



## **Moral Education Values Based on Gau Satoto in Pajam, South Kaledupa, Wakatobi, Southeast Sulawesi**

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### **Abstract**

*This research aims to know the historical background of the birth of Gau Satoto; to describe the background of the emergence of Gau Satoto-based moral education; to describe the values of Gau Satoto-based moral education in Pajam, South Kaledupa, Wakatobi.*

*This research uses a qualitative approach with a case study research type. The data in this study were obtained through data collection techniques: observation, in-depth interviews and documentation. And data analysis techniques through the stages of data collection, data reduction, data presentation, and conclusion making.*

*The findings of this study are: 1) Gau Satoto means the path to truth which originates from wise advice which is used as an ideology, used to run a system of government and social life with the aim of creating harmony, unity, mutual love among people. 2) The birth of Gau Satoto-based moral education in Pajam as wise advice to have a noble character in every joint activity of life. Gau Satoto's moral education is based on his existence as a guide to happiness in this world and in the hereafter. 3) The values of Gau Satoto-based moral education in Pajam, South Kaledupa, Wakatobi, Southeast Sulawesi, namely the Tadhe-Kedhe Dhi Killi values involve morals towards oneself including self-preservation, gratitude, obedience, discipline, habituation, and responsibility. Next is the Ponamis value, the Dhi Bannara Parakonta value and the Fila Dhi Barani/Filangaka Dhi Toto value including morals towards fellow human beings including the value of compassion, goodwill and evil, mutual cooperation, honesty, obedience to rules, trustworthiness, sticking to the truth, brave, determined. And the value of Saba'ane'e Dhi Kawasa Nu Moori, this value includes morals towards Allah SWT. includes the value of sincerity, trust, piety and remembrance.*

**Keywords:** *values, moral education, gau satoto*

### **Introduction**

Globalization's hegemony is increasingly unstoppable over moral changes, these changes have become the attention of various parties. Amendments to the loss of the nation's ancestral values. The Indonesian nation in history, which is known for its friendliness, courtesy, sense of responsibility, honesty, sticking to one's convictions and having a high sense of tolerance, has begun to disappear. (Rizal, 2018).

Seeing this situation, the moral condition of teenagers or youth as the next generation has experienced a very large decline, even reaching the moral and moral level which is worrying and concerning. Bad news that is almost daily related to generational behavior and has been widely spread in various electronic media and social media. And moral education needs to be a top priority in its application in life (Alim, *et all*, 2019).

The rise of the phenomenon of deviant behavior is almost unstoppable, one of which lies in the morals of the generation which are considered to have fallen apart. Alcohol, juvenile delinquency, murder, drugs, robbery, sexual harassment, dishonesty, disobedience, corruption and other forms of bad problems. The need for efforts to resolve with an approach based on moral, character and moral education (Alim, *et all*, 2019).

The current condition of the millennial generation is experiencing such a severe moral decline. It can be seen from the assessment of many people, if now the Indonesian nation is in the category of concern, it needs immediate handling by providing moral education in all walks of life (Mulyasa, 2017).

Morals in the glory of Islamic civilization is a fortress that limits every value and rule. In every rule of life both in individual and societal aspects, moral values still enter into various fields such as politics, social, culture and economy. With a special sent Rasulullah saw. nothing but to perfect morals (Rizal, 2018).

Morals that have been taught by Rasulullah saw. should be emulated and practiced in life, because morals both meaningfully and spiritually have an important meaning for human civilization. It is well known that past civilizations respected and emulated their ancestors, the delivery of good moral education was maintained and sustainable, moral education at this time is not just talking about theory but practicing the values of moral education (Rizal, 2018).

Moral education gives back the power to maintain moral practice, morals and national identity. A nation wrapped in noble values that live and develop and have a variety of local wisdom values including mutual cooperation, tolerance and plurality, conditions are now changing to patterns in which new groups blame and beat each other (Hasanah, 2019). In order to strengthen national identity and counter negative global effects, the thought arises of how important

it is to re-develop moral education based on local wisdom in Indonesia (Salsabillah, 2019).

Local wisdom is a philosophy of life that develops in a society where the truth is strongly believed and as a reference for behaving and acting in daily life. Local Wisdom are ideas that can be understood in a place (local) that are full of wisdom, good value and wise that have been ingrained or have long been followed by the local community (Armiyati & Qodariah, 2015).

Local wisdom can be interpreted as an advantage that exists in the community to behave with noble cultural values wisely but not tarnish these cultural values. Various religious characteristics in it have moral attitudes and ethics. Local wisdom as a result of past works makes it strong to be used as a guide to life. Thus, local wisdom plays a fundamental role in influencing and determining the level and position of humans. Local wisdom arises from a long way of contemplating and practicing a value and teaching that lasts a very long time which is created from the relationship between humans and their environment (Hidayatloh, 2019).

This research is in line with research conducted by (Hasanah A. , 2012) research title: "Development of Character Education Based on Local Wisdom in Society (Study of Local Wisdom of Indigenous Peoples of the Bedouin Banten Tribe)". The conclusion is: the disclosure of local wisdom values of the Bedouin community as a determining character, namely protecting the environment, working, obeying the law or common law, being independent/independent, democratic and honest. These values must be internalized and preserved by indigenous peoples, taught, disseminated, imitated and enforced strictly according to the rules to form a strong character.

The next research is "Character Education Base on Local Wisdom in Aceh (Study on Tradition of Children Education in Aceh Community)", written by (Samad, 2015). This research discusses local

wisdom-based children's character education in the people of Aceh and can show that tradition is an entity that plays a fundamental role for children to be able to get character education, thus later certain values can be fostered, including intelligence, togetherness, intelligence, heroism, kindness, and also monotheism.

Research written by (Masduki, 2015) with the research title: "Local Wisdom of the Sundanese in Traditional Expressions in Kampung Kuta, Ciamis Regency". Conclusion: Local wisdom is defined by intelligence and strategies in managing nature in order to maintain ecological balance that has been tested by nature with various obstacles, human activities and disasters. This local wisdom does not only focus on ethics alone, but also includes behavior, norms and actions, local wisdom is part of religion which is a guide for humans in acting and behaving, the context of which is good for their daily life or human civilization itself.

There is also (Hidayatloh S. , 2019) research, entitled "Local Wisdom Values of the Ngikis Traditional Ceremony at the Karangkamulya Site, Ciamis Regency". The conclusion is: The Ngikis Traditional Ceremony combines various local wisdom values, including aesthetic, ethical, educational, scientific, economic, cultural, artistic, language, social, religious values and one-on-one parenting.

Researcher (Nafiah, 2020)entitled, "Developing English Modules with Integrated Islamic Values and Jambi Local Wisdom". The conclusion is: The integration of Islamic values and Jambi local wisdom in the English module is appropriate, practical and useful for both students and teachers.

Since a long time in the life of the Pajam community, South Kaledupa, Wakatobi has known this view of life as practiced in daily life and if anyone violates it will be given social sanctions. That way of life is Gau Satoto (speaking the truth and sticking to it). Local wisdom values are practiced by the people of Pajam, South Kaledupa, Wakatobi. With the value of local

wisdom, people can live peacefully, peacefully and harmoniously. Gau Satoto means speaking soberly, in other words it means honesty in social life (Asrif & Usra, 2015). Because of this, research captures specifically: 1) What is the history and background of the birth of Gau Satoto? 2) What is the background to the emergence of Gau Satoto-based moral education in the Pajam community, South Kaledupa, Wakatobi, Southeast Sulawesi? 3) What are the values of Gau Satoto-based moral education in Pajam, South Kaledupa, Wakatobi, Southeast Sulawesi?

Thus, this research is entitled "The Values of Moral Education Based on Gau Satoto in Pajam Kaledupa Selatan, Wakatobi, Southeast Sulawesi", so that the research is able to answer the formulation of the problem which aims to find out the history and background of the birth of Gau Satoto; to describe the background of the emergence of Gau Satoto-based moral education; to describe the values of Gau Satoto-based moral education in Pajam, Kaledupa Selatan, Wakatobi.

### **Method of the Research**

A qualitative technique is used in this investigation. For addressing social and human problems, a qualitative approach is one that moves away from one's own presumptions and views in favor of an interpretive or theoretical framework. In other words, the qualitative approach is strongly influenced by the researchers' perspectives (Creswell J. W., 2015). The qualitative approach aims to uncover, describe, analyze and explain the concepts and practices of Gau Satoto-based moral education in Pajam, Kaledupa Selatan, Wakatobi.

The author chose a case study as the form of research because it has a qualitative design and because the findings can be summarized and understood using the same model of group value systems, behavior, and beliefs. (Creswell J. W., 2015), allowing researchers to examine processes, events, practice activities, and the application of

moral education ideals based on Gau Satoto in Pajam, Kaledupa Selatan Wakatobi, Southeast Sulawesi, from the case study.

Traditional Barata Kaledupa chief, community leader, humanist, and teen are the study's subjects in writing. As a key data source, this informant is thought to be the most knowledgeable about Gau Satoto, making it simpler for researchers to investigate the object. The topic of study serves as the object of research so that data on Gau Satoto-based moral instruction in Pajam, Kaledupa Selatan, Wakatobi, Southeast Sulawesi, can be collected in a more controlled manner.

The research was conducted in Pajam Village, South Kaledupa District, Wakatobi Regency, Southeast Sulawesi Province because it still practices and respects the values of Gau Satoto. Research starts from 19/10/2022 to 30/11/2022.

#### **Data Collection Technique**

The first, Observation, research uses non-participant/observer observation techniques in research (Creswell J. W., 2015). Observations were used to observe the attitudes and behavior of the Pajam village community, village officials and traditional leaders in their daily activities in the village to obtain initial research data.

Second, Interview is a conversation with a specific purpose. The interview was conducted by two parties, namely the interviewer who asked the questions and the interviewee who answered the questions (Moleong, 2012).

Third, Documentation is a way to assist researchers in collecting data by reading event records in the form of writing, pictures, infographics, demographic data or works (Creswell J. W., 2015).

#### **Data Analysis Techniques**

First, data collection (collection of data) is that all the information studied is collected, this information is in the form of observations, interview notes, audio recordings or research data forms and documentation.

Second, data condensation refers to the process of selecting, focusing, simplifying, abstracting, and transforming data. The data in this study are then simplified and transformed in various ways, namely through strict selection through summaries or brief descriptions, classifying data in a broader pattern, and so on.

Third, Data display (presentation of information) is presented in the form of brief descriptions, graphs, relationships, cross-category tables, flowcharts and the like. Presentation of information in research focuses on gathering information that provides an opportunity to draw conclusions and act as an alternative problem solving in narrative texts.

Fourth, Conclusion Drawing /Verification is the conclusion of qualitative research is a new insight that has never existed before. The findings can be a picture or description of an object that is still limited to assumptions so that it becomes clear at the time of examination, in the form of a causal or interactive relationship with a theory.

#### **Results and Discussion**

Based on the explanations from the interviews that have been conducted, it can be seen that the history and birth of Gau Satoto's philosophy was initiated by advisors to the Islamic Kingdom of Kaledupa (1260 AD) who held deliberations and it was agreed that Gau Satoto is a noble value of the Kaledupa people, especially in Pajam which aims to guide every aspect of life both in government and in society. Until now the practice of Gau Satoto is still being preserved from generation to generation and is directly socialized through messages, direct advice as a provision for life.

As Apriyanto's opinion (Rasik, 2017) states that local wisdom is defined by several values that are developed, maintained and created by the community as a way of life, these guidelines can be classified into various types of social rules, both written and unwritten, but those that it is certain that every society will try to obey and comply with it.

Ahmad Daulani explained that Gau Satoto was an ideology or principles that were applied to run the Kaledupa royal government system. In determining the results of the deliberations of the sara-sara leaders when the unification of their territories became the Kaledupa kingdom. The sara-sara Fungka leaders who knew Islam at that time then agreed on Gau Satoto proposed by La Tongka Alamu. Gau Satoto has a goal as the highest rule in Barata Kaledupa to create harmony, unity and adhere to noble values. And Gau Satoto aims to be a patron or rule in running and managing the system of government and governance of social life.

The Pajam community has a strong character in principle in every aspect of life. As explained by Mr. La Ode Abdul Fattah Gau Satoto, the meaning in terms is: First; the word "Gau" means talk, way, way. Second; the word "Satoto" means straight, truth, honesty and if the two words "Gau" and "Satoto" are combined to become Gau Satoto it will mean the path to truth so that Gau Satoto can be said to be a straight teaching of truth. Gau Satoto's teachings in practice begin with sincere, sincere intentions and end with servitude to God Almighty.

Gau Satoto's principles have made Pajam Village consistent in maintaining a wise nobility in upholding human values and being wise in protecting the universe. As (Haryanto, 2014) states that there are various forms of this local wisdom, namely religious harmony in the form of social practices based on culture and wisdom. There are various forms of this local wisdom, namely it can be shaped by culture, in this case it includes customary law, customs, beliefs, ethics, norms, values and various other special regulations.

### **The background to the emergence of Gau Satoto-based Moral Education in Pajam Village, South Kaledupa, Wakatobi**

The birth of Gau Satoto-based moral education coincided with the presence of Gau Satoto's philosophy itself. Present as

advice for good morals in every joint activity of life in society. And until now the practice of Gau Satoto's moral education is still being preserved from generation to generation and directly socialized through messages, direct advice as life advice and life provisions to remain virtuous. This advice and guidance was conveyed through parents, teachers and traditional leaders in Barata Kaledupa.

Gau Satoto-based moral education aims to be a guide and guidance for good morals so that later you will be happy not only in this world but also in the hereafter. Strengthened by the opinion of Moh. Atiyah Al-Abrasyi (Rasik, 2017) that education aims to form good human morals, polite words and deeds, noble behavior, simplicity, honesty, purity, sincerity and holding fast. Then stated and exemplified by Rezky Aulia: Gau Satoto-based moral education is very important for me because it becomes a shield in interacting and doing activities in the family, school and the environment around me, for example when I want permission from my parents to go to school or go do chores at home friends, what I do is defend what I have said with real actions and I may not violate it. Another thing conveyed by Ahmad Daulani is that the relationship between Gau Satoto's values and moral education is clear because one of Gau Satoto's implementations is to regulate the morals of all Kaledupa people. As an example of the implementation of the philangka dhi toto values, namely when the Kaledupa people are given a mandate, the trust will be guarded with all their body and soul and sincerity even though their lives must be at stake.

As the opinion of (Amin, 1983) emphasized that morality is a habitual will. That is, when someone is used to something, that habit is called morals. Then According to Yunahar Ilyas (Bujangga, 2021) The rules of human behavior towards other people and their environment contain essential moral values only when the action or behavior is based on God's will.

The application of Gau Satoto-based moral education La Ode Abdul Fattah argues

that Gau Satoto-based moral education starts with purity of heart, courtesy, good manners, sticking to the truth, forgiving, caring for the feelings of siblings and spreading love, walking on the right path. straight and trustworthy to Allah SWT. So that this becomes an important basis for behaving, speaking in every interaction between fellow members of the community in Pajam village in particular and in the Barata Kaledupa area in general, it even applies to Kaledupa people who migrate.

### **Values of Moral Education based on Gau Satoto in Pajam Village, South Kaledupa, Wakatobi.**

Based on the explanation from the interviews that have been conducted, it can be seen that Gau Satoto is a guide in the behavior of the people in Pajam village as a form of moral education with Gau Satoto's understanding of the strength of conformity of words and deeds. However, what Gau Satoto should mean is the way to speak, or the way, while Satoto means straight, truth, honesty. When combined, Gau Satoto means the path to truth, so Gau Satoto is the teaching of truth. Gau Satoto's values according to La Ode Abdul Fattah are about purity of heart, mutual feelings and compassion, honesty, courage, determination and holding fast to the truth, and trust. The core values of the teachings or guidance and advice include: Ara ako ta jumari mia leama tabea ta marakonta dhi Gau Satoto; Ku Tade Dhi Killi; Ku Ponamisi; Ku Parakonta Dhi Bannara; Kufila Dhi Barani; Saba'ane'e Dhi Kawasa Nu Moori.

In accordance with the opinion of (Haryanto, 2014) that local wisdom refers to noble values expressed through words of wisdom (philosophy) which can be in the form of proverbs, advice, poetry, rhymes, oral stories. So as to create noble values of love for God, the universe and its contents, honesty, responsibility, discipline, maintaining self-purity, courtesy, caring and compassion, self-confidence, maintaining the truth, and dare to act, hard work, never

give up, justice and leadership, peace-loving, humble and kind, tolerance, good unity.

These values are attached and apply to certain groups of people. Moral education is defined as the process of internalizing good values in society so that these values are firmly rooted in the same way of thinking, speaking and acting as well as interactions between oneself and God, fellow human beings and the universe, (Nata, 2013). The discussion of the content of Gau Satoto-based moral education values in words of wisdom or advice is as follows:

#### 1. Tadhe-Kedhe Dhi Killi (Stand, sit, lean on the purity of self and heart)

As explained in the research results above, this value linguistically means sitting on a clean place, but in a broader dimension it means putting everything according to the norms and rules that apply. By continuing to maintain the purity of oneself and heart in activities, the values of Gau Satoto show a close relationship with the values of moral education which are classified as morals for himself as a form of gratitude to Allah SWT. The values of Gau Satoto's moral education are based on the Tadhe-Kedhe Dhi Killi values, namely: abstaining from things that are not good. In addition to maintaining self-esteem from all things that humiliate, hurt and humiliate.

A person's value and reputation is determined by their honor. Therefore, to maintain self-esteem, everyone must distance themselves from all actions and words that are prohibited by Allah SWT. In this context, a person must be able to control his passions, not only in relation to things that are prohibited. In fact, sometimes he has to protect himself from legal problems because it conflicts with his self-esteem (Ilyas, 2006).

Al-Qur'an surah An-Nur verses 30-31 also gives examples of self-care awareness as Allah SWT says: "Say to those who believe:" You must restrain their gaze and guard their genitals; it is holier for them, because Allah knows better what they are

doing” (Q.S. An-Nur / 24: 30-31), (Ministry of Religion, 2019).

2. Ponam-namisi/ Ponamisi (Mutual Feelings and Affection)

The value of Gau Satoto's moral education shown by Ponamisi is that we are committed to acting with mutual respect, love and understanding towards family members and the wider community. Ra'fah is compassion that prevents someone from doing bad deeds while Rahmah is affection that encourages someone to do good and sympathize with others. As said by Allah SWT. in the Qur'an surah Al-Hadid verse 27: "And we make in the hearts of the believers who follow it the qualities of ro'fah and rohmah (QS. Al-Hadid / 57:27), (Ministry of Religion, 2019).

Affirmed In the history of Abu Hurairah he said to the Messenger of Allah: "Pray for the crimes of the polytheists!" He replied, "I was not sent to be a curse. I was only sent to be a blessing." (HR. Muslim). In a hadith, the Prophet saw. emphasized that his apostolic ministry was a blessing and not a curse. The personality of Muhammad peace be upon him, as the last prophet and messenger of Allah, is all about words, deeds, attitudes, and his whole being is "affection".

So that the value of Ponamisi in Gau Satoto is the value of Ra'fah and Rahmah's moral education at the core of the teachings of the Qur'an and hadith as part of morality to others. Furthermore, another value related to moral education is amar makruf nahi munkar in Islamic law, namely ordering or inviting oneself and others to do things that are considered good by religion and forbidding or preventing oneself and others from doing things prohibited by religion, sharia (Dasuki, 1997).

3. Parakonta Dhi Bannara (Holding to the truth)

Parakonta Dhi Bannara literally means holding on to the truth meaning that to carry out governance and social life will only be based on the value of truth according

to religious norms and applicable rules. Automatically Gau Satoto, who has the Parakonta Dhi Bannara value, is closely related to religious norms according to the Qur'an and hadith in moral education as set forth in the Qur'an surah Taha verses 123-124 He (Allah) said: "Come down from heaven together you two. Some of you (Adam and his descendants) will be enemies to each other and will still suffer." And "Whoever turns away from My warnings, for him a narrow life. We will gather them blindly on the Day of Judgment." (QS. Taha /20:123-124), (Ministry of Religion, 2019). Gau Satoto-based moral education with the value of Parakonta Dhi Bannara (Holding to the truth) reflects a moral attitude towards Allah SWT and Rasulullah SAW.

4. Filla Dhi Barani or Filangka Dhi Toto (Walking on courage and straight)

Filla Dhi Barani or Filangka dhi Toto, namely just walking on a straight path that all directions that are the goal of religious rules are the main foothold to achieve the goals of life and as an example of the implementation of Filangka Dhi Toto, namely when the Kaledupa people are given a mandate, that trust will be maintained with all your body and soul, even though your life must be at stake. The values of moral education as reflected by Gau Satoto from the values of Filangka Dhi Toto are sincere and trustworthy. According to Fachruddin (1992) Amanah is a deposit taken by or given to someone and returned to the recipient. Amanah is a worship given by Allah SWT. to humans.

In the Al-Qur'an surah Al-Anfal verse 27 it is described that "O you who believe, do not betray Allah and His Messenger and do not betray the trust entrusted to you, if you know it." (Q.S. Al-Anfal/8:27), (Ministry of Religion, 2019). Ahmad Daulani emphasized from the results of his research that "In guarding and protecting Gau Satoto with the values of Filangka Dhi Killi as dignity and self-respect, the Kaledupa people do not hesitate to risk their "life". There is a saying of the

Kaledupa people that goes like this: Temoini or tetimbano raga temate which means it is better to die than to be ashamed.

5. Saba'ane'e Dhi Kawasa Nu Moori (surrender to Allah SWT)

Saba'ane'e Dhi Kawasa Nu Moori is the culmination of Muslim servitude to the Creator, namely surrender to Him. This is the core of Gau Satoto's four values, namely that all behavior in the people of Pajam village, South Kaledupa, Wakatobi will definitely be returned to Allah SWT. Both from self-preservation, mutual love, holding fast to the truth, walking on a straight/trustworthy path and will culminate in serving Allah SWT. with trust, sincerity, gratitude and remembrance (Remembrance of Allah). The value of moral education on the values of Gau Satoto Saba'ane'e Dhi Kawasa Nu Moori includes the classification of morals to the creator including: piety, trust, sincerity, and remembrance (remembrance of Allah).

Advice from La Ode Abdul Fattah that Saba'ane'e Kua Kawasa nu Mo'ori (Serrection to Allah) is a Gau Satoto-based moral education value which continues to be upheld by the community in Pajam Village, South Kaledupa, Wakatobi as part of Devotion to Allah Almighty

From the results of the interviews, it can be explained the values of Gau Satoto-based moral education which are outlined in table form as follows:

Values <i>Gau Satoto</i>	Meaning	The values of moral education contained
<i>Tadhe-Kedhe Dhi Killi</i>	Stand/lean/sit on purity of self and heart	<ol style="list-style-type: none"> <li>1. Take care of yourself</li> <li>2. Grateful</li> <li>3. Obedience</li> <li>4. Discipline</li> <li>5. Habituation</li> <li>6. Responsibility</li> </ol>

<i>Selection / Selection-namisi</i>	mutual feeling	<ol style="list-style-type: none"> <li>1. <i>Ra'fah</i></li> <li>2. <i>Rah{mah</i></li> <li>3. <i>Ama&gt;r makru&gt;fnahi munkar</i></li> <li>4. Mutual cooperation</li> <li>5. Love</li> </ol>
<i>Parakonta Dhi Bannara</i>	Stick to the truth	<ol style="list-style-type: none"> <li>1. Honest</li> <li>2. Obey the rules</li> <li>3. Trust</li> <li>4. Hold fast to the truth</li> </ol>
<i>Fila Dhi Barani-Filangaka Dhi Toto</i>	Walk on courage and walk the straight path.	<ol style="list-style-type: none"> <li>1. Trust</li> <li>2. Courage against falsehood and evil.</li> <li>3. Endeavor with determination to succeed despite the obstacles in the way.</li> </ol>
<i>Saba'ane'e Dhi Kawasa Nu Moori</i>	Surrender to God	<ol style="list-style-type: none"> <li>1. Sincere</li> <li>2. Tawakal</li> <li>3. Fear</li> <li>4. Zikr (Remembering Allah)</li> </ol>

In table above, the relationship between Gau Satoto-based moral education is described. As according to M. Abdul Qadir Ahmad (2008) the values of moral education range from kindness, politeness, commendable behavior and things that appear in everyday life and human behavior. And the value of moral education can be classified as follows: First, morals to Allah SWT. includes: Sincerity, piety, trust, remembrance of Allah, holding fast to the truth; Second, morality to oneself includes: Gratitude, maintaining self-purity, determination; and third, morals towards others: Honest, trustworthy, amar makruf nahi munkar, courageous, compassion for others, building good relations with the



community, I want to help others. then in the Qur'an and hadith is the source of morality, the guidance of every Muslim's life (Asmaran, 2002).

Ahmad Daulani explained that the value of Gau Satoto-based moral education is very closely related to the social order in Pajam village. The relationship between Gau Satoto's values and education is clear because one of Gau Satoto's implementations is to regulate the morals of all Kaledupa people, and Wakatobi in general. Then it is reinforced by the opinion of La Rudi (2022) that local wisdom which contains values is implemented in the values of moral education, values that are passed down from generation to generation.

### Conclusion

The findings of research conducted by researchers on Gau Satoto's Moral Education in Pajam, South Kaledupa, Wakatobi can be drawn the following conclusions:

1. The history of the birth of Gau Satoto begins with wise advice which is used as an ideology, used to run the government system and social life. Gau Satoto has the goal of being the highest rule in barata Kaledupa so as to create harmony, unity, mutual love among fellow citizens. Gau Satoto means the way to the truth.
2. The birth of Gau Satoto-based moral education in Pajam, South Kaledupa, Wakatobi coincides with the birth of Gau Satoto's philosophy itself. Present as wise advice to have good morals in every joint activity of life. Advice was conveyed through parents in the family, teachers at school, traditional leaders, Hukumu members, religious leaders, community leaders within the community. Gau Satoto's moral education based on his presence is intended as a guide and about good ways to be happy in this world and in the hereafter.
3. The values of Gau Satoto-based moral education in the Pajam village community, South Kaledupa, Wakatobi, namely the Tadhe-Kedhe Dhi Killi values involve morals towards oneself including self-

preservation, gratitude, obedience, discipline, habituation, and responsibility. Next, the value of Ponamisi, the value of Parakonta Dhi Bannara and the value of Fila Dhi Barani/Filangaka Dhi Toto are the values of Gau Satoto-based moral education which includes morals towards others including the values of ra'fah, rahmah, amar makruf nahi munkar, mutual cooperation cooperation, compassion, honesty, obedience to rules, trustworthiness, sticking to the truth, courage, determination. And the last Gau Satoto-based moral education value is Saba'ane'e Dhi Kawasa Nu Moori. This value includes morals towards Allah SWT. includes the value of sincerity, trust, piety and remembrance (remembrance of Allah).

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