

## **THE HUMANISTIC VALUES OF THE *POHAMBBA-HAMBBA* LOCAL WISDOM OF BUTON COMMUNITY AS A FOUNDATION FOR CHARACTER BUILDING**

### **NILAI HUMANISTIK KEBIJAKSANAAN LOKAL *POHAMBBAHAMBBA* MASYARAKAT BUTON SEBAGAI LANTADAN PEMBANGUNAN KARAKTER**

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### **ABSTRACT**

*Pohamba-hamba* (mutual-servant) is one of the local wisdom of the Buton community. It has spread throughout the territory of the Sultanate of Buton years ago. However, nowadays, the humanistic values of this local wisdom are fading. Individualistic lifestyles, especially among the younger generation, are increasingly prominent. The present study is delved to reveal (1) the types of the *pohamba-hamba* local wisdom (PLW) which are still preserved by the local community; and (2) to reveal the humanistic values contained in the PLW. This study uses an ethnographic approach, with sociological and hermeneutic analysis methods. Twelve persons from different occupations and educational backgrounds participated in this study. The data were collected using interviews, participant observation, and (c) documentation. The research reveals that three types of the PLW are still preserved by the local community, namely: (1) planned *pohamba-hamba*; (2) the alternating *pohamba-hamba*; and (3) spontaneous *pohamba-hamba*. They are three humanistic values contained in PLW: (1) togetherness, (2) sincerity, and (3) empathy. The implication and suggestions for future research are discussed.

*Keywords:* revitalization, character values, local wisdom, character learning, Buton culture.

### **ABSTRAK**

*Pohamba-hamba* (gotong royong) merupakan salah satu kearifan lokal masyarakat Buton ini telah menyebarkan keseluruh wilayah kesultanan Buton bertahun-tahun yang lalu, Namun, saat ini nilai-nilai humanistic dari kearifan local tersebut mulai memudar. Gaya hidup individualistik, terutama dikalangan generasi muda, semakin mengemuka. Kajian ini digali untuk mengungkap (1) Jenis –jenis kearifan local *pohamba-hamba*(PLW) yang masih dilestarikan oleh masyarakat setempat; dan (2) mengungkap nilai-nilai humanistic yang terkandung dalam ODHA. Penelitian ini menggunakan pendekatan etnografi dengan metode analisis sosiologis dan hermeneutic. Dua belas orang dari berbagai pekerjaan latar belakang berpartisipasi dalam penelitian ini. Pengumpulan data digunakan dengan wawancara, observasi partisipasi dan © dokumentasi. Hasil penelitian mengungkap bahwa tiga jenis ODHA yang masih dilestarikan oleh masyarakat setempat yaitu (1) *pohamba-hamba-terencana*; (2) *pohamba- hamba bergantian*; dan (3) *pohamba-hamba spontan*. Tiga nilai humanist yang terkandung dalam ODHA: (1) kebersamaan, (2) ketulusan, (3) Empati. Implikasi dan saran untuk penelitian masa depan dibahas.

*Kata Kunci:* revilisasi, nilai karakter, kearifan local, pembelajaran karakter, budaya Buton.

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## INTRODUCTION

The Sultanate of Buton, which controlled most of Southeast Sulawesi, Indonesia, left a cultural heritage in the form of local wisdom, which has spread and influenced the life of the people of Southeast Sulawesi. One form of community local wisdom is *the pohamba-hamba*, a kind of mutual cooperation tradition. However, along with the times, the humanistic values of this local wisdom are fading. Individualistic lifestyles, especially among the younger generation, are increasingly prominent. They are increasingly busy with themselves and less concerned with the people around them. There is concern that if there is no effort to revitalize this local wisdom, one day it will become extinct from the civilization of the Buton people. Educational institutions, in this case, schools, are the right place for the process of revitalizing this local wisdom. The knowledge and understanding of teachers and students about the local wisdom of the community, the cultural environment, and the social environment can help teachers and students in developing learning outcomes as having been stipulated and launched by the Indonesian government.

The concept of independent learning is relevant to the learning model in the implementation of the current Indonesian curriculum, where students become the center of learning activities (student-centered). Students must use various competencies they have (constructivism model) to observe, analyze, criticize, evaluate, and conclude the materials studied. To enable students to use their competencies, students must have experience and knowledge that is rooted in the traditional/cultural environment, the social environment, and the natural environment as a form of local wisdom from the local community. According to Suyitno (2012), an environment-based learning model can provide high motivation, can minimize student boredom, and can generate a love for local wisdom.

The previous research shows that the values of local wisdom of Buton society have begun to be fade (Sahlan, 2012: 6). The loss of the noble values of the society because they are contaminated by foreign cultures. To anticipate the influence of foreign cultures, there needs to be a filtering effort through the introduction of local wisdom forms of the Butonese people. The local wisdom of the Butonese people has spread in the life of the people of Southeast Sulawesi. So that it can become the basis for the implementation of the school curriculum, especially the development of spiritual competence and social competence, Daryanto (2014) stated that through education, the noble values of culture should be introduced to students so that they are able to become proud of their regional culture. That is why the scientific study of the local wisdom of the community is considered very important and urgent to be studied. Therefore, the present study is designed to reveal (1) the types of the local wisdom *pohamba-hamba*, which are still preserved by the local community; (2) to disclose the humanistic values contained in the PLW. Hence, this research can be useful in these ways: (1) to become a reference for the government in making policies regarding early cultivation of noble values; (2) as a reference for teachers in designing character learning; and (3) as a reference for the development of character education.

## FRAMEWORK

### Local Wisdom

The term local wisdom is defined as a local cultural wealth that contains virtues of life and a way of life that accommodates policies and life wisdom (Affandy, 2017: 198). In this context, local wisdom can be integrated with the system; beliefs, way of life, norms, social (ethical) values, knowledge, and culture, which are expressed in applying traditions adhered to by the community from generation to generation. The aforementioned theories for this research imply that local wisdom is seen as a community tradition. Wisdom relates to two

things, namely (a) character or personality and (b) intelligence or cognition (Gunawan, 2003: 57). This view is in line with the view of Rahyono (2009: 4), which combines the concept of local genius that local wisdom is intelligence that is owned by a group of people (ethnicity) to be used as intelligence as well. Likewise, the view of Sztompka (2008: 63) is that local wisdom is an adaptation result of a community from one generation to the next generation. According to Gunawan (2003), the local wisdom of society contains many noble national values that need to be instilled in the younger generation through education. So, local wisdom can be understood.

As local ideas, knowledge, and value are owned, guided, and implemented by community members (Affandy, 2017: 196).

### **Learning Based on Local Wisdom**

Juridically, article 1 paragraph (2) of the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System emphasizes that "National education is the education-based constitution which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times. In this context, local wisdom can be used by teachers to integrate it into learning. This is in line with the opinion of Latif (2014), which emphasizes that local wisdom can be the basis for curriculum development because education must be extracted from the nation's culture. According to Husna and Shafa (2018: 48), the integration of local wisdom in learning is a form and an effort to increase students' love for local wisdom in their environment in order to preserve it amid the swift currents of globalization.

Apart from having to be rooted in religious values, national education must also be rooted in national culture. This statement does not mean that we should reject the culture of other nations because, in order to develop, promote and enrich national culture through education, we may adopt the culture of other nations as long as

it is in accordance with the values of the Indonesian national culture. This is based on Article 32 of the 1945 Constitution of the Republic of Indonesia: "The state advances Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the people to maintain and develop their cultural values". The explanation for Article 32 states that: "Cultural efforts must lead to the development of culture and unity, and by not rejecting new materials from foreign cultures that can develop or enrich the culture of the nation itself, as well as enhance the human dignity of the Indonesian nation. " Thus, it is hoped that national education will be able to meet the demands of changing times.

### **Character Learning**

Character learning is a process of cultivating and empowering noble values in the educational environment, family environment, and community environment. The process of cultivating and empowering these noble values needs to be supported by a commitment to the management of education. According to Zomroni (2017), the characters that teachers need to develop in learning are good morals, competence, intellectual abilities, and creative abilities to sustain life. So, character learning develops noble values so that students have good character in everyday community life.

In the implementation of the National Curriculum, this commitment has been stated in the description of the cognitive and psychomotor aspects of learning. In this context, character learning must be integrated through the development of cognitive aspects and psychomotor aspects in the subjects presented by the teacher. Many experts provide reviews on character learning adapted by Zubaedi (2010) that character education is a deliberate attempt to help students understand and apply ethical values. The effort that needs to be done is to involve all dimensions of school life to help develop character education

optimally. In this context, it means that to support the character development of students, it must involve all school components, namely aspects of the curriculum, learning process, co-curricular activities, subjects, and school components.

Various indigenous communities have shown that local wisdom plays an important and strategic role in implementing character values in students' life, maintaining, protecting, and preserving the balance of social life in society. So, the effort that needs to be done to limit social conflict is the introduction and application of local wisdom values in the social life of the community early. Husna and Shufa (2018: 49-50) conclude that the integration of local wisdom in learning is an effort to preserve local activism amid the swift currents of globalization. Very strategic channels for implementing local wisdom values in the community are (1) informal education or family education, (2) community education, and (3) formal or school education. The three educational pathways need to apply the values of local wisdom in a natural way through the introduction of local wisdom to children and students through the reconstruction of character learning.

## RESEARCH METHODS AND TECHNIQUES

### Data Collection Techniques

This study uses three data collection techniques. The three techniques include: (a) interviews, which is conducted with 12 participants as shown in Table 1, and the interview is intended to obtain data on local wisdom of the Butonese community, (b) participant observation, in which the researcher observes the activities of Buton community life directly to 8 different villages in Buton to obtain data about the life of the people at present, and (c) documentation, namely tracing various sources and archives of the Sultanate Buton in the past to get the types and forms of local wisdom of the Butonese community,

which until now is still maintained by the community.

### The Participants

The participants of the study consist of 12 persons. They come from different professions (farmer, school teacher, carpenter, and fisherman) and have different educational backgrounds. The following table shows demographic information of the participants with the names of participants who have been coded for anonymity, and their answers were secured to ensure their confidentiality. The table also shows that the age of the participants ranges from 38 to 56 years old, and the majority of them are male.

Table 1. Demographic Information on the Research Participants

N o	Participan t (Code)	Gende r And Age	Profession	Education
1	P1	Male, 40	Farmer	High school graduate
2	P2	Male, 38	School teacher	High school graduate
3	P3	Male, 55	Farmer	Elementary School
4	P4	Female, 40	Fisherman	Junior Secondary School
5	P5	Male, 42	Carpenter	Senior High School
6	P6	Male, 56	Farmer	Senior High School
7	P7	Male, 56	School teacher	High school graduate
8	P8	Male, 56	Farmer	Junior Secondary School
9	P9	Male, 41	Carpenter	Junior Secondary School
10	P10	Male, 45	Farmer	Senior High School
11	P11	Female, 40	School teacher	High school graduate
12	P12	Male,	Fisherman	Junior

		45		Secondary School
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### Data Analysis Method

This study uses an ethnographic approach, with sociological and hermeneutic analysis methods. The data were analyzed at the end of the data collection period. The analysis aims to reveal the symbolic meaning of the local wisdom of the *pohamba-hamba*. For that purpose, the data analysis of this study was carried out in the following six steps. First, the researchers identified data that can be used as material for analysis. Second, the researchers identified local wisdom texts, prepared observation sheets, and emphasized the data. Third, researchers classified units according to the research problems, accompanied by interviews and observations. Fourth, researchers conducted a unit analysis to explore the findings that had been identified. Fifth, researchers determine the aspects of the findings to make inferences and then make conclusions. Sixth, researchers conducted a theme analysis which was intended to make a comprehensive understanding in accordance with the research problems, and then conducted a triangulation technique.

According to Sugiyono (2013: 14) that the results of this study are scientifically convincing, data validity checks are used. This is intended to gain the trustworthiness and credibility of the data on the research results. Checking the validity of the researcher data used the following technique.

First, credibility, which emphasizes the aspects of the participants to assess the credibility of the research results obtained. Researchers as part of the Buton community immerse themselves in data discovery through participant observation. In this context, the extension of observations, the persistence of researchers, and discussions with peers are a way to make data convincing.

Second, transferability: the researcher is trying to find a phenomenon in the local wisdom values that are universally needed

by society. Many local wisdom values can be applied to modern society. There are four forms of local wisdom of the Butonese people that can be examined in this paper as material for reconstructing character learning in the form of traditions and community culture—the forms of local wisdom that can be integrated into learning, namely: *the pohamba-hamba* tradition. Reconstruction efforts in learning allow early dissemination of local wisdom. In fact, what cannot be avoided is that research findings in the form of local wisdom values can be transformed into a foundation of national wisdom to design character education learning.

Third, dependability is in line with the nature of the researchers as key instruments. As key instruments, the participation of researchers is not only for a short time but also for a long time so that it integrates with natural contexts. Any changes in context that can affect data analysis, researchers with their competencies will be able to adjust to learning contexts according to the needs in the field.

Fourth, confirmability: namely, the researcher documenting the entire data to double-check the correctness of the results obtained (triangulation). There were two ways of triangulation that have been done: (1) logical triangulation, namely confirmation through relevant theories or with experts, and (2) method triangulation, namely using different methods in finding research data. Any data obtained will be confirmed with community leaders who understand the forms of local wisdom obtained in the community.

## FINDINGS

### The Types of the PLW Still Preserved by the Local Community

Based on the interview results, which are triangulated by the results of observations and document analysis, it was found that there are three types of the PLW still

preserved by the local community of Buton. The types of local wisdom are as follows:

### **The planned pohamba-hamba tradition**

It is an activity carried out through careful planning and usually accompanied by invitations, for example, a wedding ceremony. The following interview excerpts indicate the implementation of this tradition.

The tradition is still being carried out until now and applied in any field of work, for example, wedding ceremony, religious ceremony, or other planned celebrations (P6). Other participants give their comments as expressed in the following excerpts. The community still consistently maintains the pohamba-hamba tradition, which we can see in their involvement in weddings ceremony or other celebrations. They are sincere in taking their time to help organize a celebration like this (P7).

We help organize events such as weddings, aqiqah, and so on without expecting any reward; this is to maintain togetherness (P11).

In every event, such as weddings and other planned events, all components of society will participate voluntarily. Every member of the community- groups of children, youth, and older people- already knows their respective duties; they have their respective roles in making the event to be successful (P2).

### **The alternating pohamba-hamba tradition**

It is an activity carried out by members of the working group, usually carried out in rotation for the same or different activities, for example, cleaning the garden, sowing, or harvesting as pictured in the following excerpts.

We still carry out the pohamba-hamba tradition in the form of helping one another until now. We still help each other in doing

work in the garden, for example, harvesting, planting, and cleaning the garden (P8).

There is a mutual assistance practice carried out alternately between individuals and individuals or between groups and groups for tasks like cleaning the garden, planting, or harvesting. Usually, after completing work on specific individuals or groups, they will continue working on other individuals or groups (P1).

The practice of helping each other is not carried out in the same job but can also be done with different jobs. For example, a person or a group may be assisted with cleaning the garden. In contrast, another person or another group is assisted with harvesting work, and so on ( P12).

### **The spontaneous pohamba-hamba tradition**

It is the work done without planning and the member of community members spontaneous to participate for the job, for example, when there is an accident, disaster, death or sick person as pictured by the following excerpts.

Community members will spontaneously give their hands if others are sick, have an accident, disaster, and so on (P7).

If there is a community member who is sick, or there is a death or disaster, then other community members will spontaneously help without being called upon, and this has become our tradition (P2).

### **The humanistic values contained in the PLW**

Based on the results of the interview that has been triangulated with the results of observation and documents study, it can be summed up that there are three humanistic values contained in the PLW tradition, they are togetherness, sincerity, and empathy.

### **Togetherness**

The PLW is a cooperative activity carried out in turns involving group members. Usually, the number of groups consists of 6 to 10 people, each member having a turn to get work assistance that has been agreed before and the form of work carried out by group members. In this context, every people who come to help works sincerely without expecting any reward or wages from community members who carry out these activities. Bentuk kerjasama seperti ini memiliki nilai kebersamaan dalam bahasa adat diistilahkan sebagai *sama rasa sama rata* (the same taste the same flat) as pictured in the following excerpts.

It's not just about helping each other get things done, but there is a value of togetherness that we preserve (P9).

No matter how heavy the work, if it is done together, it will feel easier. It is the value and spirit of togetherness that we have maintained so far (P3).

### **Sincerity**

This local wisdom also sharpens and fosters the sense of Sincerity within the individual. To be able to work together in completing the work, the main requirement is Sincerity. Buton people's culture of cooperation in completing work persists because the element of Sincerity still exists in their life. The following excerpt from the interview reveals the importance of Sincerity in the survival of this local wisdom.

The main requirement in the implementation of *pohamba-hamba* is Sincerity because if there is any group members who are not sincere, then this collaboration will not go well (P5).

Group members always put forward the values of Sincerity, and this is the most important thing in the continuity of this collaboration (P7).

### **Empathy**

The PLW could develop individual's ability to share someone else's feelings or experiences by imagining what it would be like to be in their situation. This is known as

the sense of empathy. When someone helps others in need with what they have (e.g., money, objects, services, thoughts, and so on), it is solely based on the feeling of wanting to lighten the burden felt by the person being helped without expecting any reward. The following interview excerpts show that empathy is one of the humanistic values in PLW.

When helping others who need help, we imagine being in such a difficult situation. We hope that the assistance we provide can lighten the burden suffered (P10).

I can feel the suffering of others and imagine if it happened to me. I help others because one day, I will also need the help of others (P8).

## **DISCUSSION**

Since ancient times, the values of unity have been developed by ethnic groups of Indonesia. The values of unity in the Butonese community are implemented in the *pohamba-hamba* tradition.

The *pohamba-hamba* tradition has become a form of community local wisdom because it has become a community habit that has been carried out from generation to generation. In the concept of the community's philosophy of life, it is a form of local wisdom. As stated by Affandy (2017: 198), local wisdom is a wealth of local culture that contains many life values that accommodate policies and life wisdom.

The nature of togetherness and cooperation are the natural characteristics of humans. This underlies the local wisdom of *pohamba-hamba*, which has been applied in community life from generation to generation. The facts show that some people have been deceived by the glare of life. Therefore an Islamic cultural frame is needed to become the legal basis for society. Although this does not appear to be what happened during the period against colonial rule, the basics of cooperation and cooperation have become the character of the Butonese people and the local

community in general. The community almost recognizes the habits of cooperation as part of the local wisdom of the community. This characteristic is based on humanistic values that are widely applied by local communities in various ways.

The *pohamba-hamba* tradition can be carried out in three ways (1) helping with finances or goods for people who have wealth or property, (2) helping with energy for strong people, and (3) assisting with minds for knowledgeable for intelligent people. Someone who helps a social activity can do it in one way, maybe two ways, or maybe all three. The three patterns of applying the *pohamba-hamba* tradition are carried out according to one's ability level. In an activity of community members, other people help with materials (money), help with energy, and some help with thoughts. The combination of the three patterns helps facilitate and expedite the local wisdom of *pohamba-hamba* in Buton society. This will depend on the sincerity of the person who wants to assist.

Research results also stated that one of the ways we help or help others in the expression of *pohamba-hamba* is the implementation of concocting opinions (*poga-pogau*). *Poga-pogau* in Buton society means deliberation. This tradition is carried out by the community to solve a problem faced together or a problem faced by the members of the community. The *poga-pogau* tradition is generally carried out in certain places where people call *baruga* or *bantea*. The implementation of this tradition is guided by a traditional figure that is commonly referred to as *parabela*.

Observing the description of the revitalization of the *pohamba-hamba* local wisdom in the community tradition, at least some of the social values contained in this expression can be identified. First, the *pohamba-hamba* tradition promotes shared values. Second, the *pohamba-hamba* tradition contains values of social solidarity and empathy. From a positive thinking perspective, on the one hand,

the *pohamba-hamba* tradition embodies the view and behavior of a society that the differences of each individual can be a strength if it is appropriately managed. On the other hand, the expression the *pohamba-hamba* reflects the positive way of thinking of the Butonese society that any work and how heavy it is will be easier if it is carried out together in the nuances of unity and kinship.

*Pohamba-hamba* local wisdom has been implemented by the community from generation to generation through various forms of activities. The activity of the *pohamba-hamba* that is often carried out by the community is moving houses. Resettlement of houses is still widely practiced by rural communities due to the development of an area.

According to informants, many villagers carried out village arrangements by moving and adjusting the position of their houses using the *pohamba-hamba* tradition. If only one or two houses are moved, the *pohamba-hamba* tradition will be carried out at the end of Friday prayers. But if there are a large number of houses to be moved, then the implementation of the tradition is based on the time agreed by the community and local government.

A chaotic village became beautiful and neatly organized after being arranged through the *pohamba-hamba*. As a result of the tradition, several villages and sub-districts have won first place in the village competition at the Province level. The community feels that the use of the cooperative pattern or the *pohamba-pohamba* tradition has several advantages, are (1) it makes it easier to complete work that cannot be completed alone; (2) the completion of work does not require high costs because those who help do not expect rewards; (3) the results of work can be enjoyed collectively by the community.

In addition to moving houses, the *pohamba-hamba* tradition is also carried out by the community in the activity of lowering the boat or ship. The Butonese, who inhabit coastal areas, boats and ships



are the primary sea transportation. Therefore, lowering or raising boats and ships is a routine activity carried out by people. The community around the village volunteered to come to help to lower or improve each boat or ship. The *pohamba-hamba* tradition has become a pattern of work carried out from generation to generation by holding the principle that heavy work will be more accessible if done together. In order to make the work of lowering or raising the boat more effortless, the activities are adjusted to the position of the seawater, namely at high tide, significantly if the boat or ship to be lowered or raised is big. The traditional tool used is coconut trunks which function as wheels.

Community activities that are also often carried out together or the *pohamba-hamba* are celebratory activities such as weddings and thanksgiving. The *pohamba-hamba* tradition in celebratory activities can be carried out through sharing of thoughts, through material assistance or funds, and energy. Material and financial assistance is provided, especially if the owner of the celebration has economic limitations, which aim to ease the burden of having a celebration. The *pohamba-hamba* tradition of this form has become the local wisdom of the community.

There are still many community activities carried out together through the *pohamba-hamba* tradition. For example, activities to open land for gardening, activities to spread plant seeds, harvest activities, and traditional marriage activities. *Pohamba-hamba* traditional activities must be preserved through the teaching and learning in schools so that students can understand the local wisdom of the surrounding community and have social characteristics as described in the implementation of the school curriculum on core competencies or social aspects. If the *pohamba-hamba* tradition is integrated into the teaching and learning in schools, the understanding of the meaning and values of local wisdom the *pohamba-hamba* is

absorbed by students to become the character for themselves as human society.

The meaning of the *pohamba-hamba* tradition reflects several things, such as: (1) this local wisdom gets around. It overcomes problems of community members that cannot be done alone, such as lowering the boat, moving houses, or carrying out a celebration. With the expression of *pohamba-hamba*, all the problems faced can be resolved in a relatively short time with satisfactory results; (2) the local wisdom of the community that inherits the *pohamba-hamba* tradition in cultivating the values of unity and kinship in children is carried out early so that they have the opportunity to form their identity with social (humanist) values in society; (3) the local wisdom of the Butonese people in cultivating and applying the values of togetherness (unity and integrity), the value of mutual assistance and the values of empathy in everyday life become a force to take part in various sciences and technologies. The Application of the *Pohamba-hamba* Tradition in Character Learning. The *pohamba-hamba* tradition is a habit of society to help each other among community members. In this context, everyone who comes to help works sincerely without expecting anything in return (for example, wages). In the context of implementing the school curriculum, (Zubaedi, 2011: 264) explains that character education is emphasized on nine primary characters that teachers need to develop, namely (1) love, (2) discipline and independence, (3) honesty, (4) respect and polite, (5) compassion, (6) cooperation, (6) self-confidence, creativity, and hard work (7) justice and leadership, (8) humility, and (9) tolerance and love of peace. This primary character is relevant to the local wisdom values of the community, which includes; (a) piety, (b) character, (c) tolerant of diversity, (d) helping, (e) compassionate, (f) sincere/willing to sacrifice, (g) mutual respect, (h) never give up, (i) togetherness, (j) creative and innovative, and (k) defending the country.

These values can be integrated by reconstructing character learning based on local wisdom, one of which is the *pohambahamba* tradition. Teachers can provide examples in the form of local wisdom. It is easy to form students' thought patterns, attitudes, and social behavior. The aim is the early recognition and application of local wisdom values in people's lives.

A strategic pathway for implementing local community wisdom is (1) informal education or family education, (2) community education, and (3) formal or school education. The three pathways need to implement actual forms of local wisdom. In this context, parents can play a role in character education for family members through behavior, speech, and patterns of thought in everyday life. Likewise, the role of community leaders, customary institutions, government, and the community must play an active role to provide an understanding of the importance of implementing forms of local wisdom that have been inherited by the community from generation to generation. The third path is through character education which is currently the target of the national curriculum, so it is necessary to collaborate between local wisdom values and character education materials. So, the teacher's effort is to use community cultural moments to accelerate student understanding so that the moral decline of the younger generation that is starting to appear today can be minimized. Therefore, students need to know the noble values of society to become a filter for themselves from the influence of foreign cultures.

There are several things that can be interpreted by teachers in developing character education in the teaching and learning process. First, it emphasizes the real-life atmosphere according to contextual learning principles. The daily life experienced by students at home and community life outside of school plays an essential role in applying the character values learned in school. In this context, the role of parents and society will facilitate the

success of character education, so there is a need for synergy between schools, parents, and the community. The second, character education in principle, includes three basic aspects, namely the development of the teaching and learning materials, the teaching and learning process, and the atmosphere of the learning environment. Teaching and learning material development is related to the determination of materials and the design of learning strategies in character education. The learning process is related to the activities of teachers and students during character learning. The atmosphere and learning environment are related to the conditioning of the place of learning and the atmosphere of everyday life. This is intended to inspire and encourage students to develop good habits in their everyday life. Third, there is no relevance between the local wisdom values of the community and the noble values to be achieved in character education, namely religious values, manners, togetherness, empathy, and creativity. On that basis, the findings of this study can contribute to helping the development of character education in schools. The values of local wisdom are always based on the primary human character that comes from universal moral values and religious teachings.

The inculcation of local wisdom values becomes vital for teaching and learning in schools. If the younger generation understands the values of local wisdom from an early age, social conflicts can be minimized. So, parents must play a role in character education for family members through behavior, speech, and patterns of thought in everyday life. Likewise, the role of community leaders, customary institutions, government, and the community must play an active role to provide an understanding of the importance of implementing forms of local wisdom that have been inherited by the community from generation to generation. The third path is through character education which is currently the target of the curriculum, so it

is necessary to integrate character values into learning materials. The teacher's effort is to use community culture to accelerate student understanding so that the moral decline of the younger generation can be minimized.

There are several advantages that can be obtained by students if the teacher integrates local wisdom in teaching and learning. **First**, through learning, efforts to instill character values for students will be more accessible for the teacher because students have witnessed and experienced it in family life and everyday community life. **Second**, integrating the *pohamba-hamba* local wisdom in teaching and learning can arouse students' motivation as students already have the character of being helpful and fond of helping others early on. **Third**, if the *pohamba-hamba* local wisdom is in accordance with the principles of contextual learning. **Fourth**, the local wisdom will facilitate students' understanding as they are directly experienced by students both through family life and through community life outside of school. In this context, it can play a role in the application of character values learned in school. The role of parents and society will help in the success of character education as expected, so there is a need for synergy between schools, parents, and the community. If this is done in earnest by these three components, then the planting of noble values in younger students can be made as an effort to minimize the various moral degeneration that afflicts students today. **Fifth**, the noble values of local wisdom of the *pohamba-hamba* in the Buton community are relevant to the character values that are described in character education in schools. For this reason, it is necessary to have appropriate character learning methods and strategies that can be used by teachers so that it is easy for teachers to imply the value of local wisdom in character learning. This is intended to adapt the character learning material to real life in the family and community support environment. **Sixth**, the facts show that

among students there has been a moral decline. For this reason, it is necessary to raise awareness among the younger generation through the integration of the *pohamba-hamba* tradition to explore and apply the values of local community wisdom from generation to generation.

In addition to the six recommendations mentioned above, challenges and opportunities need to be studied more deeply so that intercultural assimilation can sustain and complement each other. The challenges and opportunities referred to are the results of reflection during the analysis of the local wisdom of the Butonese, which are not directly related to the research focus. The challenges and opportunities that can be explored are (1) explaining how the relationship between artistic quality and globalization affects local wisdom, such as how to dress, how to behave, and ways of thinking that are different from the past; (2) describe how efforts are made to develop local genius in collaborating local culture with foreign cultures in order to sustain the advancement of science and technology; (c) describe the strategies that need to be carried out to instill the noble values of local wisdom in the younger generation so that they are not contaminated by foreign cultural values that tend to destroy the life order of the younger generation

## KESIMPULAN DAN IMPLIKASI

### Summary

This study reveals that the local wisdom *pohamba-hamba* that is still practiced by the Butonese community is divided into three types, namely, (1) the planned *pohamba-hamba* tradition; (2) the alternating *pohamba-hamba* tradition; and (3) the spontaneous *pohamba-hamba* tradition. The social values contained in the local wisdom are (1) the *pohamba-hamba* tradition promotes togetherness values; (2) the *pohamba-hamba* tradition contains values of sincerity; and (3) the *pohamba-hamba* traditions embody the value of empathy among

humans through mutual assistance and cooperation.

### Implications

Based on the study's findings, some practical implications could be suggested. First, the findings of the present study could encourage cultural observers, community leaders, educational leaders, and in particular local governments to think of strategic steps to formulate policies in an effort to preserve cultural values and local wisdom as the main components of national culture. Second, For practitioners and policymakers in the world of education to think about strategies to preserve local wisdom through education by teaching the values of local wisdom to students. The values of local wisdom are essential to be part of the school curriculum.

### Suggestions for the Future Research

The idea to preserve local wisdom is a worthwhile policy in this age. These research findings could spread knowledge on regional culture and local wisdom. It could serve as the basis for further research of this field. Hence, further studies are needed to discover practical ways to implement local wisdom values. An investigation also will be meaningful to be focused on how to cope with the problems of the fading of local wisdom in the life of the young generation.

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