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The Fusion of Islamic Education and Bugis Socio-cultural Values as a Guide to Freedom of Thought

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Abstract

Background: The existence of sociocultural values that are so strong and thick in the daily life of Bugis people is interesting to be associated with the conception of freedom of thought. Considering that freedom of thought is still a concept that still requires a long study.

Research Objectives: This research provides an overview of the conception of freedom of thought and how Bugis socio-cultural values and norms can guide this freedom of thought. Hopefully, this research will provide a comprehensive understanding of freedom of thought from the perspective of Islamic education and Bugis socio-culture.

Methods: The research method used is a library research method that collects related literature and then combines it with content analysis so as to provide results and conclusions.

Results: The results show that freedom of thought is a concept that refers to individual freedom to think independently and critically without being influenced by existing opinions or authorities. However, freedom of thought must be accompanied and "supervised" by a herd of values and a set of principles so that there will be no significant problems arising when the thinking touches the corners of axiology (intersects with social society).

Conclusions: Islamic education and Bugis socio-cultural values can greatly guide freedom of thought because the development of Islam itself has recognized the school of kalam science as the foundation of thinking and Bugis society contains so many values, both from the oral tradition of pappaseng and those contained in the ethical philosophy called *pangadereng*.

Keywords: Islamic Education Values; Bugis Socio-Cultural Values; Freedom of Thought; Direction of Freedom of Thought

Introduction

In the era of accelerating globalization, where technological and cultural changes are becoming increasingly complex, the concept of freedom of thought emerges as a critical element in the formation of a dynamic and adaptive society. Freedom of thought not only includes an individual's ability to think independently, but also describes the ability to question, assess, and create new solutions without being bound by rigid norms. Understanding the socio-cultural values and norms that shape independent thinking in the context of a particular society can provide valuable insights in the development of a responsive and progressive society. One

interesting society to examine within this framework is the Bugis community in Indonesia, which has a rich and diverse cultural heritage.

Over its long history, the Bugis community has been recognized as an ethnic group with a unique diversity of cultures, traditions and value systems (Bandung, 2020). Freedom of thought, in this context, is not only seen as an individual ability, but also as the result of complex interactions between individuals and society. Therefore, detailing how the Bugis community views and supports the development of the concept of freedom of thought popularized by minister Nadiem Makarim.

It is important to realize that the importance of freedom of thought is a key cornerstone in shaping individuals who are independent, innovative and able to adapt to change. In this ever-changing world, where new ideas and innovation are highly valued, the ability to think freely and creatively becomes a competitive advantage. Thinking in the context of education has great significance, as described by Dewantara when proposing the 'among' system as an implementation in education that aims to care for children by providing teaching that encourages inner independence, freedom of thought, and independence of energy (Budiraharja et al., 2022).. In addition, the concept of "natural nature" is also proposed, which reveals that every child carries a unique nature, including experiences, interests, social conditions, and even local cultures that differ from one another. Merdeka thinking has similarities with the concept of constructivism introduced by Piaget. Constructivism states that knowledge is not just a transmission of information from one individual to another, but rather a process of 'construction' from experiences and interactions that are continuously developed by each individual.

Constructivism is a philosophical viewpoint of knowledge that highlights that the knowledge that individuals have is the result of their own construction. In the context of learning, the constructivist perspective emphasizes providing opportunities for children to use their learning strategies consciously, while the teacher's role is to guide students towards higher levels of knowledge (Febriani, 2021). Furthermore, Piaget explained that the learning process is a series of individual events in understanding the surrounding environment during development, which ultimately produces new knowledge through the information obtained.

In the Bugis socio-cultural context, social structures and cultural value systems play a key role in shaping individual thinking. Bugis society is known for its complex and strong kinship system, which provides the framework for social norms and expectations in daily interactions. Social relations refer to relationships between individuals, between communities, and between individuals and society (Fuadi, 2020). However, Bugis individuals align themselves with the noble norms that have existed since time immemorial.

Recognizing the strong presence of cultural values in the daily lives of the Bugis, it is necessary to explore the rich socio-crutal values of this society. Bugis people highly value values such as honesty, responsibility and caring for others. The richness of Bugis traditions can be

considered a resource that can enrich critical thinking. Oral traditions, art and other cultural heritage may provide materials that trigger creative thinking and innovative perspectives.

This research will involve an analysis of the conception of freedom of thought and the position of Bugis socio-cultural values towards the concept of freedom of thought. In other words, this research will provide an overview of freedom of thought and how Bugis socio-cultural values and norms shape this freedom of thought. As such, this research is expected to provide a comprehensive understanding of freedom of thought from a Bugis socio-cultural perspective. Through an in-depth analysis of cultural values, social norms and the impact of the education system, it is hoped that the results of this study will provide a rich and contextualized view of the development of freedom of thought in Bugis society.

This research is expected to fill a knowledge gap in the literature on freedom of thought, particularly in the context of Bugis society. In addition, it can serve as a foundation for further research involving cross-cultural comparisons or involving other specific aspects that influence freedom of thought. It is hoped that this research will lead to a better understanding of the role of values and social norms in shaping freedom of thought, which in turn can make a valuable contribution to the development of Bugis and other societies.

Methods

The type of research used is library research or library research, which is a study whose information or data comes from various kinds of materials in the library and is critically examined and then arranged systematically so as to form a complete research. The data collection method uses documentation techniques. Documentation is divided into two types, namely documentation in a narrow sense and documentation in a broad sense. Documentation in a narrow sense such as letters, diaries, reports, and so on. Documentation in a broad sense includes monuments, photographs, tapes, and so on. (Adi, 2004). In this research, the document data obtained is in the form of literature on independent thinking and Bugis sociocultural values. The data that has been collected is then processed using content analysis. Content analysis is used by researchers to reveal, understand, and capture the message of a literary work. According to (Rokhmawan, 2019), content analysis tries to reveal the content of certain values in literary works, reveal hidden symbolic meanings in literary works and the results of the analysis can be implied to anyone.

Results and Discussion
1. The concept of independent thinking

Freedom of thought is an idea that reflects freedom of thought and the ability to form views independently without being influenced by external factors that can limit freedom of thought. The concept highlights independence in thinking, where individuals can develop and formulate their own viewpoints without dependence on the dominant norms or views in society. Freedom of thought is not just about freedom, but also involves the ability to analyze critically, accept a diversity of views, and maintain an open attitude to questions and criticism.

Based on the educational context, freedom of thought means giving learners the freedom to develop critical and independent thinking skills, and teaching them not to be easily influenced by existing opinions or authorities (Darmawan, 2014). This can be done by giving

learners the opportunity to ask questions, express opinions, and make decisions independently in the learning process. Thus, learners can develop critical and independent thinking skills that will help them in facing future challenges.

Freedom of thought is a concept that refers to the freedom of individuals to think independently and critically without being influenced by existing opinions or authorities. This concept is important in building a democratic and cultured society and is able to bring this nation forward in the future.

a. Independent Thinking

Independent thinking refers to a person's capacity to weigh information, facts, and views freely without being influenced by external pressure (Rimbawan, 2016). This process includes the skills of analyzing, evaluating, and making decisions based on one's own thinking. Through independent thinking, one can gain a deeper understanding of an issue or concept.

To reach the independent thinking phase, of course, the first thing that needs to be improved is to change the mindset of the younger generation, because every human being has a different phase of growth and self-improvement depending on the family and environment they live in. According to (Bahar & Herli, Sundi, 2020), there are two types of human mindset, namely *fixed mindset* and *growth mindset*. (McManus et al., 2020) commented on the *fixed mindset*. According to him, "*fixed* mindsets *are positively associated with engaging brands in one's self-concept, leading to increased brand favorability*". While the *growth mindset* in the view of (Murphy, 2022) is "*promotes the belief that intelligence and abilities can be improved through effort, seeking help, and implementing new strategies, rather than being fixed and unable to change*".

In Dweck's view cited from (Suardi & Alviani, 2023), those with a *fixed mindset* tend to believe that their talents and abilities already have certain limits that cannot be exceeded. In contrast, for those with a *growth mindset*, talents and abilities are considered as things that can continue to develop through a repetitive learning process.

In essence, the concept of *fixed mindset* refers to the predetermined belief that qualities in individuals, such as learners' abilities, are absolute and cannot be changed. In this perspective, the underlying assumption is that academic ability determines intelligence, and that factors such as intelligence have a fixed genetic basis, quantifiable achievements. This approach is very absolute, without giving room for efforts to change learner achievement through the learning process. On the other hand, a *growth mindset* implies the belief that individual traits, including intelligence, can be changed through certain efforts and methods. For example, every individual has potential that can be developed through the ability to think critically and creatively about real situations, supported by the capacity to learn throughout life. In this perspective, the quality of learners can be continuously improved through learning activities, providing them with ample opportunities to develop creativity, innovate and collaborate with their peers in building constructive thinking.

b. Critical thinking

Critical thinking is the ability to think actively in gathering information, understanding, and evaluating the information obtained. (Amami & Wahyuni, 2022) describes critical thinking as a process in which ideas are understood and analyzed in more detail through identification to be further improved or developed. Critical thinking generally occurs during interaction and external responses. In terms of definition, (Kuhn, 2019) argues "*critical thinking is a dialogic practice, involving interaction and interiorization, with its development influenced by others' responses and the importance of fostering shared dialogue in educational settings*".

Critical thinking is not only active in dialog with oneself, but also includes interaction with others. The development of one's critical thinking skills is influenced by the responses received from others. In the realm of education, working together in dialogue together is considered a crucial element for building and improving critical thinking skills.

Critical thinking skills are built on the ability to assess, analyze, and respond to information or situations carefully and logically. This process includes the ability to understand problems, decompose related elements, recognize patterns or interrelationships, evaluate evidence, and make reasonable and logical decisions or judgments. In the era of increasingly sophisticated globalization, it is easier to get various information from outside. However, not necessarily the information obtained is correct, so this is where it is important to think critically before trusting the information obtained. Regarding this ability, the advice from (Dwyer et al., 2014) asserts that "*critical thinking* skills *are crucial for individuals to adapt and cope with rapidly evolving information, promoting better decision-making and problem-solving in real-world applications*".

Critical thinking skills play a vital role in helping individuals to adapt to change and deal with rapidly evolving information. In addition, critical thinking skills also provide a significant boost in making better decisions and finding effective solutions to various problems that arise in real-world situations. By having critical thinking skills, one can be more efficient and effective in dealing with complex challenges in daily life.

The two abilities above, namely independent thinking and critical thinking, are abilities that should be honed as a foundation in liberating thought. With the ability to think independently and critically, it will bring humans to free expression, free to create and develop ideas, and make humans able to maximize other abilities that exist in themselves. When referring to the combination of the above concepts, then with free thinking, humans will discard all applicable norms and dogmas that develop in the social community so that it will have implications for free thinking activities. Ironically, when thinking is left too free and independent, it will have a big impact on the results of that thinking. Ontologically, thinking is an individualistic activity. However, when the results of these thoughts have penetrated into communal or social chambers, they will certainly still intersect with axiological values. Thus, the concept of independent thinking must still be accompanied and "supervised" by a flock of *values* and a set of principles so that there will be no significant problems that arise when the thinking touches the corners of axiology.

2. Freedom of Thought in the Perspective of Islamic Education

In general, Islamic education is a science based on Islamic teachings, as Arifin explains that Islamic education is an education system that involves all aspects of life needed by students, with reference to the principles of Islamic teachings (Permana & Ahyani, 2020). In other words, Islamic education is a concept that comes from two sources, namely the Qur'an and Hadith. The purpose of Islamic education is to increase the faith, intellectual, personality, and skills of students, prioritizing akhlaq al-karimah as a form of Muslim man (Mappasiara, 2018). But more than that, Islamic education also focuses on developing akhlaq al-karimah as a real expression of Muslim human identity. Thus, Islamic education not only provides knowledge and practical skills, but also emphasizes the formation of ethical and moral character in living everyday life.

Islamic education basically teaches about values that encourage individuals to develop the ability to think independently and freely, thus enabling them to understand, assess, and make critical decisions in various aspects of life. Allah Swt says in Ali Imran verse 190:

<div dir="rtl">

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَأٰيٰتٍ لِّأُولِى الْأَلْبَابِ

</div>

Translation:
Surely in the creation of the heavens and the earth, and the alternation of night and day, there are signs (of Allah's greatness) for the intelligent.

The verse invites us to exercise our freedom of critical thinking by contemplating the signs of Allah's greatness in the creation of nature. In Islam, freedom of thought is seen as a means to understand and appreciate the works of Allah so as to strengthen faith, and get closer to Him. Thus, freedom of thought in this context becomes a call to contemplate the signs of Allah's greatness revealed in the beauty and order of the universe. Then in another verse explained in Al-Baqarah verse 118:

وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللّٰهُ اَوْ تَأْتِيْنَآ اٰيَةٌ ۗ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ۗ تَشَابَهَتْ قُلُوْبُهُمْ ۗ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ

Translation:
And those who do not know say, "Why does not Allah speak with us or come to us with signs (of His power)?" And those who were before them have spoken as they have spoken. Their hearts are similar. Indeed We have made clear the signs (of Our power) to those who believe.

The above verse can be related to the concept of thinking as it reflects two different attitudes towards the existence of Allah. Skeptics express a desire to see or hear first-hand the signs of Allah's power, perhaps because they need concrete evidence to believe in Him. In contrast, the concept of thinking in this context can encompass the ability to reflect on and understand the signs of God's greatness that have already been explained to believers. This suggests that God's existence and power can be understood through the process of thinking and reflection, even without direct experience. This is because many verses of the Qur'an have explained the command to think and observe every sign of Allah's power, which is the concept of Islamic education.

In the history of Islamic development, there are various schools of thought that are called theology. We know theological schools such as Jabariyah, Asy'ariyah, and Mu'tazilah, each of which has different and sometimes contradictory characteristics of thought. The Jabariyah school, founded by Jaham bin Shafwan in the 2nd century AH, has its roots in Khurasan, a province in eastern Iran. The term Jabariyah itself comes from Arabic, namely "*jabara*" which means surrender or forced (Batubara et al., 2021). In terms of terminology, this school rejects the concept that an action comes from humans and relies entirely on God in all its actions (Ridho et al., 2023). This belief believes that all human actions have been regulated by the will of Allah SWT, through His provisions and destiny (Ramadhani, 2020).

This school of kalam science known as Jabariyah emerged because of its relationship with human actions and God's will (Ananda & Burhanuddin, 2023). The Jabariyah school carries several doctrines, including, first, the belief that humans have no abilities at all because all human actions do not come from them, but God as the source of all human actions. Second, they reject the idea that God has properties similar to humans, although recognizing His power, they deny that God has properties such as life and knowledge that humans have.

It is different from the Mu'tazilah school which is the largest and oldest school in history (Fitriyani, 2023). The Mu'tazilah school emerged in Bashrah, Iraq, in the 2nd century AH, around 105-110 AH. This event occurred during the reign of Caliph Abdul Malik Bin Marwan and Caliph Hisham Bin Abdul Malik. The founder of this sect was Washil bin Atha' Al-Makhzumi Al-Ghozzal, a resident of Bashrah who was a former student of Al-Hasan Al-Bashri. Washil bin

Atha' Al-Makhzumi Al-Ghozzal himself was born in Medina in 700 AD (Rohidin, 2018). In terms of language, the word "*Mu'tazilah*" comes from *i'tazala* which means "to separate" or "to separate oneself", which also includes the meaning of "moving away" or "distancing oneself" (Muhyidin, 2020). The Mu'tazilah group is a group that strongly emphasizes rationality. They are critical not only of the Prophet's hadiths and methods of interpreting the Qur'an, but also of the influence of Greek philosophical teachings, such as Aristotle, Plato, Neo-Platonists, and so on (Hasibuan, 2021). From here, inspiration arose to develop the science of kalam, which combines philosophical and religious approaches. Therefore, this group prioritizes reason, followed by the Qur'an and Al-Hadith.

The Asy'ariyah, a school in the study of kalam founded by Imam Abu Hasan Al-Ash'ari, emerged in 260-324 AH, towards the end of the third or beginning of the fourth century. The Asy'ariyah group holds that knowledge of human obligations can be obtained through God's revelation, while the intellect does not have the capacity to understand it (Adryan & Santalia, 2022).. This school became a rival to the Muktazilah school, and both defended their views in accordance with the thoughts they espoused. Basically, the Ash'ariah group can be considered as a syncretic school, attempting to take a middle position between the two poles, namely *Aqal (*reason) and *Naql* (text), as well as between the Salaf and Mu'tazilah groups (Firman & Yahya, 2022). So it can be said that Asy'ariah has the characteristics of a combination of textual and contextual approaches, so al-Ghazali called it the *Mutawassit* school or the middle school.

In general, the basic difference between the three schools is that the Jabariyah school tends to rely more on the arguments and provisions of Allah Swt without giving room for human intervention. In contrast to the Mu'tazilah school which gives higher priority to reason than the Qur'an and Hadith. The Asy'ariyah school is in the middle, combining *Aqal* (reason) and *Naql* (texts from the Qur'an and Hadith) as the basis of their teachings. The Ash'ariyah school is more widely followed by Muslims because of its characteristic of combining *Aqal* and *Naql* arguments in a balanced manner. They view that reason and revelation are complementary and harmonious, becoming a strong basis for understanding religious teachings.

The connection with independent thinking is that the science of kalam, which is an Islamic treasure, can be a fundamental foundation in independent thinking. It's just that it is necessary to be careful in following the various schools of kalam science. The Ash'ariyah school seems to be the middle way that is present to be able to balance the dynamics of other schools so that it can be a mediator, not leaning to the right and not leaning to the left. By basing thought on the school of kalam science, it will be very useful in directing freedom of thought.

3. Liberating Thought Through Culture

Long before the minister Nadiem Makarim proclaimed the concept of independent thinking, students have always been used as information reservoirs. They are fed with various kinds of knowledge that ultimately make them generalists, very rarely do they become specialists. The consequence is that students are not trained in producing new knowledge because they are confined in the "bribery". Whereas students are predicted as agents of reform that will encourage the progress of a nation.

Currently, the concept of independent thinking offered seems to bring a ray of hope in encouraging the birth and development of knowledge. Learning with a *student centered learning* approach will position students as learning subjects, not just learning objects. Learners are also human beings, in the sense that they have thinking power, creative power, full of complexity and can create surprises that can spark the rapid development of the times. The potential buried in learners needs to be awakened with various kinds of learning stimuli. The existence of learning by involving freedom of thought for learners is able to awaken the latent potential quickly because it reduces the "bribery" of information carried out by the teacher and leaves the collection of information entirely to the learners.

Although students are invited to be free in reconstructing their thoughts, it does not mean that they will act arbitrarily as a result of their thoughts. Thought may be free, but it should not be allowed to run wild. There need to be principles and values that become a guide for students to guide them in thinking. In terms of definition, thinking itself is defined as the process of learning human intellect that is full of consideration so that it will produce new knowledge (Utami et al., 2023). Thus, the existence of *values* and principles is important in considering the information obtained by learners.

It seems that the concept of freedom of thought guided by values or principles is similar and in line with the concept of "*freedom with limitation*" offered by Maria Montessori. The concept teaches limited freedom. That is, students are given the freedom to do activities in a structured environment. However, behind the freedom that students get, they also need to be crushed by limitations so that the freedom that students have becomes harmonious and also in harmony. In other words, there are times when students are given freedom and allowed to explore their own world and there are also times when educators or parents must stop them. These limits are also very important to be given to children related to child safety as well as norms of manners, ethics and things that are good. Meanwhile, the freedom that needs to be explored by students relates to the freedom of children to choose subject matter that children are interested in and want to explore, as well as freedom of discussion, and other freedoms that are in accordance with the needs of each student (Siswadi, 2023).

Values and principles that serve as guidelines in independent thinking can be drawn from local wisdom values that thrive in socioculture, (Putra et al., 2023) defines sociocultural as a condition of social relations and habits that grow and develop in society which then affects the behavior of the people in it. Indeed, it is not new when the value of local wisdom is juxtaposed with the thinking process. It cannot be denied that some of the thoughts we have now come from the influence of the surrounding culture. In the theory of child development, Vygotsky in (Veraksa & Sheridan, 2018) views child development as a process of interaction between children and culture. In this process there are two sides presented. Adults act as carriers of cultural tools, and children learn to use these tools.

It is important to maintain cultural values to prevent cultural decadence. The form of maintaining it is by applying these values or culture in various lines of life. This includes the education sector. Although today there are many educational concepts scattered, it should not

be forgotten that education and culture are two things that cannot be dichotomized. Both synergize with each other in shaping human thought and character. When the value or value of a culture no longer exists, it is not impossible that there will be extraordinary *chaos*. The study of fitrah itself views humans as creatures who must be guided by principles that should remain attached to them.

4. Bugis Socio-Cultural Values and Their Relationship to Independent Thinking

In anthropological studies, various ethnologists explain that the origin of ethnic groups in South Sulawesi is very diverse. South Sulawesi is located in a strategic geographical position, which is located at the junction between the Asian continent and the Australian continent and the circulation of human distribution during the glacial period so that it places South Sulawesi as a traffic flow area, namely the meeting of people from various parts of the world and spreading to other regions or to other countries. Today, South Sulawesi has four major ethnic groups: Bugis, Makassar, Toraja and Mandar. The ethnic groups in South Sulawesi have a certain civilization and socio-culture that is different from other ethnic groups in the archipelago (Bandung, 2016).

The sociocultural values of the Bugis community can be traced to the oral tradition passed down from generation to generation by their predecessors (Ani & Etieyibo, 2020) argues that "*oral tradition is a kind of epistemology because it is a source of knowledge acquisition and the channel by which information is transmitted from an older generation to the younger generation. However, one must note that not all versions of oral tradition have epistemic value*". According to him, oral tradition is a form of epistemology, a way of acquiring knowledge. However, not all oral traditions contain epistemic values. In the context of Bugis society, one of the oral traditions that is still alive in the midst of society is the oral tradition of *Pappaseng*.

Pappaseng comes from the word *paseng*, which means message, mandate, or the will of the ancients. *Pappaseng* is full of moral education content because it is essentially a *paseng* sourced from the advice of the Bugis people to those who seek knowledge. Since long ago, Bugis people have been known to seek knowledge, to study anywhere. They would migrate to find someone willing to teach them *paddissengeng (*knowledge) (Makkasau, 2022). The position of *Pappaseng* is very important in supporting the independence of thinking of students, considering that the purpose of the concept of independent thinking is actually for students to be able to explore and collaborate in solving a case in learning activities (Restanti et al., 2021). Thus, the role of *Pappaseng,* which is full of moral education values, will be able to form wise thinking patterns, not *strange thoughts that* do not contribute to science or even damage the order of life.

Some pappaseng that are related to education and can be guided in independent thinking are as follows:

a. *Deq Nassisiq Lalo Ugie*, meaning that as a Bugis person, you should not do an activity or job mediocre. As we know, the early Bugis people always performed rituals before doing work, for example if they want to plant rice, the Bugis people will pay attention to various aspects such as weather, determining the right day, even reading *Lontaraq Pananrang*. Unfortunately, today many Bugis people misunderstand the meaning of pappaseng by assuming that *Deq nassisi lalo* means coming to a shaman and learning magic spells. In fact, *Deq nassisi lalo* means exerting all energy in doing activities to the level of totality.

b. *Lettu*, meaning "to reach", this *Pappaseng* is often expressed to someone who wants to travel somewhere. Usually parents will *mappaseng* to their children *Lettuki jolo nainappa jokka* which means arrive first before leaving. Pappaseng is a reminder that before

traveling, intentions must be corrected and checked first, do not let the tongue say otherwise but intentions and feelings lead elsewhere.

c. *Taro ada taro gau*, is a *pappaseng* that means speaking with action. Bugis people think that whether a person is good or not is judged by "*Ada*" or the words he says in accordance with the actions he takes in everyday life. *Pappaseng* also means a person's ability to keep promises that have been made. In addition, there is an expression that is often spoken by the Bugis community which reads "*Iyya tau'e adanna ri akkatenning masse, narekko olo' kolo'e tuluna riakkatenning masse*" which means, words are something that humans hold firmly, unlike animals that hold firmly to their leashes.

d. *Silalo tessirapi,* meaning that each individual has different productivity potentials that if combined will be a big capital in building a better life. A person's prowess in a particular subject, for example, does not guarantee that someone is better than others, because it could be something that others know but others do not know it, and vice versa. The message of *Silalo Tessirapi* must be applied, this will teach the younger generation not to easily underestimate, underestimate, or underestimate others (Willya et al., 2018).

In the lives of the Bugis people, they have long recognized and possessed motivational values contained in the philosophy of ethics (*pangadereng*) or how to behave towards fellow human beings and towards social institutions (Teng, 2015). *Pangadereng* is a form of traditional South Sulawesi culture, which shows the totality of the meaning of life that everything from birth to the end of his life (Nursam et al., 2002). *Mali siparappe, rebba sipatokkong* and *malilu sipakainge* are part of the famous Bugis ethical philosophy. *Mali siparappe* means to shelter each other when drifting/drowning. *Rebba sipatokkong* means to uphold each other if they fall. *Malilu sipakainge means to* remind each other when there is a mistake.

Mali siparappe, rebba sipatokkong and *malilu sipakainge* are concepts of love and compassion for others (Salik, 2020). These three concepts are the philosophy of life of the Bugis people which gives a message so that people always stand firm and stand firm in navigating life. They must help each other when facing obstacles and remind each other to go the right way (Upe & Juhaepa, 2011).. The concept of *mali siparappe, rebba sipatokkong* and *malilu sipakainge* can be used by teachers as a fundamental basis in teaching students through an independent thinking approach. In independent thinking, students are required to learn independently, but this is not a justification for the teacher to abandon his role as an educator or facilitator. A teacher is still obliged to provide *support* or motivation to his students. When students experience obstacles and challenges, then with the concept of *mali siparappe, rebba sipatokkong* and *malilu sipakainge* which is translated into Indonesian as "mutually supporting each other when drifting, upholding each other when falling, and reminding each other when there is a mistake" it can be a good and useful educational philosophy for teachers to help students who are experiencing a phase of learning difficulties.

In Bugis ethical philosophy or *pangadereng*, all cultural values must be fortified with Siri'. Siri' is a system of socio-cultural and personality values in the form of institutions to maintain one's self-esteem and dignity (Qamar et al., 2018). According to (Danu et al., 2017), the elements that make up *pangadereng* consist of *sipakatau, sipakainge,* and *sipakalebbi* elements*. Sipakatau* is a concept full of close brotherhood values, talking about how to humanize humans, mutual respect between God's creatures. *Sipakainge* means reminding each other in daily life, reminding when there are words or actions that are considered deviating from the norms, values, and customs of the Bugis tribe. This mutual reminder is not only in a worldly context, but also in matters of a ukhrawi nature. Furthermore, *sipakalebbi,* a concept of mutual respect between others, how to honor others.

To create elegant and brilliant ideas, the three elements that make up *pangadereng,* namely *sipakatau, sipakainge* and *sipakalebbi,* must be the starting point for freedom of thought. The sociocultural values of Bugis society that have been applied for generations must be maintained to avoid cultural decline.

Some other Bugis socio-cultural values that can be used as a foundation for independent thinking are as follows:

a. *Mappesona ri Dewata* (The value of sincerity and devotion to God, surrendering to God). This is an ideal value to always put their hopes in God. Sincere and sincere to everything that is God's destiny, but also not despairing because there is God's loving nature. *Ajja' mupettu rennu ri sewa-sewa Dewata* (Do not despair of God's goodness).

b. *Addennuang* (Value of Responsibility), implies responsibility. If given a mandate, it must be fulfilled with full responsibility. *Ajja' mupasalai addennuangna Tauwe* (Do not neglect what people have entrusted to you).

c. *Adeele'* (Value of Justice), this value is expressed in relation to affairs. *Adeele' ko ripadammu rupatau* (Be fair to your fellow human beings).

d. *Maradde ri Ada na Gau* (Discipline value), contains a meaning of discipline. That discipline is very necessary for a person so that life can be organized neatly (Qamar et al., 2018).

Conclusion

The main finding in this research is that there are two abilities that must be possessed when wanting to liberate thinking, namely the ability to think independently and critically. Ontologically, thinking is an individualistic activity so there will be no problem if the thoughts produced are left free and wild. However, when the resulting thoughts are already present in society, they will automatically intersect with axiological values and can cause chaos when they conflict with existing norms and principles. Thus, freedom of thought needs to be accompanied by the value of kalam science in the Islamic treasury and socio-cultural values as a foundation for thinking. These values are not there to limit thinking, but to direct it in a better direction. The implication of this research, especially for the Bugis community, which is one of the ethnic groups that has a lot of socio-cultural values, is that it is possible to contribute in the form of a foundation that can guide the freedom of thinking in the Bugis community. Moreover, in Bugis society, there is a philosophy of ethics called pangadereng which has elements of sipakatau, sipakainge, and sipakalebbi. These concepts are very possible and relevant to become guidelines in freedom of thought. This research is limited to the value of Islamic education and socio-cultural values in Bugis society, the recommendation for future research is that researchers can explore socio-cultural values in other ethnicities so that it can be a comparison as well as new knowledge in research on freedom of thought.

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