

Internalization of *Siammasei* in Learning Moral Beliefs in Class XI Madrasah Aliyah DDI Padanglampe Pangkep Branch

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ABSTRACT

This study aims to analyze the process, strategies, and impact of internalizing *Siammasei* values in Akidah Akhlak learning among Grade XI students at Madrasah Aliyah DDI Padanglampe, Pangkep Regency. A qualitative approach with a case study design was employed to gain an in-depth understanding of the phenomenon within the madrasa's social and cultural context. The participants included teachers, students, the madrasa principal, and the vice principal for curriculum affairs. Data were collected through observation, interviews, and documentation, and analyzed using an interactive model consisting of data reduction, data display, and conclusion drawing. Data validity was ensured through triangulation, member checking, and prolonged observation. The findings indicate that the internalization of *Siammasei* values, including *sipakataui* (mutual respect), *sipakalebbi* (mutual appreciation), and *sipakainge* (mutual reminding), is implemented through contextual learning, habituation, role modeling, and the reinforcement of school culture. The process occurs across cognitive, affective, and psychomotor domains, enabling students to understand and apply these values in their daily lives. The internalization of *Siammasei* values contributes to character development, strengthens positive social interactions, and fosters a religious and humanistic school culture. Its impact is reflected in students' moral awareness, commendable behavior, and consistency in practicing ethical values within school, family, and community settings. This study concludes that the internalization of *Siammasei* values is an effective local wisdom-based strategy for character education and remains highly relevant to the needs of contemporary Islamic education.

I. INTRODUCTION

Madrasah Aliyah DDI Padanglampe located in Pangkep Regency, South Sulawesi, is one of the Islamic educational institutions established in 1997 and is under the auspices of the Islamic Da'wah Council (DDI) organization. This madrasah has distinctive characteristics because since its inception it has not only emphasized the cognitive aspect of science, but is also oriented towards the formation of Islamic character that is integrated with local cultural values. The position of this madrasah is strategic in maintaining a balance between the modernization of education and the preservation of religious traditions and local wisdom. Sociologically, students at Madrasah Aliyah DDI Padanglampe come from diverse backgrounds, but the majority come from farming families and small traders who still hold fast to traditional values. Religious and cultural life in the madrasah environment is also very strong, which is reflected in various activities such as Islamic boarding schools, musabaqah tilawatil Qur'an, dhikr together, as well as student involvement in local traditions such as *mappalette bola* (mutual cooperation to help people who change houses). This tradition not only strengthens social solidarity, but also instills the values of *sipakataui*, *sipakalebbi*, and *sipakainge* that are at the core of the concept of *siammasei*. In this context, teachers have a dual role, namely as educators as well as religious leaders in the community, so that madrasahs function as *community-based educational institutions*.

In the development of contemporary education, character education is a central issue, especially in the midst of globalization and the rapid development of digital technology. Global challenges require educational institutions to not only produce graduates who excel intellectually, but also to

have noble morals and moral resilience to the negative influences of outside cultures [1-8] Therefore, education based on Islamic values has become very relevant in forming a generation with character [9-15]. Islamic education has a fundamental role in shaping *kamil people* through the integration of science, faith, and pious deeds. In the Indonesian context, madrasas play a strategic role as an institution that combines religious and general knowledge, as well as a medium for the preservation of local culture and wisdom [16-18]. One of the local wisdom values that is highly relevant in character education is *siammasei*, which embodies principles such as honesty, responsibility, cooperation, empathy, and social care. These values are closely aligned with the objectives of Islamic education, particularly in fostering *akhlaqul karimah* (noble character) and promoting ethical behavior in daily life [19-21].

Normatively, character education has a strong foundation in Islamic teachings, one of which is found in the Qur'an Surah Al-Hujurat 49 verse 11 which prohibits the attitude of mocking, denouncing each other, and calling with bad titles [22], [23]. This verse emphasizes the importance of maintaining the honor of fellow human beings and upholding the value of brotherhood and mutual respect. In the context of education, this verse is the basis for the formation of students' social character, especially in building an attitude of tolerance, empathy, and respect for differences. However, the reality on the ground shows that there are challenges in the implementation of these values. The influence of modernization and global culture began to have an impact on changing the behavior of some students, such as a decrease in respect for teachers, an increase in individualism, and a decrease in participation in social activities. This shows that there is a gap between the values taught in the curriculum and the daily life practices of students. Therefore, a more systematic and contextual approach is needed in internalizing character values, especially *siammasei*, in the learning process. From a theoretical perspective, *siammasei* is closely related to the concept of *adab* in Islamic education, which aims to form human beings who are moral and able to place themselves appropriately in relation to Allah, fellow humans, and the environment. The internalization of the value of local wisdom in learning has also been proven to increase the social and spiritual awareness of students. Thus, the integration of *Siammasei values* in the learning of Akidah Akhlak is a relevant strategy to bridge the gap between local cultural values and Islamic teachings. of ethical and socially responsible individuals.

On the other hand, learning Akidah Akhlak has a strategic role in shaping the religious character of students. However, in practice, this learning often faces obstacles, such as low student interest in learning and learning tendencies that are too normative and less contextual. Therefore, learning innovations are needed that are able to relate the material to the reality of students' lives, including through the integration of local cultural values such as *siammasei*. The value of *Siammasei* as part of the local wisdom of Bugis-Makassar has a strong relevance to the principles of morality in Islam. This value not only serves as a social norm, but also as an instrument of character education that is able to foster religious attitudes, solidarity, and tolerance. Thus, the internalization of *siammasei* in learning can create an educational environment that is harmonious, inclusive, and oriented towards character formation.

Various previous studies have examined character education based on local wisdom in the perspective of Islamic education and general education. Part of the research focuses on the implementation of local Bugis-Makassar cultural values such as *sipakatau*, *sipakalebbi*, and *sipakainge* in the formation of students' character. Other research focuses more on strengthening character education through the learning of Islamic Religious Education or Moral Faith in madrasas. However, these studies generally still partially discuss local cultural values and have not specifically examined how *Siammasei* values are internalized in the learning process of Akidah Akhlak at the Madrasah Aliyah level. In addition, there is still limited research that analyzes in depth the internalization strategy, implementation process, and impact of internalization of *Siammasei* values on the formation of students' character in the context of madrasas based on Islam and local wisdom.

Thus, there is a research gap that needs to be filled through a more comprehensive study of the internalization of *Siammasei* values in the learning of Moral Faith. The novelty of this research lies in the focus of the study that specifically analyzes the internalization of *siammasei* values in the learning of Moral Faith at Madrasah Aliyah DDI Padanglampe, Pangkep Regency. This study not only identifies *Siammasei* values as Bugis-Makassar local wisdom, but also examines the strategies used by teachers in internalizing these values, the internalization process that takes place in learning activities, and their impact on the formation of students' character. Thus, this study offers an integration model between Islamic education and local wisdom that can be an alternative to strengthening character education in madrasahs. The findings of this research are expected to enrich the study of Islamic education based on local culture as well as a reference for the development of learning of Moral Faith that is more contextual, relevant, and oriented towards the formation of students' noble morals. The urgency of this research lies in several aspects. Philosophically, *Siammasei* contains universal values that are in line with Islamic teachings. Pedagogically, this research is important to overcome the weaknesses of learning Akidah Akhlak which tends to be normative. Socio-culturally, this research contributes to preserving local wisdom in the midst of globalization. Academically, this research is expected to enrich the scientific treasures of Islamic education based on local wisdom. Meanwhile, practically, the results of this research can be a reference for teachers in developing integrative and contextual learning strategies.

The focus of this research is directed to understand how *Siammasei* local cultural values are internalized in the learning process of Akidah Akhlak and its contribution to the formation of students' character. Based on this focus, the research questions asked in this study are: (1) What is the strategy of internalizing *Siammasei* values in learning Akidah Akhlak in grade XI students of Madrasah Aliyah DDI Padanglampe Pangkep Regency? (2) How does the process of internalizing *Siammasei* values take place in the learning of Moral Beliefs in grade XI students of Madrasah Aliyah DDI Padanglampe Pangkep Regency? and (3) What is the impact of the internalization of *Siammasei* values on the formation of the character of grade XI students of Madrasah Aliyah DDI Padanglampe Pangkep Regency? These questions are the basis for exploring, analyzing, and understanding the phenomenon of internalizing *Siammasei* values as local wisdom that has the potential to strengthen character education in the madrasah environment.

II. METHODS

This study employed a qualitative research design using a case study approach to gain an in-depth understanding of the internalization of *Siammasei* values in Akidah Akhlak learning at Madrasah Aliyah DDI Padanglampe, Pangkep Regency. A qualitative approach was selected because it enables researchers to explore meanings, experiences, and perspectives of participants within their natural social and cultural settings. The case study approach was considered appropriate for examining the phenomenon contextually and comprehensively within a madrasah environment characterized by distinctive Bugis-Makassar cultural values.

The research was conducted at Madrasah Aliyah DDI Padanglampe. The participants consisted of Grade XI Akidah Akhlak teachers and students, while supporting informants included the principal and the vice principal for curriculum affairs. These informants were selected purposively based on their involvement and understanding of the learning process and the implementation of *Siammasei* values in the school environment. Data were collected from both primary and secondary sources. Primary data were obtained through interviews, observations, and documentation, whereas secondary data included learning documents such as syllabi, lesson plans, and archives of school activities relevant to the research objectives.

Table 1. Research Informant

No	They report	Quantity	Informant Code
1	Head of Madrasah	1 Person	KM
2	Deputy Head of Curriculum	1 Person	WK
3	Teacher of Moral Faith	2 Person	GAA1-GAA2
4	Grade XI Students	6 Person	S1-S6
Quantity		10 Person	

Data analysis was conducted continuously throughout the research process using the interactive model developed by Miles, Huberman, and Saldaña. The first stage involved data collection through observations, interviews, and documentation. The second stage was data reduction, which included selecting, focusing, simplifying, and organizing the data according to the research objectives, particularly those related to the strategies, processes, and impacts of internalizing *Siammasei* values in Akidah Akhlak learning. The third stage consisted of data display, where the findings were organized into descriptive narratives, matrices, and thematic categories to facilitate the identification of patterns, relationships, and emerging themes. The final stage involved drawing conclusions and verifying findings through continuous reflection, pattern identification, interpretation of meanings, and repeated examination of the collected data.

To ensure the trustworthiness and validity of the findings, several validation techniques were employed. Source triangulation was conducted by comparing information obtained from the principal, teachers, and students. Method triangulation was applied by cross-checking data gathered through observations, interviews, and documentation. In addition, member checking was carried out by reconfirming interview results with participants to verify the accuracy and consistency of the information provided. These procedures enhanced the credibility and reliability of the research findings. In addition, researchers also conduct trail audits to ensure consistency and traceability of the research process [24-26}.

III. RESULTS AND DISCUSSION

Concept and Strategy of Internalization of *Siammasei* in Learning Moral Beliefs

The results of the study show that the internalization of *Siammasei* values in Madrasah Aliyah DDI Padanglampe is an integrative effort in incorporating local Bugis-Makassar wisdom into the learning of Akidah Akhlak. This internalization focuses on three main values, namely *sipakatau* (mutual respect), *sipakalebbi* (mutual respect), and *sipakainge* (mutual reminding), which are not only positioned as cultural traditions, but also as concrete representations of Islamic morality. The findings of the study show that grade XI students have a fairly strong cognitive understanding of these values. This is influenced by teachers' strategies that associate cultural values with learning materials, so that abstract moral concepts become more concrete and contextual. For example, *sipakor* is understood as the implementation of manners towards teachers and others, which in Islam is an integral part of faith. Thus, students not only understand the concept of morality theoretically, but are also able to relate it to their social reality. This finding is in line with Abuddin Nata's view that moral education must involve the integration of the cognitive, affective, and psychomotor realms so that values are not only known, but also lived and practiced [27]. In addition, from the perspective of Islamic education, al-Ghazali also emphasized that moral understanding must be accompanied by practice and habituation so that it becomes an inherent character in students.

Based on the results of interviews with the teacher of moral beliefs (informant g1), information was obtained that the internalization of siammasei values was carried out by associating the material of moral beliefs with the social life of students. The teacher states:

“kami tidak hanya menjelaskan materi akhlak secara teoritis, tetapi selalu menghubungkannya dengan budaya yang sudah dikenal siswa. Misalnya ketika membahas adab kepada guru dan teman, kami mengaitkannya dengan nilai sipakatau, sehingga siswa lebih mudah memahami dan mempraktikkannya dalam kehidupan sehari-hari.”

This statement indicates that teachers employ a contextual learning approach by utilizing Siammasei values as a bridge between Islamic moral concepts and students' everyday social experiences. Through this approach, moral teachings are not merely conveyed as theoretical knowledge but are connected to the cultural values that students encounter in their daily lives. As a result, learning becomes more meaningful and relevant, enabling students to better understand and apply Islamic ethical principles in real-life situations. This finding supports the theory of culturally responsive teaching proposed by Geneva Gay, which emphasizes the importance of incorporating students' cultural backgrounds and local wisdom into the learning process to enhance engagement, understanding, and character development.

The interview results with the principal (Informant KM) further revealed that Siammasei values have been deeply embedded within the culture of the madrasah. According to the principal, these values are not only introduced during classroom instruction but are also integrated into various school activities, interpersonal interactions, and institutional policies. Consequently, Siammasei serves as a guiding principle for fostering mutual respect, cooperation, empathy, and social responsibility among members of the school community. This finding demonstrates that the internalization of local wisdom values is strengthened when supported by a school culture that consistently promotes and practices these values in everyday educational activities. He explained:

“nilai sipakatau, sipakalebbi, dan sipakainge bukan hanya diajarkan dalam kelas, tetapi juga menjadi budaya yang harus terlihat dalam interaksi guru, siswa, dan seluruh warga madrasah.” (wawancara, km, 2025).

The findings show that there is institutional support in the process of internalizing values. This is in accordance with the character education theory of Lickona which emphasizes that character formation will be more effective if supported by the school culture as a whole. The results of the researcher's observations during the learning process show that teachers actively provide examples in the application of siammasei values. The researcher observed that students made it a habit to greet the teacher, use polite language in discussions, and help each other during group activities. On several occasions, teachers also provide reinforcement when finding student behavior that reflects the values of sipakatau and sipakalebbi. In addition, research documentation in the form of rpp, teaching modules, photos of religious activities, and character development programs shows that the value of siammasei has been integrated in various madrasah activities. The document shows the strengthening of character through activities of tadarus al-Qur'an, cult, social service, and mutual cooperation which implicitly reflects the values of sipakatau, sipakalebbi, and sipakainge. The results of interviews with students (s3 informants) show that the value of siammasei has become a guideline in their social interactions. Students declare:

“kalau ada teman yang melakukan kesalahan, kami diingatkan untuk menegur dengan baik, tidak mengejek. Itu yang sering diajarkan guru sebagai sipakainge.” (wawancara, s3, 2025).

The data shows that the internalization of values does not only stop at the aspect of knowledge, but has begun to be seen in students' attitudes and behaviors. This finding is in line with Abuddin Nata's research which emphasizes that moral education will be successful if the values taught change into habits and characters in the lives of students. The success of internalizing *Siammasei* values is also supported by institutional factors. The head of the madrasah plays an active role in integrating these values into the vision of education and learning tools such as lesson plans and school activities.

This shows that the internalization of values is not partial or dependent on individual teachers, but has become part of the madrasah education system as a whole. In this context, educational institutions function as value transmission agents that not only transfer knowledge, but also shape the character of students. These findings are in line with the concept of value-based education which emphasizes the importance of systemic support in shaping a school culture conducive to character strengthening by Lickona [28]. With integration at the policy level, the internalization process becomes more structured, sustainable, and has a broader impact on the formation of students' personalities.

This study found that there is a thematic integration strategy between local cultural values and the concept of morality in Islam through a contextual approach. Teachers actively associate the value of *sipakalebbi* with the concept of *tawadhu'* (humility), *sipakainge* with *husnuzhan* as well as the practice of polite advice, and *sipakatau* with *ukhuwah Islamiyah*. This strategy shows the process of transforming cultural values into religious values that have a theological foundation. With this approach, students not only understand values as social norms, but also as part of religious teachings that have a spiritual dimension. This approach is in line with the *theory of Contextual Teaching and Learning* (CTL) which states that learning will be more effective when it is associated with real experiences and the social environment of students [29]. From an Islamic perspective, this approach can also be understood as a form of implementation of the concept of *ta'dib* proposed by al-Attas, which is the process of instilling adab through the integration of knowledge, values, and the reality of life [30]. In addition, the findings of this research can also be analyzed through the theory of social construction put forward by Berger and Luckmann, which states that social reality is formed through the process of externalization, objectification, and internalization by Berger & Luckmann [31], [32]. In the context of this study, *Siammasei* values are initially an external reality in the form of local culture, then objectified through the learning process in the classroom, and finally internalized as part of the subjective consciousness of students. When students begin to get used to the behavior of mutual respect, honor, and remind, then these values are no longer considered external rules, but have become part of their self-identity. This process shows that the internalization of value works effectively because it is supported by repetitive and consistent social practices.

On the other hand, the approach used by teachers also reflects the principles of contextual education in Islam, where religious teachings are conveyed by taking into account the social and cultural conditions of students. This is in line with the views of al-Qurtubi and al-Tabari who emphasize that Islamic values can be implemented through an approach that is in accordance with the reality of society without losing the substance of the teachings. Thus, the integration of *Siammasei values* not only serves as a pedagogical strategy, but also as a form of contextualization of Islamic teachings in local culture. This approach strengthens students' Islamic identity while maintaining the sustainability of cultural values that are in line with Islamic principles. However, this study also found that the effectiveness of internalizing grades still faces several challenges, especially in the aspects of consistency and internal awareness of students. Some students still exhibit behaviors that are driven by obedience to rules, rather than intrinsic awareness. This shows that the internalization process has not fully reached the stage of *deep internalization*, where values become part of the individual's internal motivation. In this case, reinforcement is needed through a more reflective and participatory approach so that students do not only grade out of obligation, but also out of moral awareness. These findings are in line with Lickona's view that character formation requires a long process involving moral knowledge, moral feelings, and moral action on a continuous basis [33].

Thus, it can be concluded that the concept and strategy of internalizing *Siammasei* in learning Akidah Akhlak at Madrasah Aliyah DDI Padanglampe has proven to be effective in bridging the gap between local cultural values and Islamic teachings. This integration not only strengthens students' cognitive understanding, but also forms affective awareness and social behavior that reflects Islamic morality. These findings strengthen the theory of Islamic education that emphasizes the importance

of habituation, example, and contextualization, and shows that local wisdom can be a strategic medium in grounding Islamic values in the lives of students.

The Process of Internalization in Learning Moral Beliefs

The results of the study show that the process of internalizing *Siammasei values* in learning Akidah Akhlak at Madrasah Aliyah DDI Padanglampe takes place gradually through the transformation of values from the cognitive realm to the affective to psychomotor. In the initial stage, students are introduced to the concept of values through the teacher's explanation that relates the material of moral beliefs to local cultural values. The next stage is affective reinforcement through habituation and reflection, where students begin to appreciate the importance of these values in social life. The last stage is real practice in the form of daily behavior in the school environment. This process shows that internalization does not occur instantaneously, but rather through repetition, experience, and continuous social interaction. This finding is in line with Berger and Luckmann's theory of internalization which states that social values will become part of individual consciousness if they go through the process of externalization, objectification, and internalization in daily life [34], [35]. In addition, Abuddin Nata emphasized that the success of moral education is determined by the integration of three main domains, namely cognitive, affective, and psychomotor, so that values are not only understood but also practiced [36], [37]. Based on the results of interviews with moral creed teachers (informant g2), the process of internalizing Siammasei values is carried out in stages through understanding, habituation, and mentoring. The teacher explained:

"kami tidak langsung menuntut siswa untuk mempraktikkan nilai siammasei. Mereka harus memahami dulu maknanya, kemudian dibiasakan melalui kegiatan sehari-hari hingga menjadi karakter. Prosesnya memang bertahap.."

The quote shows that the internalization of grades is carried out through systematic stages, not just the delivery of material in the classroom. These findings corroborate the results of the researchers' observations that show that teachers consistently repeat moral messages in each learning and relate them to students' real experiences. The results of the researcher's observation in class xi showed that when there was a small commotion between students in a group discussion, some students spontaneously reminded their friends with polite remarks such as "don't be like that, we must respect each other". This behavior shows that the value of sipakainge is not only understood cognitively, but has begun to be implemented in students' social interactions. The observation findings were strengthened by the results of interviews with students (s4 informants) who stated:

"kalau ada teman yang berbicara kasar atau mengganggu teman lain, kami biasanya saling mengingatkan. Guru juga sering mengajarkan kalau sipakainge itu bagian dari akhlak yang baik."

The data show that the internalization process has reached the affective stage and has begun to develop into social behavior that is carried out on the student's own awareness. These findings show more of the reality of the field than a mere theoretical explanation. The results of the analysis of documentation in the form of teaching modules, lesson plans, learning journals, and photos of madrasah activities show that the values of sipakatau, sipakalebbi, and sipakainge have been integrated in learning objectives and student activities. In the rpp document, for example, there are learning indicators that emphasize mutual respect and respect for other people's opinions. Meanwhile, photos of documentation of religious activities and social services show the active involvement of students in activities that reflect the value of care and cooperation. The findings of the documentation show that the internalization of Siammasei values does not only occur in formal learning, but is also supported by madrasah programs and culture as a whole. The results of the interview with the head of the madrasah (km informant) show that the formation of school culture is an important factor in the internalization process. He explained:

"kami berusaha agar nilai siammasei tidak hanya menjadi materi pelajaran, tetapi menjadi kebiasaan warga madrasah. Guru harus menjadi teladan, karena siswa lebih mudah meniru perilaku daripada mendengarkan nasihat."

This statement shows that example is the main strategy in the internalization process. The results of the observations also found that teachers consistently greeted students with polite language, provided examples of respect for others, and resolved student conflicts persuasively. Thus, the value of *siammasei* is learned through direct experience and repeated social interactions. In the context of class interaction, the results of observations show that the value of *sipakainge* (reminding each other) has developed into a positive and constructive social control mechanism. Students not only receive reprimands from teachers, but also actively remind their friends when there are violations of manners, such as speaking rudely or not paying attention to lessons. The reprimand given is generally persuasive and polite, reflecting a humanist approach in the practice of *amar ma'ruf nahi munkar*. This phenomenon shows that the values taught have transformed into a collective consciousness among students. In the Islamic perspective, this practice of reminding each other is also an implementation of the principle of *amar ma'ruf nahi munkar* which is an indicator of social faith, as affirmed in QS. Ali 'Imran (3): 110. Thus, the internalization of *sipakainge* not only forms moral individuals, but also creates a learning community that maintains moral values for each other.

Furthermore, the process of internalizing *Siammasei* values is also seen in the formation of a strong *school culture*. The head of the madrasah emphasized that the value of *Siammasei* has been used as the moral identity of the institution that is integrated in all educational activities. This is reflected in students' spontaneous behavior, such as bowing their heads when crossing paths with teachers as a form of *sipakalebbi*, helping friends who are experiencing difficulties as a form of social concern, and using polite language in communication as an implementation of *sipakatau*. This culture is not formed by chance, but through a consistent habituation process and example given by teachers and all school residents. These findings are in line with the theory of school culture which states that values that are instilled continuously will form collective norms that direct individual behavior [38], [39]. In the perspective of Islamic education, this condition also reflects the concept of *ta'dib* put forward by al-Attas, where education aims to form a civilized human being through the internalization of values in all aspects of life [40], [41].

In addition, the formation of a *Siamese-based school culture* also shows the integration between local cultural values and Islamic teachings in shaping the character of students. Students not only understand values as part of culture, but also as part of religious teachings that must be practiced. This strengthens the student's identity as a religious individual while also being rooted in the local culture. This finding is in line with the view of Hasan Langgulung who stated that Islamic education must be able to integrate religious and cultural values to form a complete kamil human being [42], [43]. Thus, the integration of *Siammasei values* in the school culture not only increases the effectiveness of learning, but also strengthens the relevance of education to the social life of students.

However, the results of the study also show that there are challenges in the internalization process, especially related to the level of internal awareness of students. Some students still show good behavior because of external factors, such as teacher supervision or school rules, not entirely due to personal awareness. This shows that the internalization process is still in the transition stage from external control to internal control. These findings are in line with Kohlberg's theory of moral development, which states that individuals develop from a stage of morality based on obedience to rules to a stage of morality based on internal principles [44], [45]. Therefore, advanced strategies are needed such as strengthening self-reflection, providing intrinsic motivation, and collaboration between schools, families, and the community so that *the value of Siammasei* is truly embedded in students' personalities in a deep and sustainable manner. Overall, the process of internalizing *Siammasei* values in learning Moral Beliefs at Madrasah Aliyah DDI Padanglampa showed significant results in shaping the social behavior of students with Islamic morals. The values of *sipakatau*, *sipakalebbi*, and *sipakainge* have not only become understood concepts, but have evolved into social practices that live in everyday interactions. This process is supported by contextual

learning, habituation, example, and consistent strengthening of school culture. Thus, the internalization of *Siammasei* can be seen as a model of character education based on local wisdom that is effective in integrating cultural values and Islamic teachings in forming a civilized, characterful, and socially conscious generation.

Results and Impacts of Internalization of Siammasei

The findings of this study indicate that the internalization of Siammasei values has a substantial impact on students' character development, extending beyond classroom settings into their broader social interactions and daily lives. This impact is reflected not only in observable behavioral changes but also in the development of students' internal awareness and understanding of Islamic moral values. The values of *sipakatau* (mutual humanization), *sipakalebbi* (mutual respect), and *sipakainge* (mutual reminding) are no longer perceived merely as normative principles taught in school but have become integral components of the students' personal value systems. This suggests that the educational process has progressed beyond the transmission of knowledge toward the cultivation of deeply rooted moral character.

These findings are consistent with the moral philosophy of Al-Ghazali, who argued in *Ihya' Ulumuddin* that true morality is a condition of the soul that naturally motivates individuals to perform virtuous actions without the need for deliberate consideration. In this perspective, moral behavior emerges from an internalized disposition rather than external compulsion. Therefore, the success of the internalization of Siammasei values can be observed through the spontaneous manifestation of positive behaviors grounded in personal conviction and moral awareness, rather than mere compliance with institutional rules or social expectations. Furthermore, one of the important findings in this study is the growth of *internal moral awareness* in students in practicing moral morality. Students exhibit behaviors such as mediating conflicts between friends, helping unsolicited, and taking responsibility for their duties and obligations independently. This behavior does not arise because of teacher supervision, but because of a deep understanding and appreciation of values that have been internalized. This phenomenon suggests that *Siammasei values* have been integrated into the personality structure of students as part of their moral identity.

From the perspective of Islamic education, this finding also strengthens the concept of *ta'dib* put forward by Syed Muhammad Naquib al-Attas, that the goal of education is to form civilized human beings who are able to put things in their proper place. The internal awareness that students have shows that they not only understand the values theoretically, but are also able to implement them proportionately in real life. Thus, the internalization of *Siammasei* not only forms good behavior externally, but also builds a solid moral foundation in students. In addition to the internal awareness aspect, this study also found that the impact of *Siammasei* internalization is consistent across environments, both in schools, families, and communities. The results of interviews with teachers and parents showed that students still showed polite, respectful, and caring behavior for others outside the madrasah environment. They help parents at home, participate in social-religious activities in the community, and maintain harmonious social relations with the surrounding environment. This shows that the internalized values are not situational, but have become part of a stable and sustainable character.

This cross-environment consistency also reflects the success of holistic education, where the learning process does not only take place in the classroom, but also involves the role of family and community as a supportive environment. The internalization of *Siammasei* values rooted in the local culture of Bugis-Makassar serves as an effective bridge in connecting the universal teachings of Islam with the contextual reality of student life. Thus, students do not experience a disconnect between religious and cultural values, but are able to integrate them harmoniously in daily life. The value of

Siammasei that has been known in the social life of students is an effective medium to instill Islamic teachings in a more concrete and applicable way. In addition, the success of this internalization also shows that local culture does not contradict Islamic teachings, but can be a strategic means in strengthening moral education. This is in line with al-Qurtubi's view that Islam does not erase culture, but straightens it to suit the values of monotheism and Islamic morals [46].

However, although most students have shown internal awareness and consistency of behavior, there are still some students who are in the transition stage, where good behavior is still influenced by external factors such as teacher supervision or environmental norms. This shows that the internalization process is a dynamic process and requires time and continuous coaching. Therefore, synergy between schools, families, and society is needed in strengthening the values that have been instilled so that they become a permanent part of students' personalities. Thus, the success of *the internalization of Siammasei* depends not only on the learning process in the classroom, but also on the support of the broader social environment. Overall, the findings of this study demonstrate that the internalization of *Siammasei* values plays a significant role in shaping students' character by fostering Islamic moral conduct, strengthening moral awareness, and encouraging the consistent application of ethical values across various social contexts. The values of *sipakatau* (mutual humanization), *sipakalebbe* (mutual respect), and *sipakainge* (mutual reminding) have proven to be more than expressions of local wisdom; they function as effective instruments of character education that contextualize Islamic teachings within students' daily experiences. Through this process, students are able to understand moral principles not only at the cognitive level but also as practical guidelines for behavior and social interaction.

The integration of *Siammasei* values into Akidah Akhlak learning illustrates the potential of local culture as a meaningful educational resource for character development. By connecting religious teachings with culturally embedded values, the learning process becomes more relevant, engaging, and applicable to students' lives. Therefore, the *Siammasei* internalization model may serve as an alternative approach to culture-based moral education, offering a framework for strengthening character formation while preserving local wisdom in response to the challenges and demands of contemporary society.

IV. CONCLUSION

Based on the results of the research, it can be concluded that the internalization of *Siammasei* values in the learning of Akidah Akhlak at Madrasah Aliyah DDI Padanglampe takes place integratively, systematically, and contextually through the synergy between the local cultural values of Bugis-Makassar and Islamic teachings. The values of *sipakatau*, *sipakalebbe*, and *sipakainge* are not only taught as normative concepts, but are implemented in the learning process through contextual approaches, habituation, example, and strengthening school culture. This strategy has been proven to be able to improve students' cognitive understanding while forming affective awareness and social behavior that reflects Islamic morals.

The internalization process takes place through cognitive, affective, and psychomotor stages, where students not only understand values, but also live and practice them in daily interactions. The value of *sipakainge* develops into a positive social control mechanism, while *sipakalebbe* and *sipakatau* are manifested in respect, social concern, and polite communication. This shows that internalized values have become part of a living school culture and function as the moral identity of the madrasah.

The impact of internalizing *Siammasei* values can be seen in the formation of student characters who have good morals, have internal moral awareness, and are able to show consistency of behavior in various environments, both in school, family, and society. Positive student behavior is

no longer based on external pressures, but arises from an intrinsic awareness that points to the successful internalization of values on a deeper level. However, there are still some students who are in the transition stage, so continuous strengthening is needed through collaboration between schools, families, and the community. Thus, the internalization of *Siammasei* values can be seen as a model of character education based on local wisdom that is effective in grounding Islamic teachings contextually. This model is not only relevant in improving the quality of learning Akidah Akhlak, but also contributes to forming a generation that has character, civility, and has a strong cultural and religious identity in the midst of globalization challenges.

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