**Four Essential Notes for Strengthening Character Education: A Research Evaluation of Bugis Local Language Learnings Programs**

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**Abstract**

Character education is a global movement that fosters ethical, responsible, and caring young people through universal values. One of the various formulas for strengthening character education (SCE) is through learning the local language. Through evaluation research, this research aims to uncover Bugis local language learning programs (3LP) that can SCE. The CIPP (Context, Input, Process, and Product) program evaluation procedure is used in this research. Qualitative methods are relevant for evaluating an educational program, particularly for assessing the input, process, and product dimensions. Qualitative data were obtained from a questionnaire involving 186 Bugis local language teachers, and reflection journals, semi-structured in-depth interviews involving 13 teachers. Regarding context and program objectives, local language learning is relevant to instilling and SCE. The repertoire of local languages and literature contains many local values that can foster and develop students' identity, character, and personality. However, input and process support are essential to realize character education goals. To SCE, 3LPs must be strengthened through input and process, such as curriculum guidelines and provide adequate learning resources and media.The 3LPs are highly relevant for SCE to protect local languages from extinction while simultaneously building community identity in the younger generation. Program designers and implementers must prioritize local wisdom and context, integrate technology, and engage parents and the community in their local language learning activities. The research results can be a reference for implementing 3LP in Indonesia and other countries to address the threat of local language extinction while strengthening the character of the younger generation.

**Keywords:** character education, evaluation research, program evaluation, local language.

**Introduction**

It has long been believed that schools, as social institutions, carry out their sacred mandate to shape and develop each nation's next generation to become good people and valuable citizens through character formation and development (Althof & Berkowitz, 2006; Berkowitz & Bier, 2005; Peterson, 2020; Smith, 2013). There are at least three strong reasons why all schools must be involved in character education: 1) every individual in the school is expected to have good character to become a whole human being, 2) schools are excellent and conducive places for teaching and learning to build good character, and 3) schools play an essential role in the task of building a moral society (Lickona, 1996). For this reason, character education is a national movement in all countries to create schools that foster ethical, responsible, and caring young people by exemplifying and teaching good character through an emphasis on universal values. Character education is the intentional and proactive effort by schools, government, and all stakeholders to instill important core ethical values in their students, such as caring, honesty, fairness, responsibility, and respect for oneself and others (Aryani & Yuliarti, 2023; Pala, 2011; Singh, 2019).

In the Indonesian context, the development of superior human resources as the foundation for the development of the Indonesian state cannot be separated from the development of human character itself, so strengthening character education (SCE) is the foundation and leading spirit of Indonesian education (Kemdikbudristek, 2022b). In the era of globalization, supporting character education is very important because the character of the nation's generation can easily change following the current trend of globalization, which not only has a positive impact but also hurts the development of their character (Pebriana et al., 2022; Pribadi et al., 2023; Safitri, 2020). One of the various formulas for SCE is through learning the local language, which has been studied by previous researchers, including the language of the Bugis tribe (Devianty, 2017; Hamsah & Mesra, 2022; Jayawangsa & Suari, 2020; Musi, Amal, et al., 2022; Musi, Bachtiar, et al., 2022; Syamsuri, 2020; Wibawa, 2013). This formula is in line with the function of teaching the local language because, in that context learning the local language has a cultural role, namely exploring and re-instilling local cultural values to build identity and instill filters to select outside cultural influences. So, apart from functioning to maintain the existence of regional languages amidst the increasing number of local languages being lost or destroyed in Indonesia (Kemdikbudristek, 2022a; Tondo, 2009), the repertoire of regional languages and literature contains many local values which can function for the formation and development of character and student personality (Musi, Amal, et al., 2022; Musi, Bachtiar, et al., 2022; Wibawa, 2013).

Previous studies have been carried out on the topic of character education. In international literature, for example, studies on character education can be seen from various dimensions, research methods, and various strategies to create effective character education (Pattaro, 2016). Another study focuses on examining the emphasis on character education from the side of parents and teachers. It concludes that there are different focuses of emphasis between parents and teachers, so cooperation in developing good character and morals in children is essential (Birhan et al., 2021; Westheimer & Ladson-Billings, 2024). In the Indonesian context, various types of research further reinforce that diverse local language education in Indonesia each has the potential to SCE because local language content contains a variety of local values and wisdom that are useful for strengthening the positive character formation of the younger generation (Devianty, 2017; Hamsah & Mesra, 2022; Jayawangsa & Suari, 2020; Musi, Amal, et al., 2022; Musi, Bachtiar, et al., 2022; Rahim et al., 2022; Syamsuri, 2020; Wibawa, 2013).

The novelty of this research lies in the fact that previous research to be still limited in comprehensively describing the empirical experiences of local language teachers in implementing local language programs to SCE, let alone describing them in their entirety starting from the context, input, process, and product of the program. The CIPP program evaluation procedure is used for the methods of this research. This is an alternative method for conducting language learning or character education research because previous research tends to focus more on the qualitative approach with phenomenological methods and case studies. Berkowitz & Bier (2005) assert that in the context of character education, we need to know more empirically than is usually assumed in various kinds of literature; because there is much more, we do not know than we already know. So it is clear that more research is needed to answer the many remaining questions about practical and specific character education from the point of view of experience in the field, not just the assumptions of the literature. The evaluation study aims to assess the implementation of a 3LP in Indonesia, revealing its effectiveness in SCE. The results will provide valuable insights for educators, researchers, and policymakers, and offer alternative strategies for character education through local language learning in Indonesia and other countries that have local languages.

In the context of language learning programs, evaluation is an activity that reveals the relationship between the different program components, the procedures and epistemology developed by the people involved in the program, and the processes and results used to demonstrate the value of accountability programs and enhance the development of these values (Kiely & Rea-Dickins, 2005). It was also stated that there are two perspectives regarding evaluation research in this context; on the one hand, as a type of study that has two functions, namely research that seeks to uncover the boundaries of knowledge and evaluation that aim to provide information for assessment or decision-making; and, on the other hand, as research into an evaluation process (Kiely & Rea-Dickins, 2005). Evaluation of a learning program is also essential for two reasons: 1) to accurately interpret the effectiveness of a program, it is necessary to understand how the quality of implementation by answering questions about how much, how well, and which aspects of the program are delivered, 2) helps to understand what factors might account for this variability so that strategies can be developed to optimize the quality of future interventions (Dowling & Barry, 2020).

This study seeks to answer a research question: how are 3LPs capable of SCE? To be more specific, the formulation of the research question is broken down into the following four focus research questions.

1. How relevant is the context of the current Bugis 3LP in SCE? (Context evaluation)
2. To what extent do the existing supporting instruments in the Bugis 3LP currently SCE? (Input evaluation)
3. How is the current process of learning the Bugis local language in SCE? (Process evaluation)
4. How is the current Bugis 3LP achieving its goals? (Product evaluation).

**Method**

**Research Design**

The purpose of this study was to evaluate the Bugis local language learning programs (3LP) in strengthening character education (SCE) in elementary schools according to the values contained in the learning program objectives. For this reason, qualitative research methods are relevant for evaluating an educational program, particularly for assessing the input, process, and product dimensions(Arseven & Arseven, 2014). Product- or achievement-based evaluations often overlook the program implementation process, environmental conditions, resource availability, and the suitability of field implementation to the written plan. Therefore, a qualitative approach is considered relevant by its objectives because it allows evaluators to be directly involved in the field as participant observers, collecting in-depth data through interviews, observations, and document analysis(Arseven & Arseven, 2014; Patton, 1987).

Daniel L. Stufflebeam's program evaluation procedure, known as the CIPP (Context, Input, Process, and Product) Model, was used in this evaluation study to guide the evaluation process. The CIPP evaluation model views evaluation as necessary along with improvement and accountability within the framework of appropriate values through extracting clear and unambiguous information regarding the implementation of a program. The CIPP Model was designed to enable and guide a comprehensive, systematic examination of a social and educational program that occurs in dynamic conditions (Stufflebeam & Zhang, 2017).

**Figure 1. Research procedure and the components of Bugis 3LP**

**Research Site and Participants**

The research was conducted at an elementary school in Barru District, South Sulawesi Province, Indonesia. The district has 199 elementary schools (Kemendikbudristek, 2023) and has implemented a Bugis 3LP since 2014 (Barru Distric Government, 2014). The research participants was taken randomly from as many as 186 respondents and asked to complete a learning program evaluation questionnaire. They are teachers of the Bugis local language at the elementary school level. They were recruited as research participants voluntarily to fill out questionnaires, including those who were willing to be interviewed and observed in depth. They also voluntarily compiled a reflection journal while teaching.The characteristics of the participants can be seen in Table 1.

**Tabel 1. Demographic profile of participants**

|  |  |  |
| --- | --- | --- |
| Demographics | N | % |
| Gender |  |  |
| Female | 150 | 81 |
| Male | 36 | 19 |
| Age |  |  |
| < 25 years | 10 | 5 |
| 25 - 34 years | 64 | 34 |
| 35 - 44 years | 70 | 38 |
| 45 - 54 years | 28 | 15 |
| > 54 years | 14 | 8 |
| Teaching Experience |  |  |
| <10 years | 54 | 29 |
| 10 - 20 years | 96 | 52 |
| > 20 years | 36 | 19 |

Data Collection and Instruments

Qualitative data was collected using a questionnaire involving 186 Bugis local language teachers, and reflection journals, semi-structured in-depth interviews from 13 teachers who teach the Bugis local language in elementary schools. The13 teachers were selected by purposive sampling among 186 respondents who had experience teaching local languages, were willing to be interviewed, and had completed the questionnaire filling stage. The CIPP Model, its components, and the main points of the research questions that guide the evaluation procedures for each element are presented in Figure 1. The main points of these questions form the basis for preparing research instrumen such as questionnaires, learning journals, and interview guides.

Data Analysis

The first data was obtained from a questionnaire filled out online by 186 Bugis local language teachers. The other data were obtained from the results of filling in learning reflection journals and the results of interview transcripts from 13 teachers teaching the Bugis local language. Data analysis uses thematic analysis by coding and analyzing relevant data and enabling researchers to identify, analyze, and interpret patterns of meaning to answer research questions (Creswell, 2018). Constant comparative analysis (Barney, 1965)was used to code interview data. Every interview response from the initial respondent was analyzed and categorized, and the preceding code was reassessed after each datum was coded and classed.This technique aids the author in identifying and focusing on data patterns that are not readily apparent.

**Validity and Reliability**

In this study, qualitative data validity was carried out through the use of a validity strategies (Creswell, 2018), which is manifested in the form of a variety of data collection methods, carrying out additional checks to ensure the accuracy of the qualitative results, and providing a complete explanation of the findings. The diversity of data collection was carried out through questionnaires, learning reflection journals, and interviews. Data findings were also described by disclosing questionnaire data, which was then supplemented and strengthened by learning reflection journal data and interview results. In the analysis of qualitative data, to ensure the credibility of the research, the researcher directly quoted the respondents' responses to be used in analyzing and interpreting the data. In addition, to maintain external credibility, the researcher made every effort to ask questions during the interview by remaining neutral or impartial or directing answers so that they were natural and found the respondents' views. In the context of an effective evaluation program, it is known as naturalistic inquiry (Guba & Lincoln, 1985; Lincoln & Guba, 1985).

**Ethical Clearance**

All participants in this study have agreed to be observed, interviewed and documented in scan their writings. All participants agreed to participate in this researh on the condition that they remain anonymous. Thus, all participants, including the school name, are written in anonymous.

**Results**

This section will describe the research findings and will be presented in four sections. In each section, data findings are shown as data citations according to the categories or codes described. Each quote from the reflection journal data is coded RJ (Reflection Journal) and each quote from the interview data is coded IR (Interview Respondent) and followed by the document number.

**Context Evaluation**

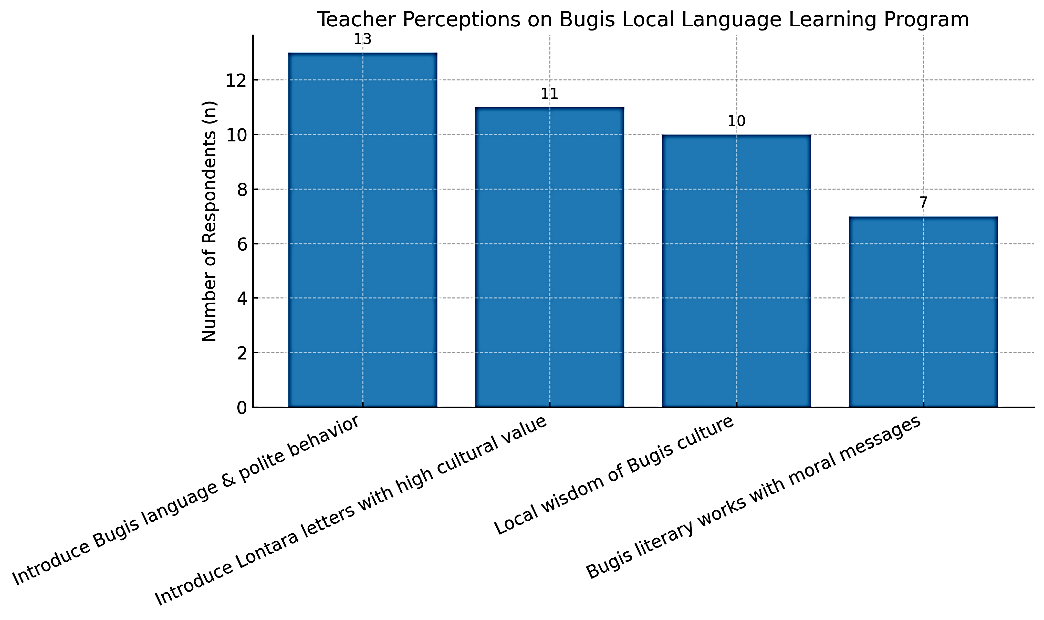
This section answers general questions in the form of how relevant, beneficial, and effective is the Bugis 3LP in SCE in elementary schools, and what challenges hinder its implementation?

In teacher perception, 70% of respondents thought the Bugis 3LP was relevant to SCE in elementary schools. As much as 69% also stated that the formulation of the objectives of the existing Bugis 3LP was very relevant and relevant in SCE in elementary schools. Complete data can be seen in Table 2.

**Table 2. Responses to the relevance of the program and the objectives of learning the bugis local language to sce in elementary schools**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Response | The relevance of program | | The relevance of the formulation of the objectives of program | |
| Frequency | % | Frequency | % |
| Very Relevant | 57 | 30 | 65 | 35 |
| Relevant | 74 | 40 | 63 | 34 |
| Simply Relevant | 35 | 19 | 43 | 23 |
| Less Relevant | 20 | 11 | 15 | 8 |
| Irrelevant | 0 | 0 | 0 | 0 |
| Total | 186 | 100 | 186 | 100 |

Reflection journal data and interviews with 13 respondents indicate various teacher perceptions in demonstrating the relevance and benefits of the Bugis 3LP to SCE in elementary schools. Figure 1 is a chart of data findings.



**Figure 2. Teacher perceptions on Bugis 3LP**

An example is the expression of one respondent in his reflection journal. According to him, through learning the local Bugis language, in addition to learning the language, they learn and love the customs and culture of the Bugis tribe and get to know Bugis literature which contains moral messages that require meaning as advice and guidelines for behavior in everyday life (RJ-06).Examples of other responses were expressed by one of the respondents in the following interview session.“I think it is very relevant if learning Bugis language is associated with strengthening students' character. .... Lontara is a work of high cultural value, so it must be introduced to the next generation. In addition, students are introduced to a variety of local cultural wisdom and advice in Bugis culture. ... I think it is very useful for the formation of positive student character and personality. It was a challenge for me in teaching Bugis language” (IR-04).

However, various problems arose in teachers' perceptions of implementing the program. These various problems then hampered the implementation of the Bugis 3LP in SCE in elementary schools. When given open-ended questions, they reveal at least seven codes in the problem category. Problem codes that arose in reflection journals and interview sessions with teachers (n = 13) and were considered obstacles can be seen in Table 3.

**Table 3.** Problems that hinder the implementation of the Bugis 3LP in SCE

|  |  |  |
| --- | --- | --- |
| Code | Frequency | % |
| Low student interest in learning | 11 | 85 |
| Very limited study time allocation | 9 | 69 |
| Low environmental and parental support | 9 | 69 |
| Textbooks that are less supportive | 8 | 62 |
| Curriculum that is not yet specific and operational | 8 | 62 |
| Very limited training for teachers | 7 | 54 |
| Limited teaching media | 7 | 54 |

An example is the expression of one teacher in his reflection journal. According to him, the main problem faced is that students need more interest and higher enthusiasm for learning the local Bugis language. Moreover, they are hampered by the condition that the use of the national language (Indonesian) has dominated students' daily lives (RJ-10). Another more comprehensive example was disclosed by one of the other respondents, that the problem that hinders learning the Bugis local language in SCE is that there is no specific curriculum that is used as a teaching guide, fewer hours of study, the use of the Bugis local language in a diminishing social environment and student learning interest which is also decreasing (RJ- 11).

**Input Evaluation**

This section evaluates how far the existing supporting instruments in the current Bugis 3LP SCE in elementary schools. Specifically, to answer several questions: how are the learning guides and designs, materials, media/learning resources, teaching experience and competence, support, and learning environment in the current Bugis 3LP in SCE in elementary schools?

**Table 4. Guidelines and learning designs in the Bugis 3LP in SCE**

|  |  |  |
| --- | --- | --- |
| Response | Frequency | % |
| already exists and has been specifically directed | 15 | 8 |
| already exists but not yet explicitly directed | 134 | 72 |
| there aren't any yet | 37 | 20 |
| Total | 186 | 100 |

When asked about the existing learning guidelines and designs in the current Bugis 3LP, 72% stated that there were already guidelines and learning designs but had not directed them in the implementation of SCE through learning the local Bugis language. Complete data can be seen in Table 4.

In his reflection journal, one of the respondents stated that the leading guide in teaching is only the available textbooks, and he needs help understanding the lesson plan (RJ-06). Other respondents also said that the guidelines and learning designs were not maximally general because a specific curriculum for learning the Bugis local language did not exist (RJ-09).In the interview session, a respondent stated that, “...our guide taught only with books on learning the Bugis language. So what's in it, that's all that's followed. Specifically, I design learning activities outside of books I rarely do.”(IR-08*)*.

Regarding learning media to support the Bugis language learning process, research data shows that only 37% stated it was available at their school. Thus, the availability is still limited. Regarding learning materials and resources to support the Bugis language learning process, research data shows that only 75% stated they were available at their school. Complete data can be seen in Table 5.

**Table 5. Availability of learning media, materials and resources**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Response | Media | | Materials and resources | |
| Frequency | % | Frequency | % |
| More Available | 11 | 6% | 38 | 21 |
| Available | 26 | 14% | 101 | 54 |
| Less Available | 133 | 71% | 34 | 18 |
| Not available | 16 | 9% | 13 | 7 |
| Total | 186 | 100 | 186 | 100 |

The data above also follows the data disclosed by respondents in their reflection journals, that the primary teaching materials are textbooks, and the available media is still limited in the form of Lontara script posters (RJ-3). However, in the interview session with the teacher (n = 13), various opinions were expressed regarding these materials, media, and learning resources. These findings can be categorized into several codes, as in Table 6.

**Table 6. Data finding codes related to materials, media, and learning resources**

|  |  |  |
| --- | --- | --- |
| Code | Frequency | % |
| Uncovering local wisdom | 13 | 100 |
| Uncontextual learning | 12 | 92 |
| Lack of ICT-based availability | 12 | 92 |

An example is the expression of one of the following respondents.“The regional government has distributed Bugis language textbooks. It has been a long time since the book was used in my class. The learning media in my class are only Lontara letter posters. But the media is monotonous, and today's students are less interested because they don't use technology. .... but there is still a lack of literary reading that reveals local Bugis culture and contains messages and advice. That's the potential of Bugis culture which is very useful to be introduced to students. ... The existing readings and information do not lead to use in students' daily lives. For example, the assignments are still textual in books; few have come to real practice.” (IR-07).

Research data shows that out of 186 respondents, 47% have experience teaching the Bugis local language for less than 10 years, 37% teach between 10-20 years, and only 16% have teaching experience of more than 20 years. Only 23% had experience in participating in training on models/methods/strategies for learning the local Bugis language, while 77% said they never had. They are initially from the Bugis tribe, so their provision of understanding and skills can be categorized as good. They also use the Bugis language in their daily life. This is expressed by one of the respondents who stated in their reflection journal that even though they do not have an educational background in the Bugis local language or literature, because they can read, write and understand the local Bugis script, namely Lontara, they become a supporting force in teaching Bugis local language subject matter (RJ-06). Likewise, the results of interviews with teachers (n=13) related to their competence as provisions for teaching the Bugis local language to SCE. The interview can be categorized into several codes, as shown in Table 7.

**Table 7**. **Data finding codes related to materials and competencies that teachers have as provisions For teaching the Bugis 3LP to SCE**

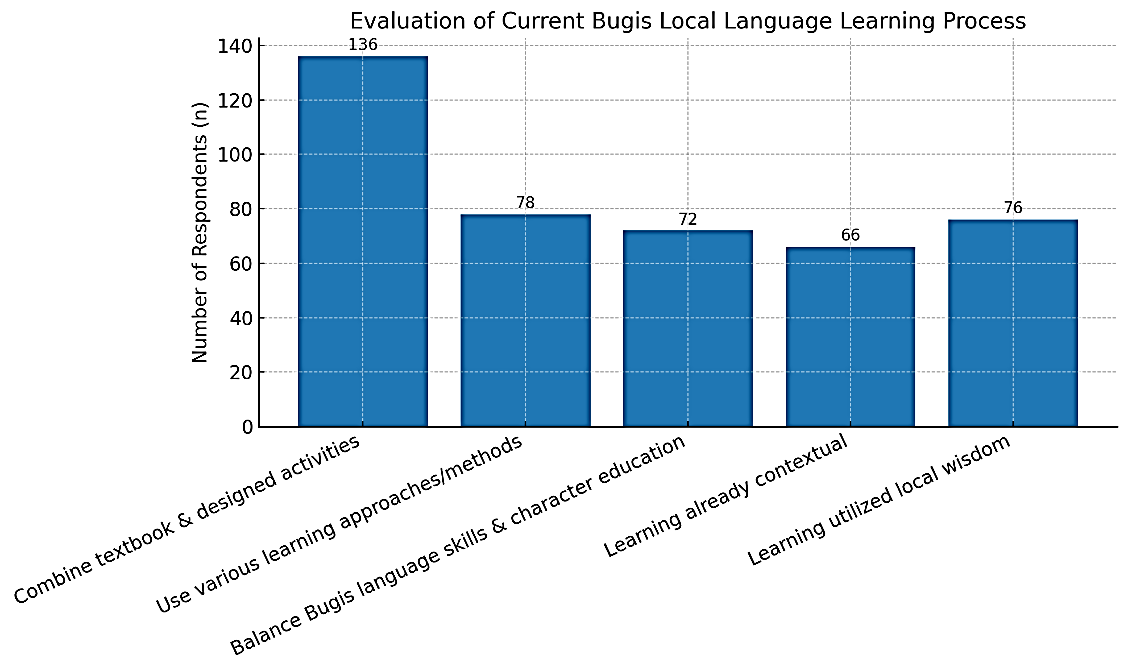
|  |  |  |
| --- | --- | --- |
| Code | Frequency | % |
| Reading ability | 13 | 100 |
| Writing ability | 13 | 100 |
| Speaking ability | 13 | 100 |
| Know the Lontara script | 11 | 85 |
| Skilled in writing and reading Lontara's script | 11 | 85 |
| Understanding Bugis literature | 7 | 54 |

Regarding learning support, respondents stated that the Bugis local language learning package books to support learning the Bugis local language were available in their schools, as shown in Table 5. However, teachers still need a variety of supports to realize the goal of SCE through learning the Bugis local language, as described in Table 3, Table 4, and Table 7. For example, the support for the model/method/strategy training for learning the Bugis local language, because 77% stated that they had never attended it. They also need specific guidelines and learning designs to learn the Bugis local language and SCE. Another example is the support of the Bugis language learning environment, especially when at home with parents and the surrounding community. One teacher emphasized that,“Parents use the national language in their daily interactions, especially those who live in housing complexes or not in the village community. Automatically it does not support students' Bugis language learning. Especially for those who live in urban areas, interactions with the surrounding community tend to use Indonesian .... Today's parents also have low mastery of Bugis literature, so much literature, advice, wise expressions, and so on that are native to the Bugis people are poorly understood. Automatically they cannot pass it on to their children. This is evident when we give assignments at home for students to work on with their parents.” (IR-11)

In their reflection journal, one respondent also emphasized that they needed support not only in the form of learning materials and literature on the Bugis local language but also needed help from Bugis cultural experts and Bugis figures in implementing exemplary practices in using the Bugis language in everyday life so that it can become role models for the next generation (RJ-06).

**Process Evaluation**

This section aims to evaluate how the current process of learning the Bugis local language strengthens character education in elementary schools. Figure 2 is a chart of data findings.

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**Figure 3. Current Bugis 3LP process**

In line with data from reflection on learning, also reveals the same thing, for example, learning the Bugis local language that is carried out is still conventional by relying on learning materials and activities in the package books provided by the government (JR-06). In contrast, the book is still considered by respondents to be less facilitating in various factors, as they reveal in Table 6.

In the interview session with the teachers (n = 13), there were various components of the learning process that they thought should have taken place but had yet to materialize in learning the Bugis local language to SCE, as shown in Table 8.

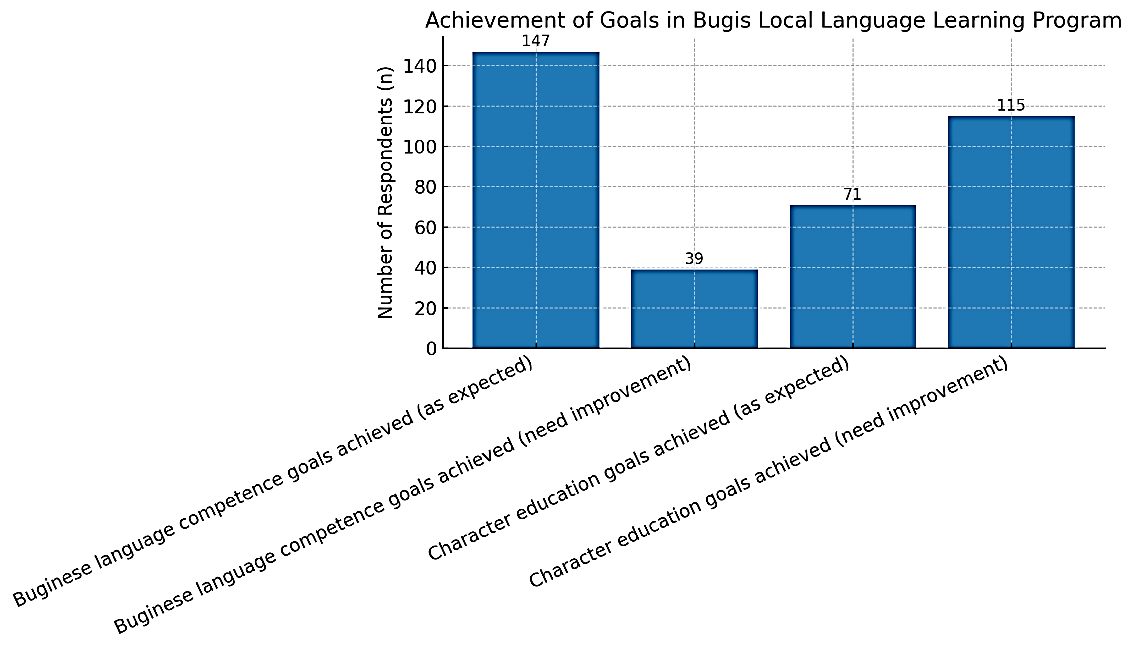
**Table 8. Data finding codes related to process components & learning tools**

|  |  |  |
| --- | --- | --- |
| Code | Frequency | % |
| More contextual activities | 13 | 100 |
| More contextual material | 13 | 100 |
| Reveal local wisdom | 12 | 92 |
| ICT-based learning media | 10 | 77 |
| Contextual learning worksheet | 9 | 69 |
| More authentic assessment | 9 | 69 |

As an example of the expression of one of the following respondents.“Each Bugis lesson is ideally linked to real examples in my students' daily lives. ... Even though I have tried to combine what is in the book with my designed learning activities, I need more. It's better to be contextual. ... the reading should also reveal the local wisdom of the Bugis tribe, for example containing folklore, introducing words, sentences, wise sayings, advice, and so on. It's good for children's character education. ... One more thing is the learning media that should be adapted to the current character of students. They want to learn to use IT-based or digital media, at least videos. But it's all still limited in my class until now.” (IR-08).

**Product Evaluation**

This section evaluates how the Bugis 3LP achieves its goals. In this case, there are two main goals: 1) to build Bugis language competence, in this case, reading, writing, and speaking competence, as well as the Lontara script, and 2) to SCE in elementary schools.Figure 3 is a chart of data findings.

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**Figure 4. Achievement of goals in Bugis 3LPs**

In their learning reflection journal, they reveal the following things that the real impact that can be seen is that my student's experience changes for the better, such as cultivating respect for older people with Bugis Mappatabe customs or saying the word Tabe' (JR-06). In terms of his learning outcomes, he reflects that from the cognitive side, the students have started to write and read the Lontara script fluently. From the affective side, they have begun to show attitudes that reflect Bugis culture, such as Pappaseng about honesty and willingness to admit mistakes. From the skill side, the students have started to be skilled at making sentences and essays with Lontara Bugis writing (JR-06).

The interview session with the teachers (n=13) revealed that several codes could be categorized as product evaluations so that the Bugis 3LP could SCE in the future. They state these codes as a form of improvement and improvement that needs to be made so that the achievement of the objectives of the Bugis 3LP can further SCE. The codes are summarized in Table 9.

**Table 9. Data Finding Codes Related to the Evaluation of Bugis 3LP Products to SCE**

|  |  |  |
| --- | --- | --- |
| Code | Frequency | % |
| Prioritize Bugis culture's local wisdom | 13 | 100 |
| Contextual content & activities | 13 | 100 |
| Support of ICT-based learning | 12 | 92 |
| Support of parental engagement | 9 | 69 |

As an example, one respondent's statement,“It would be excellent if Bugis language teaching materials in elementary schools had structured content that introduced students to the positive attitudes and character of the Bugis community so that it would further support SCE for them.” (IR-01). Another respondent confirmed that,“It is better if Bugis language learning activities should be made as attractive as possible to further increase students' interest in learning today, for example, by being equipped with ICT-based digital media. ... it is also essential to provide as many examples of local culture and wisdom as possible from various regions in Barru Regency or South Sulawesi Province" (IR-12).

**Discussion**

**Context Evaluation**

The primary purpose of context evaluation is to find out the strengths and weaknesses of the program being evaluated so that the results will provide the necessary materials and directions for improvement and strengthen something that is already going well (Stufflebeam & Zhang, 2017). Research data shows that only 11% consider the Bugis 3LP less or irrelevant for SCE in elementary schools from a teacher's perspective. The data also shows that only 8% consider the formulation of the objectives of the Bugis 3LP to be more relevant in SCE in elementary schools. In the curriculum document, Bugis local language subjects at all levels of education have the following objectives: 1) Utilization of Bugis language and literature and script Lontra as a vehicle for the development of character and manners; 2) Preserving and maintaining the preservation of the regional language, literature, and Lontara Bugis script, which are essential factors in strengthening regional identity; 3) Align the functions of language, literature, and Bugis lontara script in people's lives in line with the direction of fostering regional languages; 4) Introducing the aesthetic, ethical, moral, and spiritual values contained in the Bugis regional culture to be utilized as the guidance and development of national culture, and 5) Implement the application of the principle of politeness to meet the needs of daily life and the demands of graduates in the world of work and continue to the following studies. (Barru Education Authorities, 2022)

Based on these objectives, the five learning objectives imply that learning the Bugis local language does not only focus on introducing and instilling the Bugis language in students but also instilling character and character (first goal), strengthening identity as a member of the Bugis community (second goal), instill aesthetic, ethical, moral, and spiritual values embodied in Bugis culture (fourth goal), and instill politeness principles for everyday life (fifth goal). In the teacher's perception, the relevance and benefits of the Bugis 3LP to SCE in elementary schools can be shown that learning the Bugis language instills in students the use of the local language & polite behavior, introducing the Lontara letters of the Bugis tribe which have high cultural value, local wisdom of Bugis culture, and Bugis literary works that contain messages and moral values that are rich in meaning. The relevance and benefits seem to be in harmony with the primary critical goals of character education put forward by experts, namely cultivating virtuous values in a person, which can be demonstrated by politeness, piety, honesty, responsibility, respect, attention, communication, and cooperation (Khoury, 2017; Lickona, 1996, 1999; Park, 2017). Ihis is also following previous studies which concluded that the treasures of local language and literature contain many local values that can function for the formation and development of student character and personality(Devianty, 2017; Hamsah & Mesra, 2022; Jayawangsa & Suari, 2020; Musi, Amal, et al., 2022; Musi, Bachtiar, et al., 2022; Setiawati et al., 2015; Syamsuri, 2020; Wibawa, 2013).

Although empirically and theoretically, it can be concluded that the Bugis 3LP is very relevant and provides benefits in strengthening student character education, from the teacher's perspective in this research, various problems arise that can hinder the achievement of objectives and obtaining program benefits. Research data shows that there are at least seven problems that have the potential to impede the accomplishment of the goals and receiving program benefits, namely 1) low student interest in learning, 2) lack of environmental and parental support, 3) less supportive textbooks, 4) curricula that are not yet specific and operational, 5) limited teacher training, and 6) limited learning media. The findings of this study appear to be in line with the results of one previous study, which concluded that there were four problems in the process of teaching and learning the local Bugis language, namely issues in aspects of teachers who teach not following their educational background, elements of the curriculum namely the absence of regional language curricula, aspects of equipment learning, namely the lack of adequate learning tools, and the student aspect, namely the assumption that the local language does not help learn so that their interest and motivation in learning is low (Saleh et al., 2023).

**Input Evaluation**

This section describes the existing supporting instruments in the Bugis 3LP to strengthen elementary school character education. Material input support and learning resources are available, although they need to provide clear guidelines in realizing learning that lead to SCE; 72% of respondents stated this. Learning media input support still needs to be improved, so 81% of respondents said it was lacking and unavailable. So what happens is that, on the one hand, the learning teachers do still textbook-oriented; that is, the teacher teaches fully guided by everything in the book. On the other hand, the existing teaching materials still need to be entirely up to the teachers' expectations. This follows the findings of the data in journal reflection sessions and interviews with respondents. If it is concluded, there is some support that they want, such as teaching materials that need to be designed more contextually to SCE in the current era, prioritizing the introduction of local wisdom of Bugis culture as the basis for SCE and developing it more attractively according to the characteristics of today's students who are close to the digital world.

The findings of subsequent research, the support of experience, and teacher competence show that there is potential to support the achievement of the learning objectives of the Bugis local language to strengthen student character education. This is because the teachers come from the original Bugis tribe, so they have several advantages, such as the ability to speak, read, and write, and are skilled in writing and reading Lontara letters (i.e., the Bugis alphabet). This is in line with the explanation that a Bugis language teacher must have competence/mastery of 1) Bugis language utterances; 2) structure of the Bugis language; 3) writing the Lontara script in the Bugis language; 4) mastery of learning materials; 5) able to run Bugis language learning models and methods; 6) able to design Bugis language learning tools (Syamsuri, 2020). Although in this study, it was found that there were factors that needed to be improved, namely experience in participating in training on models/methods/strategies for learning the local Bugis language. Only 23% of respondents have had this experience. Once again, this study's findings align with previous research results (Saleh et al., 2023). Thus the Bugis 3LP to strengthen student character education requires a variety of supports again, as described in Table 3, Table 4, and Table 6.

One more critical thing as the findings of this research on input evaluation is the diminishing environmental support within the family and the community environment. This is also in line with other research findings, on the local language, that parents are less and less intensive in teaching their children about the local language as an everyday language (Eisenchlas & Schalley, 2022; Istighfaroh et al., 2023; Lubis et al., 2023; Rosyida Mr et al., 2023; Salem & Mesra, 2020). Various literature shows that the role of parents is very clearly related to the development of their child's language, and parents emphasize the importance of language/literacy development, including the local language of family heritage, at least to allow children to communicate with their grandparents and relatives (Anderson et al., 2021; Gonzalez et al., 2022; Heidlage et al., 2020). Stakeholders, schools, and including parents must join hands and work together to ensure that students get role models and inspiring examples from parents and the surrounding community so that they can follow and show good behavior and character in all aspects of their lives(Berkowitz & Grych, 2000; Birhan et al., 2021; Singh, 2019; Westheimer & Ladson-Billings, 2024).

**Process Evaluation**

As previously stated, this section aims to evaluate the process of learning the Bugis local language in SCE in elementary schools. The findings of this study indicate that 73% of teachers have facilitated Bugis local language learning activities in SCE in elementary schools by combining learning activities in textbooks and their designs. However, only 42% have used the same learning approaches/models/methods/strategies—variety in the learning process. Meanwhile, in terms of the content of the material they teach, only 39% stated that they had considered in a proportional or balanced way the ability to speak the Bugis language with the strengthening of character education. Another finding is that along with teachers' perceptions of teaching materials which are still considered to be lacking in facilitating several factors, as shown in Table 6, the implementation of the Bugis language learning process also does not promote the expected learning; for example, only 35% stated that learning was contextual and only 41% who said that their learning had utilized local wisdom.

In terms of the learning process, these findings contradict the objectives of learning the Bugis language, which textually and in spirit clearly emphasize aspects of SCE in addition to strengthening aspects of language. Because when referring to the five objectives of learning the local Bugis language, four points are powerful with character education, namely: 1) as a vehicle for developing character and character, 2) being an essential factor in strengthening regional identity, 3) introducing values -aesthetic, ethical, moral and spiritual values contained in the culture of the Bugis area, and 4) implement the application of the principle of politeness to meet the needs of everyday life (Barru Education Authorities, 2022). In addition, in various previous kinds of literature, strengthening language aspects in learning the Bugis local language can go hand in hand with SCE because in learning the local Bugis language, there are positive character values and local wisdom of Bugis culture which are suitable for strengthening student character (Annisa et al., 2023; Hamsah & Mesra, 2022; Musi, Amal, et al., 2022; Musi, Bachtiar, et al., 2022; Reski et al., 2021).

**Product Evaluation**

This section evaluates the current Bugis 3LP in achieving its goals, building Bugis language competence, and SCE in elementary schools. Regarding Bugis language competence, research findings show that 79% stated that in their class, the Bugis 3LP had demonstrated the achievement of goals and met expectations. However, regarding SCE, 55% of them stated that the Bugis 3LP had achieved its goals but still needed improvement. Interview data shows that the upgrades and enhancements considered urgent in the Bugis 3LP to strengthen student character education in elementary schools include the following.

First, the learning content structure needs to prioritize Bugis culture's local wisdom. The value of local wisdom contains the noble values of the nation's ancestors, which can be used as capital to form a country with an excellent and robust character (Musi, Bachtiar, et al., 2022). He further emphasized that the local wisdom values of the Bugis community, such as *sipakatau* (remind each other), *sipakaraja* (mutual respect), *sipakalebbi* (mutual respect), *sigunakannge* (remind each other), *sipatokkong* (raise enthusiasm) and *sipakatuwo* (mutual support) need to be integrated into the learning process. Other studies provide an example that *Siri Na Pacce's* local wisdom in Bugis culture is exceptionally loaded with philosophical meaning and is one of the values needed to become a cog in the behavior of the current millennial generation so that they have good character (Reski et al., 2021). Another example is shown by literature that discusses strengthening the value of *maca na lempu* as a character value, namely values in Bugis society which emphasizes that being smart is not enough; still, as an individual, you need to have a high value of honesty, so that *macca na lempu* is like two sides of an inseparable currency (Hamsah & Mesra, 2022). For this reason, the examples of local wisdom values are very relevant and need to be integrated into learning the local Bugis language.

Second, the content structure and learning activities must be more contextualized and conveyed more diversely. For this reason, it is necessary to learn the Bugis local language by implementing contextual teaching learning (CTL) that facilitates teaching materials and activities that are close to the real world; develops critical thinking, problem-solving, and creativity in student learning materials/activities; connects knowledge with various applications in the daily life of students; and facilitates learning by doing. In CTL, learning occurs when students need the information to understand better the real-world context related to the material being studied so that learning activities prioritize the facilitation of answering questions/research/investigations carried out by students, and the context is directed to the real world encountered in students' daily lives. So that learning becomes meaningful (Aydin-Ceran, 2022). So the content structure in the Bugis language learning program needs to prioritize teaching materials close to students' daily lives in the Barru District. For example, because the majority of the people are engaged in agriculture and fishing, it is necessary to discuss the use of the Bugis local language in this field. Problems in this field need to be introduced and disclosed; students are encouraged to be critical and creative in solving these problems in various forms of implementing projects, of course, using the Bugis local language and character education. Thus it will encourage diverse learning and has the potential to increase student interest and learning motivation, which is currently one of the obstacles. This is also in line with previous research, which shows that contextual learning components can be the basis for developing teaching materials & character education models (Johar et al., 2018; Solissa et al., 2023), integration of CTL and character education in language learning can improve the process and student learning outcomes (Lustyantie et al., 2019).

Third, learning programs require the support of learning resources and media based on information & communication technology (ICT). A study shows that technology is an effective way to promote children's literacy development, so all parties (schools, parents, communities, and communities) need to invest in children's learning resources and media to provide learning opportunities for all children more broadly (Gonzalez et al., 2022). The findings of this study are relevant for improving Bugis 3LPs. Lontara script, literary books, folklore, music, and dance, full of meaning for students to emulate, must be transformed into digital forms and applications. This will be close to the characteristics of current students as a digitally native generation. This also has the potential to increase student passion, interest, and motivation in learning the local Bugis language, which is currently one of the obstacles to achieving program objectives.

Fourth, the Bugis 3LP to SCE requires the support of parental and community involvement. Indonesian Presidential Regulation Number 87 of 2017 concerning SCE and Indonesian Ministery of Education & Culture Regulation Number 20 of 2018 concerning SCE in Formal Education Units emphasize that cultivating the central values of character education that is developed with local wisdom values needs to be supported by a family environment and a society with a healthy and positive culture as a strategic and sustainable ecosystem unit (Kemdikbudristek, 2022b). This is also in line with several studies which conclude that stakeholders (schools, parents, and community) must join hands and work together to ensure that students get role models and inspiring examples from parents and the surrounding community so that they can follow suit and exhibit good behavior and character in all aspects of their lives (Birhan et al., 2021; Singh, 2019).

**Conclusions**

Regarding context and program objectives, local language learning is relevant to instilling character education. The repertoire of local languages and literature contains many local values that can foster and develop students' identity, character, and personality. However, input and process support are essential to realise character education goals in every student. Based on the research findings on input, process and product, there are four essential notes in increasing the achievement of program objectives: programs must prioritise local wisdom, be more contextual, integrate ICT, and engage parents and the community more.

This finding enriches the diversity of literature and previous research results on strategies to SCE and the nurturant effect of 3LPs. The study suggests that preserving local languages in schools is crucial for preserving their heritage for future generations. Program policymakers should strengthen and clarify the program through curriculum guidelines and budget politics to integrate character education. Program designers and implementers must prioritize local wisdom and context, integrate ICT, and engage parents and the community in their local language learning activities.Future research should focus on developing specific local language learning instructional designs, digital-based learning resources, and media to SCE. The results are expected to further strengthen learning activities in the context of student character education.

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