with sources / informants. This study contains two variables, namely *Akkarungeng* culture contains four values including 'ḥḥ Le'mpu (honesty), 'ḥḥ Ge'tte'ng (firmness), ḥḥ ḥḥ Ada Tonge'ng (truthful speech), and 'ḥḥ ḥḥ ḥḥ Te'mmappasilainge'ng (non-discriminatory), then child education which contains the education patterns applied by parents by

containing these values. The process of collecting data in this study was carried out systematically to ensure the completeness and relevance of the data to the research theme (Siregar et al., 2025).

This research in the process of processing the data that has been obtained uses a data processing method, which is divided into 3 stages, namely first reducing the data starting from the process of selecting, focusing, simplifying, abstracting and transforming the raw data that occurs in written field notes. So that the data that has been reduced is able to describe more deeply and make it easier for researchers to continue data processing (Sukardi, 2022). The presentation of data begins with compiling information related to the existence of *Akkarungeng* cultural values in Bone Regency from the perspective of cultural figures and the general public, which initially examines information related to *Akkarungeng* cultural values and then focuses on seeing the implementation in educating children by parents from complex data after reducing it, then at the data presentation stage the researcher makes it into a more systematic and structured form to facilitate understanding with descriptive description patterns. The data presented in this study refer to the transformation of *Akkarungeng* culture in children's education patterns by parents in Bone Regency, which includes a description of *Akkarungeng* cultural values, and changes in children's education patterns influenced by the transmission experienced by *Akkarungeng* culture in Bone Regency. Drawing conclusions is the final part of the data processing process, the researcher verifies by summarising all the data that has been obtained to describe the results of the research that has been carried out. However, the results that have been verified will be revised and re-analysed to achieve optimal results.

## Results and Discussion

### *Transmission of Akkarungeng Culture*

One unforgettable story for the Bugis people is the presence of a wise and intelligent scholar who was later appointed as an advisor to the King. It was during the reign of the VIIth King of Bone, La Tenrirawe Bongkanngge, who had an advisor named La Mellong who in his old age was given the title Kajao Laliddo. In his time, so many rules were created, the results of conversations between the two gave birth to guidelines in life both for a leader or king and for society in general. It was also during this era that the Latoa was written in Lontara.

The wisdom of Bugis Bone culture is rich in values that shape human character into a strong and resilient human being against the diverse changes of the times. Lontara Latoa Tana Bone contains Pangadereng values that strengthen the character of Bugis people if they are able to understand and preserve them by always implementing them in their lives. The kingdom of Bone, which turned into a regency with the nickname of the city of customs and is now also called the city of Pangadereng, certainly has a strong belief in being able to preserve the values of Bugis Bone cultural wisdom which is a legacy from the ancestors.

*Akkarungeng* in the perspective of cultural figures means that *Akkarungeng* comes from the word 'Arung' which in its meaning means Bugis nobility, while the word *Akkarungeng* itself means territory or area of power led by an Arung. However, in ancient advice and believed by various cultural figures and the general public that who is able to hold the title of Arung outside of his lineage, but he can be said to be an Arung when he is able to mappinung tau madekka (᳄᳗᳚᳚ ᳚᳚ ᳚᳚᳚᳚) give drink to people who are thirsty, *mappanre tau malupu* (᳄᳗᳚᳚ ᳚᳚ ᳚᳚᳚᳚) feeding the hungry, *mappalisu tau lao* (᳄᳗᳚᳚ ᳚᳚ ᳚᳚ ᳚᳚) returning the departed, and *mappasiame tau sisala* (᳄᳗᳚᳚᳚᳚ ᳚᳚ ᳚᳚᳚᳚) unites the hostile.

Bone's nobility is now not only seen from its lineage, but also from a formal legal perspective. Titles based on genealogy are titles that are obtained because they have a lineage derived from the previous kings of Bone. While legally formal, the title follows the government and Pengadereng under his position, such as Sulewatang, Petta, and others. Therefore, the title follows the position he occupies (Kurniawati and Mulyani, 2012).

Andi St. Aisyah stated that Bugis nobility is not only seen in terms of embedding the title Andi at the beginning of his name, but the real nobleman is he who is able to practice four traits in every

nobleman which then become one in the sense of wisdom, Among them are ᮊᮧᮒ Lempu (honesty), ᮊᮧᮒ Getteng (firmness), ᮊᮧᮒ Ada Tongeng (truthful speech), and ᮊᮧᮒ Temmapasilainge (non-discriminatory) (Aisya, 2019). The main values are summarised in the Lontara *Latoa Tana Bone* manuscript, namely:

a. *Alempureng*/ ၵံၵံၵံၵံ (Honesty)

**Table 1.** Lontara Script on the Value of *Alempureng* (Honesty) in Akkarungeng Culture

[illegible]

b. *Getteng*/ʎʎ/ (Firmness)

**Table 2.** Lontara Script on the Value of *Getteng* (Firmness) in Akkarungeng Culture

<b>Lontara Script</b>	<p>             ᨆᨑᨑ ᨆᨑᨑ ᨆᨑᨑ ᨆᨑᨑ. ᨆᨑᨑᨑ, ᨆᨑ ᨆ ᨆᨑᨑ, ᨆᨑᨑ ᨆᨑᨑ              ᨆᨑᨑᨑ ᨆᨑ ᨆᨑᨑᨑ, ᨆᨑ ᨆ ᨆᨑ ᨆᨑ, ᨆᨑᨑ ᨆᨑᨑ ᨆᨑᨑ ᨆᨑᨑ              .ᨆᨑ ᨆᨑᨑ ᨆ ᨆᨑ ᨆᨑᨑ, ᨆᨑᨑ ᨆ ᨆᨑ, ᨆᨑ ᨆᨑ ᨆᨑᨑ ᨆᨑ              ᨆᨑᨑ, ᨆᨑ ᨆ ᨆᨑᨑ-ᨆᨑᨑᨑ, ᨆᨑᨑ ᨆᨑᨑ ᨆᨑᨑ ᨆ ᨆᨑᨑ              ᨆᨑᨑᨑ, ᨆ ᨆ ᨆᨑ, ᨆᨑᨑ ᨆᨑ ᨆᨑᨑ-ᨆᨑᨑ ᨆ ᨆᨑ ᨆᨑ ᨆᨑᨑ              ᨆᨑᨑᨑ ᨆᨑᨑ ᨆᨑᨑ ᨆᨑᨑ. ᨆᨑᨑᨑ, ᨆᨑ ᨆ ᨆᨑᨑᨑ, ᨆᨑᨑ              .ᨆᨑᨑᨑ ᨆ ᨆᨑ ᨆᨑ ᨆᨑᨑᨑ. ᨆᨑᨑᨑ ᨆᨑᨑᨑᨑᨑᨑ           </p>
<b>Transliteration</b>	<p> <i>Naia gettenge eppak toi. Seuani, getteng ri aleta, rekko purai tapoda ajak tapinrai. Maduanna, getteng ri padatta tau, rekkua nasengangi madeceng padatta tau getteni ri atimmu madeceng, mauni majak mua, ia misatu nalisui jakna. Matellunna, getteng ri seua-seuae, narekko joppao mutattumpuk ri seua-seuae, tangi ri atimmu, iapa sala capu-capui na masigak sau apak napowonro onronna mupole tumpuk-i. Maeppakna, getteng ri Allataala, rekko napitaiko ri tinro ajak muabataiwi, pabbirittana Allataala.</i> </p>
<b>Meaning</b>	<p>             As for firmness, there are four. Firstly, firmness towards oneself; if it has been said, do not change it. Secondly, firmness towards one's fellow human beings: if something is said to be good by one's neighbour, keep that good in your heart, even if it is actually bad, because the bad will return to him. Third, assertiveness towards everything, if you are walking and stumble upon something, keep it in your heart, let me stroke it so that it heals quickly           </p>

because it is in its place and then you come bumping into it. Fourthly, firmness towards Allah, if it is shown in sleep do not doubt it, it is the notification of Allah.

c. *Ada Tongeng*/ ᠠᠳᠠ ᠲᠣᠩᠭᠡᠩ (Truthful Speech)

**Table 3.** Lontara Script on the Value of *Ada Tongeng* (Truthful Speech) in Akkarungeng Culture

[illegible]

d. *Temmappasilainge*/ᐱᕐᓂᔭᑦᓴᑦᑲᑦ (Non-discriminatory)

**Table 4.** Lontara Script on the Value of *Temmappasilainge* (Non-discriminatory) in Akkarungeng Culture

<b>Lontara Script</b>	1.	ᮊᮧᮒ ᮘᮞᮓ ᮕᮗᮐᮦ ᮛᮔᮩᮨ ᮙᮠᮒ ᮙᮠᮙᮢᮙᮥ ᮛ ᮙᮡ ᮑ'ᮕᮦ ᮟᮣᮙᮙᮦ, ᮙᮏ ᮙᮠᮕᮦ, ᮙᮟ ᮙᮠᮛᮙᮦ ᮛᮙ ᮙ ᮕᮙ ᮙᮡ ᮑ'ᮕᮖ ᮛ ᮙᮠᮙᮕᮦ ᮑᮙᮕᮦ ᮙᮠ ᮛ ᮕᮚᮙᮙᮖ...
<b>Transliteration</b>	1.	<i>Senrupa tosie bicaran riasennge parujunna Arung Mangkauke ri tau tebbe'na, seuani, iko arunge, aja' mutaroi rugau' bawang tau tebbe'mu anakarunge enrennge ata ri bolammu, ...,</i>
<b>Meaning</b>	1.	Another type of speech is called parujung from Arung Mangkawk' towards his people. Firstly, you O king, do not allow your people to be abused by your anakarung and ata ribolang; ...

Based on the above, the context of Akkarungeng Culture which contains the main values contained in Lontara Latoa Tana Bone consisting of ᨆᨑᨔᨕ Lempu (Honest), ᨆᨑᨔᨕ Getteng (Firmness), ᨆᨑᨔᨕ Ada Tongeng (Truthful Speech), and ᨆᨑᨔᨕ Temmapasilainge (Non-discriminatory), should actually be preserved while being strengthened with religious teachings in educating children by parents. Educating children from an early age by instilling the main values of leadership is expected to be able to shape the character of children to be stronger and ethical so that they are not easily drawn into the negative impact of the current rapid technological era and are able to fortify themselves when they reach adolescence to adulthood which of course will be more familiar with using technological sophistication.

Culture as a reflection of the pattern of life of the community, it does not cause surprise if a particular group or ethnicity has a culture related to the way of life, lifestyle, and outlook on life that varies from one ethnicity to another (Sua et al., 2020). Culture gives birth to a local wisdom that contains principles, advice, order, and norms (Teng & Saleh, 2021). One of the bugis cultures that contains virtues in leadership and is very appropriate to be applied in the process of educating children, ᨆᩣ᩠ᨦ *Lémpu* (Honest), ᨆᩣ᩠ᨦ *Gé'tte'ng* (firm/consistent), ᨆᩣ᩠ᨦ ᨆᩣ᩠ᨦ *Ada Tonge'ng* (Correct Speech), and ᨆᩣ᩠ᨦᨆᩣ᩠ᨦ *Té'mmappasilainge'ng* (Non-discriminatory). These values should be raised and highlighted again so that the meaning can be absorbed by the community, by preserving these values it is able to foster a positive attitude in the community (Khayyira et al., 2020). One of the most accessible ways to maintain, develop and preserve Bugis cultural wisdom is through the pattern of child education applied by parents, along with the challenges of an increasingly advanced civilisation.

## Modern Parenting Practices

Humans cannot completely avoid the era of globalisation, one of the right steps to prepare the next generation by starting early to get them used to paying attention to the pattern of children's education that implements the values of Bugis cultural wisdom strengthened by moral education that

can shape children's character to be strong and resilient. In accordance with the guidelines in Bone Bugis Culture wants a noble human being makkiade' as a leader on this earth, the existing values are very much related to the teachings of Islam, especially in Moral Education according to Imam Al-Ghazali. Imam al-Ghazali considers education as a process consisting of three stages, namely, the basic stage, the intermediate stage, and the final stage, the basic stage is related to learning skills starting from habituation practices related to morality. The intermediate stage includes the learning of knowledge, while the final stage is about the search for truth and a greater understanding of religion and the purpose of life (Idharudin, 2025). In the process of educating children, three efforts can be formulated that can be applied by parents in the pattern of educating children, namely as follows:

**Table 5.** Parenting Stages Based on Akkarungeng Cultural Values

Parenting Stage	Description	Characteristics in Modern Child-rearing
Mentoring	Parents provide examples and role models in everyday life. They teach and implement Akkarungeng cultural values, reinforced by moral education.	<ul style="list-style-type: none"> <li>- Always act honestly (ḥāḍ Lêmpu) and demonstrate upright behavior.</li> <li>- Remain firm in their stance and decisive in making decisions (<i>Gêttêng</i> (firmness) while maintaining thoughtful consideration.</li> <li>- Always speak the truth (ḥu ḥāḍ <i>Ada Tongêng</i>/truthful speech).</li> <li>- Act fairly (ḥu ḥāḍ ḥāḍ <i>T ê mmappasilaing ê ng/non-discriminatory</i>) and uphold a tolerant attitude toward others.</li> </ul>
Briefing	Parents give clear guidance and rules to help shape strong and ethical character in children.	<ul style="list-style-type: none"> <li>- Apply discipline in all the values instilled during the parenting process.</li> <li>- Provide direction using cultural and religious messages and advice as communication tools.</li> </ul>
Coaching	This stage is a continuation of the previous stages and focuses on developing strong and ethical character in children.	<ul style="list-style-type: none"> <li>- Encourage children to start becoming independent while still under parental supervision.</li> <li>- Guide children to consistently practice cultural values aligned with moral education.</li> </ul>

### 1. Mentoring

From birth in the Islamic perspective humans are perfect creatures and have fitrah which means the original self-image that they actualize in the form of behavior (Nurnaningsih, 2015). Parents in educating their children certainly provide guidance, not merely giving orders but serving as examples and role models. Guidance, from Malinowski's perspective, is a process of transmitting cultural values from parents to children based on the function of culture as a means of fulfilling children's psychological needs (Musyafa & Kurniawan, 2023). Meanwhile, guidance in child rearing from Hasan Langgulung's perspective is more detailed in the methods applied through exemplary methods that can build interpersonal relationships between parents and children (Fadilah et al., 2024), This opinion is also reinforced by Imam Al-Ghazali's view that in educating children at the guidance stage, it is necessary to apply storytelling and exemplary methods to instil moral values in children. (Faizin, 2025).

### 2. Briefing

The direction given by parents is a form of affirmation of the upbringing applied, and a form of reminder for children if they begin to waver in their stance or determination of what they believe to be a *malempu* or stay on the right path. Keep remembering and implementing the values of ḥāḍ

*Lempu* (Honesty), *ḡetteng* (Firmness), *Ada Tongeng* (Truthful Speech), and *Temmapasilainge* (Non-discriminatory) in their daily lives. In the guidance stage, Malinowski believes that behaviour is formed through social inheritance, which can guide the system of life. Hasan Langgulung, in the guidance stage, uses rewards and punishments to strengthen children's strong and ethical character (Usman, 2023). In line with this, Imam Al-Ghazali also applies rewards and the habit of doing good deeds in the guidance stage. (Rohimah et al., 2021).

### 3. Coaching

The improvement of children's education patterns by parents in this era is in line with the theory of Thomas Lickona as the originator of character education. Lickona, divides three interrelated parts starting from moral knowledge, moral feelings, and moral behavior (Khaeruddin et al., 2020). As parents, if they understand this part and apply it in the pattern of child education, they are able to simplify the concept of educating children with the perception that good character consists of knowing good things, wanting good things and doing good things. Seeing the values in the *Akkarungeng* culture contains part of the theory of character education itself. In addition to guiding and directing, the last is to carry out a coaching process or refinement of the three patterns applied by parents in the process of instilling *Akkarungeng* cultural values as one of the wisdom of Bugis culture. As a result of the researcher's observations, it was found that at this stage sometimes parents began to not be as strict as at the beginning of educating children, hoping that children could be able to apply everything that had been taught with only guidance and direction. But this refinement part is precisely where the evaluation can be assessed by parents when the child has been able to interact with the social environment, a more significant influence when the child has interacted outside the family environment. Parents are able to supervise but not able to maximise, therefore the need to continue to apply everything continuously until when the child grows up, the character that has been formed since childhood can be maintained. The views of Malinowski, Hasan Langgulung, and Imam Al-Ghazali on the developmental stage are more focused on the attitude of parents in educating their children by giving them trust and supervision.

From the three-stage parenting model, it is clear that educating children consciously or unconsciously is a structured responsibility that every parent will experience. According to the results of the author's interview with Dr. Sultan Hasanuddin, S.Pd., M.Pd.I, as an educator, he said that:

Guiding children is not merely about transferring knowledge to them; there are also practical ways to demonstrate how these values are implemented in daily life. Like *Lempu*, parents must first demonstrate how to implement such attitudes for themselves and their surroundings. *Lempu* means choosing the straight path, taking responsibility for one's actions, and accepting the consequences of what has been done. *ḡetteng*, in describing it, parents are firm in their convictions if what they choose is the truth, thinking before acting with consideration. *Ada Tongeng*, parents accustom themselves to speaking the truth, not lying, let alone showing it in front of their children. And the last one is *Temmapasilainge* (Non-discriminatory) in the family environment, if they have several children, parents must be fair. This simple thing can motivate children to have a fair attitude and tolerance in their surroundings (Hasanuddin, 2025).

To supplement the above interview, the author interviewed Mr Abdul Majid, Imam of Maccope Hamlet, Mallusetasi Village, Sibulue Subdistrict, Bone Regency, who said that:

Our parents were very strict when raising us, and of course, as children, we were very afraid of breaking the rules they set. As children, we didn't understand the meaning behind our parents' words regarding our attitudes and behaviour; we only received prohibitions and instructions. It turns out that as we grew older, everything our parents had taught us proved to be beneficial, even to this day. Now that I am a parent myself, I can understand the concept

of 'paseng to riolo,' and what I have learned is that children will imitate what we do. If there are mistakes, as parents, we must guide them and reinstate the values we have taught them. Once we have guided our children, reminding them when they choose the wrong path is the responsibility of parents. What I hold dear now are the values of 'attoriolong,' which are deeply connected to Islamic teachings; both are intertwined and reinforce one another. As heirs to the tradition, children are also expected to preserve the Pangadereng culture, which contains so many values that remain highly relevant to implement today (Majid, 2025).

Based on the results of the author's interview with Mrs. Hj. Khadijah, one of the informants who is a parent (not from the cultural/historical or academic circles), the following points were noted:

Educating children does not require parents to have a high level of education; what is important is that parents are able to set a good example for their children. Indeed, educating children in the past and now is different, but the most important thing is that parents are able to be patient in educating their children from childhood to adulthood. Changes will certainly occur, but parents must remain steadfast and patient (Khadijah, 2025).

## Conclusion

This study confirms that the cultural values of Akkarungeng, rooted in Bugis local wisdom, remain relevant and can be integrated into modern child-rearing practices through a cultural and Islamic approach. Akkarungeng culture places great emphasis on values such as 'ḥḥ Lémpu (Honesty), 'ḥḥḥḥ Gétte'ng (Firmness), ḥḥ ḥḥḥ Ada Tongé'ng (Truthful Speech), and 'ḥḥḥḥḥḥ Témmappasilaingé'ng (Non-discriminatory), which are passed down through generations via a child-rearing process that begins with guidance, direction, and nurturing. However, with the development of the times and the influence of modernisation, this three-stage parenting model was initially not applicable to parents, as parents in the past preferred an authoritarian parenting style. The limitations of this study are that the geographical focus of the research is only centred in the Bone Regency area with a limited number of informants. Recommendations for further research include analysing Bugis cultural wisdom and its relevance to Islamic education more broadly, rather than focusing solely on communities still residing in Bone Regency.

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