



Implementation of educational values Islam in lempu bugis local wisdom' na getteng in kahu district community

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ABSTRACT

Lempu' na getteng is one of the Bugis local wisdom upheld by the ancestors of the Bugis. Character values collect all the values of honesty, which are reflected in (ampe macedeng) good manners. This value is passed on to generations in Bugis land and is in harmony with the values of Islam, which mutually uphold moral values. However, along with the progress of the times, there are concerns that these two values will disappear. Therefore, this study aims to explore and discover the implementation of Islamic values in the Bugis local wisdom lempu' na getteng of the people of Kahu District, in Bone Regency, which are considered to preserve the values of local wisdom still. Data were collected by observation and interviews in Kahu District, with an ethnography approach. Data sources were obtained from community leaders, humanists, religious leaders, and community members. Data analysis techniques have three stages: data reduction, data display, and conclusion/verification. The results showed that the community, among the farmers, lived and interacted with the principles of siparennuang (mutual trust), siatutui and sipakalebba (mutual care and respect). In the business community, the people uphold the principles of honesty and trust between people, trustworthiness, the openness of merchandise, courtesy, friendliness, and mutual respect, avoiding fraudulent acts, supported by the foundation of faith and piety, to create a peaceful and harmonious society. These are in accordance with the Islamic values exemplified by Rasulullah SAW when doing business, apart from getting material benefits, most importantly is to get blessings.

Keywords: Islamic values, Lempu' na getteng, Society

1. INTRODUCTION

Numerous improvements and adjustments have been brought about via modernization. The sad issue is that, despite this advancement, this country has become

plagued with moral crises. Almost the entire country is affected by it (Andi et al., 2018). Simple things, like corruption and fraud, are a trend among the elite in a lovely, systematic, quiet, and seemingly acceptable way. Nevertheless, whether we are aware of it or not, the institutionalization of a culture of violence and the rise of pragmatism in attitude have all contributed to weakening the character of the nation's children, rendering ancient noble ideals and wisdom in attitude obsolete.

Generations today have many options regarding what they may believe to be good choices. Values in today's culture will probably be exchanged and eroded openly. It is not impossible for principles that are upheld by a community to disappear and be replaced by fresh ideals that may or may not be in line with the culture of the society. If that happens, this nation will lose its identity (Rifa'i, Muhammad, 2011). Things that were once regarded as good deeds or practices are still good today and must be upheld. On the other hand, many new things might be better and adhere to our country's traditions or way of life, which do not need to be developed or abandoned.

In this context, the Bugis are one of the ethnic groups with noble wisdom values passed down from generation to generation through an oral tradition called paseng. These values are contained in Lontara's pappaseng, which has the advantage of containing advice on the ethics of interacting with fellow human beings, relating to parents, the natural surroundings, being a prescription and guide in life, laden with Islamic values (Abbas, 2013), and things that are in line with democratic values and human rights as well as panngaddereng norms, including Bugis local wisdom values in the aspect of lempu' na getteng.

"Lempu' na Getteng" is one of the famous Bugis local wisdom and a small part of which is still adhered to today. This view of life is the most basic mental attitude the Bugis people possess. Lempu' means honesty rooted in the soul, unification of words and deeds, and getteng means firm stance, firm and wise in attitude, supported by asitinajang (principle of fairness), name wise and prudent in acting. So, light and getteng are two strengths of attitude that unite between honesty and firmness in responding to the truth (Nurwanah et al., 2018). This attitude dominates the moral reformer figure, Rasulullah SAW.

In the cultural context, the value of honesty is a necessity. In Bugis culture, honesty (lempu') is the main value of Bugis culture. In other words, there is a meeting point between Islamic teachings about honesty and the local wisdom of the Bugis community, which is a strength. If in the life of the state, society, and religion, the values of local Buginese wisdom: lempu' na getteng, are maintained, and their application harmonized with the values of Islam, then this life will be directed, peaceful, and blessed.

To understand the reality nowadays, this study aims to explore and find out the implementation of Islamic values in bugis local wisdom lempu' na getteng of the people of Kahu District, Bone Regency, which are considered to preserve the values of local wisdom still.

2. METHODS

This is a descriptive type of research, a research procedure that produces descriptive data in the form of written or spoken words of the people being observed (Saat & Mania., 2020). In other words, a process that produces observable behavioral data is descriptive research (Bogdan, Robert, and Biklen, 1992). This aims to explore the Islamic values in the local wisdom lempu' na getteng in the local community by applying triangulation techniques to obtain diverse and complementary data to describe the meaning of a phenomenon so that these observations reach the actual analysis.

The research location is in the southern part of Bone Regency. This area is not only strategic because it is the main shortcut for the Bone-Makassar axis, Bone-Sinjai; this area is also prioritized to become the City of South Bone Regency. It is interesting to study because the community still upholds the local wisdom values of the Bugis, especially in the aspect of lempu' na getteng, as well as other wisdom values. Hopefully, in the future, it will contribute to preserving the noble values of local Bugis wisdom and the habituation of the main Bugis values in Islamic values.

This study uses an ethnographic approach to understand, describe and deconstruct cultural behavior in society (Reeves et al., 2013), with reference to the empiric description of ethnography. In line with Barker's opinion (Barker, 2014), the ethnographic approach is centered on the plurality of cultural values, meanings, and life of a nation that is unique and distinctive from the views of the indigenous people. Data was obtained through information sources (key informants), including; community leaders, cultural figures, religious leaders, and other community members, as well as secondary data from various sources of relevant books, such as Latoa, Sikki, and friends (Sikki et al., 1998), Pappaseng Values and Benefits in Bugis Literature; dan Machmud (Machmud et al., 1997), Silasa Collection of Makassar Bugis Teachings; (Hakim, 1992), Bugis Man, as well as scientific journals and related documents.

Observation, interviews, and documentation were used to collect data. In conducting observation, the researchers deal directly with phenomena in society by gathering information and analyzing appropriate things to involve themselves in various social and religious activities and observe local characters and culture. In addition, Interviews were conducted with informants to obtain reliable data, conducted in a relaxed, fun, open, and in-depth manner. Documentation was obtained from various

sources as additional information, such as private documents from the public, official documents, lontara texts that have been transliterated into Indonesian, public records, and types of activities carried out.

The collected data were analyzed using three steps: data reduction, data display, and conclusion drawing. Data reduction is made by selecting the main points, selecting, simplifying, focusing on the raw data obtained, and looking for relevant themes and patterns from observations, interviews, and documents. Then it is presented as a chart or brief description, then generates a conclusion by comparing the findings between the implementation of Islamic values and the relevant concepts in lempu' na getteng.

3. RESULTS AND DISCUSSION

The Bugis community in the Kahu sub-district recognizes a cultural system called *ade'*, which guides the community in carrying out their social life, from family life to the wider community. There is a strong binding tradition that develops a *lempu'* attitude (being honest in speech), *lempu gau'* (being honest in behavior) to reflect *ampe-ampe' macedeng* (good manners) which has implications for character strength related to success, and the failure of humans in living the life of the world and the hereafter.

As a Muslim society, these values have been integrated into Bugis's *pangadereng* (cultural customs). Along with the rapid development of Islamic education in the community, Bugis Kahu seems to integrate all the elements of *pengdereng*, which in principle include the main values of Bugis culture, such as *amaccangeng* (intelligence). There are also other values such as *awaraningeng* (courage), *asabbarakeng* (patience), *sipatuo*, and *sipatokkong* (grow and care for each other).

The people of the Kahu sub-district can be classified into several groups, namely, the community of farmers and entrepreneurs. The dominant population is the farmers, then entrepreneurs, who are divided into several types of groups, such as cattle traders, grain entrepreneurs, and mixed entrepreneurs. Observed as a whole, these various professions are interrelated and synergized; farmers and entrepreneurs have something in common among farmers, such as farmers and traders, and vice versa. In terms of lifestyle, they have similarities. Therefore, in the discussion, the researchers elaborate on the implementation of Islamic values into the local wisdom *lempu' na getteng*., particularly on the aspects of work patterns of the people of Kahu

The Implementation of Islamic Values in *lempu' na getteng* in Peasant Communities

The study's results illustrate that the lives of farmers always uphold the value of honesty, both in words and deeds, avoid lying, cheating, and greedy behavior.

Undergoing daily work by maintaining harmony among people, silaturrahim remains intact and maintained. In the aspect of work in the fields, it is devoted to hoping for blessings.

Phenomena in social life among farmers are tinged with nuances of siparennuangi. Siparennuangi is an attitude of mutual trust, trusting that they will protect each other's rights and honor. Siparennuangi also means relying on each other and putting hope in each other. Regarding the elaboration aspect, each does not suspect the other, fool the other, lie, be greedy, or take the rights of others and various similar actions, so that an environment like this emerges to the principle of mutual trust (siparennuangi).

The farming community stated that "fada idimi siparennuangi" (we trust each other). According to Petta Sewang, "fada alenami siparennuangi, siatepperi, mabelai tu diasengge asyekkong" (with them hoping for mutual trust and distancing themselves from sneaky behavior), or the various expressions they mention whose meanings are directed at the siparennuangi element itself.

Based on the researchers' observations, various indicators of preparedness have been evaluated from a variety of phenomena, including the fact that farmers frequently plant and leave rice seeds in the fields for days at a time, their custom of growing elephant grass in the bunds of their rice fields or different corners, the fact that some farmers leave tools and farming equipment in the fields, and even the practice of keeping their livestock in cages out of reach of people's homes or in the middle of fields, or various equipment in the fields or a small hut away from the crowds. They carry out these actions in the anticipation that everything would go according to plan, with no instances of theft, robbery, or other criminal activity.

In the aspect of rice field management, the farming community applies the matteseng system, a commitment between the owner of the rice fields and those who manage the fields, agreeing to share the harvest according to income. Some people claim that mattaseng has been practiced for a very long time and has become a habit for some locals. Generally speaking, farming communities that have other businesses and are busy with their own business usually hand over their fields for management, or people who are also farmers but are unable to fully manage their fields due to a variety of factors and specific circumstances, so some of them use this method.

Matteseng, with the principle of siparennuangi (trust), was born from the value of lempu' na getteng, and there is tongeng because this interaction was born from good, clear speech and integrated with the firmness of the mandate given (agettingeng). This is the basis of ampe madeceng from the interaction agent (matteseng) and a form of

loyalty to the agreement, that is, a form of fear of God. The application of this system is managed by mutual trust between one another.

The researcher observes that the siparennuangi system (belief) makes the aforementioned manifest, as well as the fact that each has a faith that is united in the heart, keeping the feeling of suudzan away from each other, so that siparennuangi is part of the Islamic values which directs, showing and teaching generations' lifestyle, how to work by helping each other, and trusting each other. Children and teenagers will observe how their parents handle the fields properly and correctly because of generations, suggesting that education and amar ma'ruf are at work.

This cannot be separated from the idea of putting one's faith in, relying on, and hoping that others would not wrong them; as a result, one must avoid making unjustified assumptions or harboring preconceptions about other people. The word of Allah (Al-Hujurat: 12) strongly condemns this prejudice attitude in Islam:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَ لَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ
أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

"(O you who believe, avoid too much presumption (suspicion) because some presumptions are a sin. And do not look for bad things in people, and do not gossip about each other. Is there anyone among you who likes to eat the flesh of his dead brother? Then, of course, you feel disgusted with him. And fear Allah. Verily, Allah is Most Repentant, Most Merciful)."

This verse explains that prejudice against others shows distrust, so suudzan is synonymous with seeking the legitimacy of others who then tend to gossip about them.

The results of these observations show that the indicator of siparennuangi (mutual trust) is the trust that is instilled in their scope not to take each other or to be greedy for other people's property, to look after each other's agricultural tools, including their respective livestock, in order to prevent theft from happening. The matteseng procedure is simply carried out without a clear-cut contract; the rice field owner receives a portion of the rice in accordance with the yield reported by the rice field manager.

Implementation of Islamic Values in Lempu' na Getteng in the Entrepreneur Society

Cow Traders Society

In the community of Kahu District, cattle management consists of two systems. First, the system of fattening and breeding. This fattening procedure is used to swiftly

increase the cow's weight so the business owner can forecast the viability of selling and the profit made. For example, cows that have just been purchased are kept for two months, then sold. In the business world, this system is similar to an intensive system, carried out with a lot of capital and technology. However, applying this fattening system is very simple, even though some people apply it sophisticatedly.

As for cattle with a breeding system, cows are kept from childhood until they breed in large quantities. The community refers to this system as breeding. For example, a cow owner (breeder) takes care for the mother cow. As time goes on, it develops into several cows, or some of the others are handed over to other people to be cared for with the customs that are passed, namely, the cow that is born a second time by the mother cow is given to those who keep it, as services or wages.

The two cattle business management systems are implemented with the principle of *siparennuangi* (principle of mutual trust). They were putting trust between people, both in managing small amounts of business (lower level) and large amounts. According to what has been observed, the implementation of this business management can be categorized into three value aspects: mutual trust, mutual tolerance, and trust. Slowly but effectively, they can meet the needs. According to them, blessings will lead humans and their families toward the well-being of both this world and the afterlife. This can be seen in the determination and sincerity of cattle farmers and traders.

The interaction pattern undertaken among traders, as with cattle traders in general, includes price bargaining. In the people of the Kahu sub-district, bargaining is carried out by paying attention to moral ethics, such as mutual respect and caring for each other's feelings, for example, not taking advantage of harming one party, in harmony with the bargaining guided by Islamic teachings. Islam justifies bargaining in trade activities as long as the bargaining does not harm either party.

In the sale and purchase of cattle, one thing commonly done in the Kahu community is handing over the cow to the buyer without direct payment. However, in this aspect, the buyer is on time to pay according to the time promised to create an attitude of mutual trust between traders. This system of giving each other trust is carried out between people within the scope of the Kahu District.

Interview with a cattle trader who stated that:

"...Hand over cows with subsequent payment is common among us, but we only do this for fellow traders in Kahu sub-district, because it happened before, we handed over cows and then transported them out of the area without any news afterwards..."
(Amir)

The above interactions, including the embodiment of the *ada tongeng* aspect, namely speaking the truth without being added to elements of lies and deceit, are supported by *assitinajang* (principle of fairness). Between traders, sellers, and buyers, do not say things that are out of the ordinary; express what is without adding anything else beyond the existing reality.

According to some cattle traders in Kahu District, this *alempureng* (honesty) is the initial foundation in trading, such as buying a cow when setting a price for a cow that is following the condition of the cow to be purchased, not cheating in setting a price that can harm the seller. Sellers and buyers can be tolerant in bargaining, such as the sale and purchase transaction of cattle, which has implemented business ethics; this is evidenced in the price setting, which is not convoluted, as there are many requirements in buying cattle. The practice is that cattle traders buy cattle according to the price of the cows and do not commit fraud in price fixing.

The principle above illustrates that the relationship between fellow traders is built on keeping promises following the agreed timeframe. In relation to personal relationships between business actors, commitment is prioritized over mere transactions. Therefore, personal relations in developing bonds of feelings and humanity need to be reciprocally believed that business relations will not end as soon as the business relationship is finished. So, by understanding the business philosophy of several developed countries that what is important between sellers and buyers is not only the pursuit of profit. only material, but behind that, there is also a value of togetherness to maintain cooperation that is built through hospitality.

The description illustrates that traders always keep their promises, both to buyers and among fellow people in business. The merchant's promise to the buyer is to deliver goods according to the quality offered by the buyer, deliver goods, specifications, original agreement, and so on. While the promise that the buyer keeps is to pay exactly at the time promised, agree to the sale and purchase agreement that is made *وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا* (fulfill the promise must be held accountable). Likewise, Islamic values emphasize inclusive relationships between fellow actors in the business. Including building good relationships with colleagues so that the life of the business is getting longer and growing. Because the consistency of a harmonious relationship, as described above, will produce happiness

The above phenomenon, viewed from an Islamic point of view, has ethics in trade transactions that always maintain the clarity of Shari'a rules, which are far from greed and egoism. When these ethics are properly and correctly implied in every step, then businesses (business) become the way to a prosperous and prosperous society. As is the case in the cattle business, the concepts outlined in Islam are needed to grow a

reputation among buyers. The growth of reputation will foster trust in customers and other buyers, which then creates loyalty and has implications for increasing the trade in cattle.

In the Qur'an (Al-Anfal: 27) emphasizes:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنِيَكُمْ وَأَنْتُمْ تَعْلَمُونَ

"(O you who believe, do not betray Allah and the Messenger (Muhammad) and (also) do not betray the messages entrusted to you, while you know)"

This verse explains the command to maintain the trust that has been given, including the trust of fellow human beings. This can be seen in cattle entrepreneurs, who interact with each other by guarding against disgraceful things such as not fulfilling promises, but always maintaining the trust that has been entrusted. It can be concluded that the Islamic values that are embedded in businessmen (cow traders) include mutual trust, mutual tolerance, and respect.

Grain Entrepreneurs Society

Kahu District is a grain supply area supported by areas that support agricultural land. This presents various business potentials that can be developed, one of which is buying and selling grain. All members of society cannot be separated from agriculture, without exception the profession they hold.

The process of buying and selling grain is carried out in two ways. The first is the transaction that is carried out on the spot, between the owner and the buyer of the grain, which is also referred to as a direct transaction. The second way is the distribution of grain from the owner of the grain through the management as an intermediary to the hands of the buyer. This method is applied to expedite the flow of grain shipments. The wisdom from this second method, apart from accelerating distribution, maintaining production continuity, and building, strengthens brotherhood and trust in fellow grain managers to create harmony between them.

Islamic values, which aims to provide benefits to others. The communication they build is based on honesty and determination to maintain this trust as a reflection of Muslims who apply the principle of mutual trust, mutual respect for one another.

The trading process above, indirectly implies a wisdom that they feel, that profits from trade are the goal of their business, but they cannot be separated from the path they take, namely distribution in the right way. This is known as the joints of freedom

and justice. In relation to distribution, Islam emphasizes acting fairly, wisely, as a form of honesty and consistency in all things good. As explained in the Qur'an (Al-Maidah:8):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَعْدِلُوا هُوَ أَقْرَبُ
لِلنَّفْوَىٰ وَأَنْفُوا لِلّٰهِ إِنَّ اللّٰهَ حَبِيرٌ بِمَا تَعْمَلُونَ ۙ ۘ

"(O you who believe, let you be those who always uphold (truth) for Allah, be witnesses fairly. And let your hatred of a person never encourage you to act unfairly. Be fair, because justice is closer to piety. And fear Allah, verily Allah is All-Knowing of what you do)."

The verse above obliges believers to carry out work carefully, honestly, and sincerely for the sake of Allah SWT, whether the work is in religious affairs or work related to worldly affairs. So that the way that is passed brings success, trust each other, do justice, and do not tyrannize each other.

The abovementioned process is carried out by prioritizing the principle of alempureng (principle of honesty) between traders and parties distributing the grain, maintaining mutual trust by not misusing the grain transported. According to them, the main capital in this business is to gain the trust of business partners and the whole community.

Determining grain prices is carried out with a price transparency system, in which the seller informs the traders directly about the set price. According to the traders, the initial price of 400 rupiahs per kilo was given by the owner of the grain, then the buyer/trader sold it for 450 rupiahs, so there was clarity on the price from the first trader (Sanre). This price transparency system is implemented to avoid suspicion of playing grain prices.

Regarding measuring or weighing grain, the observations show that traders measure the scales honestly. Being honest is interpreted in a broader sense, such as not reducing the measure, cheating, lying, or betraying trust. The trader community is careful in measuring and weighing. This is based on religious understanding, which supports the application of an honest attitude towards acceptable behavior in measuring, the Qur'an (Ar-Rahman: 9) explains:

وَأَقِيمُوا ٱلْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا ٱلْمِيزَانَ ۙ ۙ

"(And erect the scales fairly and do not reduce the scales)."

The verse instructs us to be honest in weighing because cheating is part of tyranny. This is in line with Bugis philosophical values, which uphold the value of honesty so that

in Islamic teachings, the most important values as the basis for transactions are *alumpureng nasibawai getteng* (honesty accompanied by firmness). It is the pinnacle of faith, morality, and the most prominent morals of believers; without honesty, the life of the Muslim community itself will not be harmonious, and the life of the world is far from being blessed.

Merchants in the Market

The aspects of buying and selling transactions in the market are carried out in an Islamic way by instilling local wisdom values. As previously discussed, what underlies the people of Kahu District are individuals who uphold the value of *alempureng* (honesty), reflected in *lempu' ada* (honest speech), mutual respect as a form of *ampe madeceng* (good manners), so that the socialization relationship in the scope of buying and selling in the market is carried out with good communication, namely applying the value of *ada tongeng* (speaking the truth) and avoiding utterances that can cause disputes.

A harmonious, peaceful, and calm atmosphere indicates that the market is safe, avoiding commotion such as fights or the like. Based on information from several informants, most traders or sellers in the market acknowledge market order and security, including comfort in the market atmosphere. This is regulated in an orderly manner by the head of the market.

Buying and selling are done by offering visitors full hospitality, transparency of goods, and openness about price issues. The sellers greet buyers with polite, gentle greetings, both to known and unknown customers. Vice versa, buyers greet with greetings or greetings that they usually do in interactions because each regional tribe has its characteristics that color the nuances of their interactions.

The same thing is done; the seller conveys what is reasonable about the quality of the goods offered, mentioning what is without exaggerating. As an illustration, a clothing seller explains that the goods are purely Indonesian products without adding that these clothes or models come from Germany and are sent to Indonesia. This is the case with other sellers, for example, fish sellers, offering the fish they will sell without deceiving buyers, not selling expired goods, not deceiving buyers not exchanging or selling food that is not fit to eat.

Looking at the price point of view, overall, the price of all goods, regardless of the type, is similar and even has an actual price. Equality in the price of goods between traders/sellers, in addition to paying attention to the flowing consistency of customers, is also because traders always speak the truth and be honest. Apart from this, it can also be seen that mixed sellers, for example, do not offer goods that are no longer suitable or damaged and do not play with prices by raising prices beyond their proper level.

According to some traders, sellers have price equality; for example, Nursiah's statement, that: "The price of our goods is not much different from the price of goods at other traders, even if there is a difference, it is only a slight difference. In terms of price and selling profit, we also have no ambition to make a profit by asking for a price, because we understand that this is not in accordance with the rules of Islamic law, which we prioritize the blessings of this sale, even though it looks like a small profit but multiplied by many feel enough because of the blessing" (Nursiah).

Hj. Ondeng conveyed a similar thing. that: "The profit from this sale is not directly generated so much, but because of our determination as seekers of sustenance, we will live a lot or a little. Suppose the price problem is not much different from the others, because, between us, fellow traders and even customers (buyers) maintain mutual relations and kinship" (Ondeng).

Including mixed sellers in a broad scope, the price of goods is the same; if there is a price difference, it is not much different from other stores. According to information from the sellers at the store, Firdaus said that the price of goods is the same among shops; if there are different prices, it is because there are buyers who come in the middle of the night when the sale is closed, but this rarely happens. Prices slightly increased on consideration of risk. For me, the price remains the same, 24 hours, whether in the morning, noon, or even night (Firdaus).

The nuances above illustrate that, as a business person who is Muslim, it is appropriate to emulate the trade characteristics exemplified by Rasulullah SAW. Because of the nature of trading, apart from getting material benefits, the main thing is to get blessings. Therefore, the implementation of the values of Islamic education in the community of the Kahu sub-district was born from the wisdom of *lempu na getteng*.

Along with the progress of Islamic science, the community is contaminated with Islamic teachings that are relevant to their culture, as described that among farmers live and interact with *siparennuang* (mutual trust), *siatutui* and *sipakalebbi* (mutual care and respect) in the business community, upholding the principles of honesty and trust between people, trustworthiness, openness of merchandise, courtesy, friendliness and mutual respect, avoidance of cheating or tyrannizing each other, so that people's lives are peaceful and harmonious, always in blessings.

In line with this, in the view of *to riolo* (former people), aligning the behavior of an open society, the rice will flourish, the people will develop, and they will not be affected by disasters. The rain that pours out is the rain that fertilizes the rice. Conversely, if society's inhabitants live with deceit, there will be endless misery and outbreaks of

disease that attack even their livestock. Likewise, prolonged rains and droughts will befall those that kill the rice seedlings (Mattulada, 1985).

In Islam this is in harmony, in Islamic education it is always taught about how the road to the blessings of life, the Qur'an (Al-A'raf:96) states:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

“(If the inhabitants of the lands had believed and were pious, We would have surely bestowed upon them blessings from the heavens and the earth, but they denied (Our verses), then We punished them for their actions).”

The verse above implies all ampe madeceng (good manners), leading to the blessings of life with indicators of faith and piety. So if the majority of a population adheres to what is taught in Islam, both customs, culture, and other local wisdom, and is in line with Islamic teachings, then that local wisdom must be used as a principle of life and must be maintained.

4. CONCLUSION

Local wisdom called “Lempu’na Getteng” has been passed on to generations in Kahu sub-district. The people of the Kahu sub-district are the Muslim society whose population is the farmers and entrepreneurs. They have implemented the local wisdom lempu’na getteng in their work pattern and have understood the Islamic values that go along with it. In the peasant community, rice field is managed using matesseng system. Matteseng, with the principle of siparennuangi (trust), was born from the value of lempu' na getteng, which becomes the basis of ampe madeceng from the interaction agent (matteseng) and a form of loyalty to the agreement, that is, a form of fear of God. On the other hand, in the business community are implemented with the principle of siparennuangi (principle of mutual trust), assitinajang (principle of fairness), and alempureng (honesty), which is from an Islamic perspective, the implementation of the principles maintains the clarity of Shari'a rules, which are far from greed and egoism. Muslim entrepreneurs need to model Rasulullah SAW when doing business. the nature of trading or business, apart from getting material benefits, the most important thing is to get blessings.

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