



A Qualitative Study on Strengthening Student Character Values Through the Implementation of Local Greetings 'Iyye' and 'Tabé' in Learning at PGMI UIAD Sinjai

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Abstract

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This study explores how the local greetings “iyye” and “tabé” are utilized within the learning process to strengthen students’ character values in the Primary School Teacher Education (PGMI) Program at Universitas Islam Ahmad Dahlan (UIAD) Sinjai. Rooted in the Bugis-Makassar culture, these expressions carry deep meanings of respect, politeness, and appreciation toward others. Employing a descriptive qualitative approach, data were collected through classroom observations, semi-structured interviews with students, and documentation. The findings reveal that students frequently use “iyye” as a polite form of agreement and “tabé” as an expression of courtesy or permission, both in interactions with lecturers and peers. This linguistic habit not only reflects their cultural identity but also fosters attitudes of mutual respect, reminder, and ethical communication. In the educational context, these local greetings function beyond mere linguistic tools they serve as effective instruments for character development and help cultivate an academic atmosphere grounded in local wisdom and cultural values.

Keywords: character, iyye, tabe, contextual learning, Bugis-Makassar culture

1. Introduction

Amidst the currents of globalization and the strong influence of foreign cultures, the challenges of character education in Indonesia are increasingly complex. Students, as the younger generation at the center of social and technological change, are often caught in an identity dilemma: on the one hand, they are required to be adaptive global citizens, but on the other, they must not lose their identity as part of a nation rich in values and culture. Strengthening student character values is a central issue in higher education in Indonesia. The phenomenon of violence and declining respect for others is often found in educational environments, indicating a crisis of internalization of character values among the younger generation (Asiah et al., 2023). In this context, the implementation of character education based on local wisdom is significant for systematic implementation in higher education (Humairoh et al., 2022).

In order for these local wisdom values to truly have a positive impact on student character formation, effective implementation in learning is required. Implementation, which is generally defined as the execution or application of a carefully prepared plan, is key to ensuring that the integration of these values does not just stop at theory, but is truly realized in daily learning activities (Tsuraya et al., 2022). Implementation is a process of achieving results that are in accordance with the goals or objectives of the policy itself. Where policy implementers carry out an activity or action (Irawan & Simargolang, 2018). In general, implementation can be defined as a movement or implementation of a plan that has been carefully and in detail prepared. Implementation can be carried out if the plan is solid. Implementation must be carried out in accordance with the plan that has been made, otherwise the results will not be as expected (Febrianti, Eka, Samariah, 2025). provision of means to carry out something that has an impact or effect on something. Something is done to create an impact or



consequence which can be in the form of laws, government regulations, judicial decisions and policies made by government institutions in state life (Husaini.m, Siti Raudah, 2023).

Word usage in Indonesian is one aspect discussed at the level of effective sentences. Word use at this level is called diction. In this case, the realm of diction is the use of a number of words, including synonyms, hyponyms, polysemous words, and words that are similar in form and meaning. This indicates that language users are faced with a number of words that are chosen and used appropriately to communicate their ideas, thoughts, or findings. Accurate word selection and use in communicating or transferring ideas, thoughts, or findings will result in communicative communication. The realization of communicative communication is evidence that language users use effective sentences. To achieve this, adequate mastery of rules is required, including the rules of word formation, the rules of meaning, and the rules of word function. Conversely, inadequate mastery of the rules of meaning and word standardization will result in non-communicative communication. (Mastang & Muslimin, 2020).

Learning is any effort made intentionally by educators that can cause students to carry out learning activities. The learning process is a guide to the activities of students or someone who carries out learning activities and teachers or someone who is considered to have more knowledge and can carry out teaching activities. The characteristics of the learning process: The presence of teacher elements, The presence of student elements, The presence of teacher and student activities, The presence of interaction between teachers and students, Aims towards changing student behavior The process and results are planned or programmed. In general, there are six factors that support the learning process, including Teacher factors can be seen from two aspects, namely the physical and psychological aspects of a teacher in delivering a material in the learning process, student factors can also be reviewed from their physical and psychological aspects, Setting learning objectives before the learning process is carried out is one of the important factors in the success of a learning process. Clear objectives, urgency, difficulty levels that are arranged in such a way and the suitability of objectives to the level of student development are aspects in determining learning objectives, Material is one of the important factors in the learning process, good material can support the achievement of learning objectives that have been implemented by a teacher, Instruments are supporting factors in the learning process, because without instruments the learning process will be hampered, A good environment will support the learning process in a better direction, environmental factors themselves (Festiawan, 2020). learning approach is a starting point or point of view on the learning process which is still very general and philosophical in nature, in which it accommodates, inspires, strengthens, and underlies learning methods with a certain theoretical scope in order to achieve the learning objectives that have been set (Djalal, 2017).

The tabe' culture embodies the behavior and character of South Sulawesi, which should be preserved to preserve local wisdom. Therefore, character building is about how the tabe' culture is implemented within the family, school, and community (Pokhrel, 2024). The words "iye" and "tabe," used as expressions of permission or politeness in Makassarese culture, not only reflect respect for local values but also enhance a sense of belonging and cultural identity among students. Research by Patintingan (2024) shows that the widespread use of regional languages strengthens students' cultural identity, increases classroom participation, and deepens understanding of local culture.

From the results of the initial research in one of the journals studied entitled "Polite Greetings 'Iye' and 'Tabe' in the Cultural Philosophy of the Bugis-Makassar Tribe", explaining the greeting Iye' means respecting the opposite of speech, treating someone as a human being has a dignity that must be maintained, a person's dignity should not be tarnished because of how to answer a call by using an impolite greeting so that the value of Sipakatau is needed in every speech that is used as a basis in the tribe. Bugis-Makassar (Bugis-makassar et al., 2024).

Further research from one of the journals studied entitled "Developing Student Character Based on Tabe' Culture in the Digital Era (Case Study of Madrasah Aliyah Students in Makassar City)". explains that Tabe' is a synonym for the words excuse me and apologize so that it has the main goal of upholding respect for others. The main principle of implementing Tabe' Culture is to respect older



people and love younger people (Fadlan Azrialsyah, Samuel, Denise Yahya Miharja, 2020). Similarities, Raising the importance of 'tabe' culture in the formation of student character, Emphasizing the relevance of local values in education. Differences: The object of research is Madrasah Aliyah students, not PGMI students, Focus on character formation, not implementation in formal learning.

Furthermore, according to Septiani and Tumadi, the Tabe' culture is carried out by bowing half the body then extending the right hand down while stepping past the person and then saying tabe' (Nurhuda Septiani Z., 2020). The values contained in the tabe' culture are sipakatau (not discriminating against everyone), sipakalabbi (mutual respect), sipakainga (reminding each other) (Fadly, 2020). The application of the noble values of Sipakatau, Sipakalebba, Sipakainga contained in the Tabe' culture can be a solution to maintain harmony in community life (Fadlan Azrialsyah, Samuel, Denise Yahya Miharja, 2020).

One of the local cultural wisdoms in South Sulawesi is the culture of tabe' (excuse me). Tabe' culture is one of the etiquette cultures of the Bugis, Makassar, Mandar, and Toraja tribes (South Sulawesi), where tabe' culture demonstrates polite actions that are not only spoken but also applied in actions. Tabe' culture is a manifestation of South Sulawesi's behavior and character that should be preserved, so that local wisdom culture is maintained (Pokhrel, 2024). The application of tabe' culture in learning helps instill moral values such as respect, empathy, and social responsibility. This is part of character education that not only teaches cognitive aspects, but also affective and psychomotor, so that students are able to practice these values in their daily lives. Modern challenges such as the dominance of digital technology make the integration of local culture in learning crucial to ensure that noble values are not lost.

The implementation of local greetings such as 'Iyye' and 'Tabe' in contextual learning at PGMI UIAD Sinjai is a concrete form of integration of local cultural values into the educational process. These greetings are not merely symbols of communication, but rather a means of internalizing the values of politeness, respect, and local wisdom that have proven effective at various levels of education (Hartiwisidi et al., 2022). This also shows that strengthening character through the habit of communicating with local greetings can foster an attitude of mutual respect, peace, and a sense of belonging to one's own culture, while strengthening students' identity as part of the local and global community (Hartiwisidi et al., 2022). Based on the data above, it was found that strengthening students' character values through the implementation of local greetings 'Iyye' and 'Tabe' in learning in the PGMI Study Program is very important to be raised, this is an effort to build student character rooted in local culture and as a strategic step in facing the challenges of globalization in maintaining the nation's cultural identity. Therefore, this study aims to analyze how the use of local greetings 'iyye' and 'tabe' in learning contributes to strengthening students' character values in the PGMI program at UIAD Sinjai.

2. Method

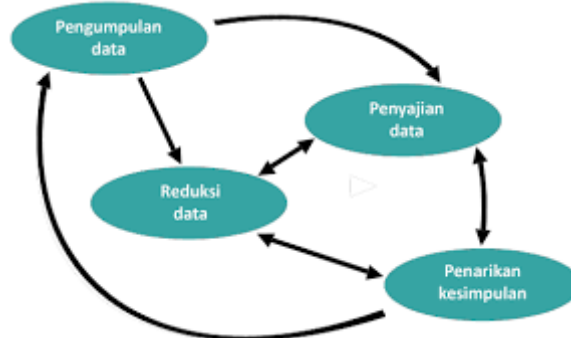
The type of research used in this study can be explained as follows: this study adopts a qualitative approach with a descriptive research type. The data collected relates to the implementation of the use of the words "iyye" and "tabe" in the learning of PGMI UI students, Ahmad Dahlan Sinjai, with students of the Elementary Madrasah Teacher Education (PGMI) study program, FTIK UIAD as the data source.

Data collection was conducted through three main techniques: first, participant observation, in which the researcher was involved. Second, interviews aimed at delving deeper into participants' perspectives to produce richer data about the phenomenon being studied. Third, documentation in the form of a recorder to accurately capture information from participants.

The research instruments used included observation guidelines to observe students' language behavior, semi-structured interview guidelines containing a list of questions asked to informants, and a recording device to document the observation process. In analyzing the data, this study used data analysis techniques from Miles and Huberman which include four steps: first, data collection; second,



systematic data reduction; and finally, drawing conclusions based on the processed data. The research flow table is as follows:



3. Results and Discussion

After conducting observations and interviews with students of the elementary madrasah teacher education study program, Faculty of Tarbiyah and Teacher Training, Ahmad Dahlan Islamic University (UIAD), Regarding the Implementation of the words 'iyee' and 'tabe' Most of the PGMI students think they often use the words iye and tabe according to SI, I often use the words iye and tabe, while according to GV, maybe I use the words iye and tabe, while NS said ever (Sultan & Gorontalo, 2024). Based on the opinions expressed by the three informants, it can be concluded that PGMI students often use the words iye and tabe in the learning process.

The words Iyee and Tabe are forms of expression and utterance used in regional languages, especially in Bugis. From the results of interviews conducted with PGMI students at the UIAD Sinjai Campus, it was stated that in learning situations, the use of the word iye can appear in several situations, depending on the social, cultural context and the language of instruction used. The use of the word iyee, while the word Tabe is usually used in situations that use ethics and manners, especially in the context of character content. (Pokhrel, 2024)

The use of the word iye in PGMI students is used when lecturers and students are both native Bugis, they use the word iye naturally when in dialogue. Students use the word iye to answer lecturers' questions as a form of confirmation or agreement in a relaxed atmosphere. The use of the word Tabe is used when lecturers want to ask for help from students and vice versa. (Wahida, 2021). The words iye and tabe are often used in public places and communicating with other people according to SI, I use the word iye when asked by older or younger people, while I use the word tabe when I pass older people, while according to GS, of course the words iye and tabe are used when we communicate with other people, be it with parents, or younger or peers, and according to NS, I use the words iye and tabe when in crowded places for example family events. It can be concluded that PGMI students often use the words iyee and tabe in crowded places, for example at family events and when passing older people, communicating with other people, for example older people, younger people or their peers.

The words iye and tabe have a very important meaning according to two informants SI and NS the meaning of the words iye and tabe is our politeness to someone older, while according to GS, the word iyee is a form of our respect for others or when communicating in public with others, while the word tabe is a form of respect when passing in front of others whether they are younger or older because the word tabe is the same as the word excuse me (Mutahari et al., 2019). The word iye literally means "yes", but it is different from the word "iya" in standard Indonesian because it contains a higher nuance of politeness. When someone says iye, it shows that he not only agrees, but also does it with respect and humility, especially if the person he is talking to is an older person, teacher, educational figure, or respected person. So, iye is more than just an answer, but also reflects the character of someone who upholds the etiquette of speaking. (Mananggu, 2020).



Meanwhile, the word "tabe" has a broader meaning. In our culture, "tabe" is used as a polite expression that can mean "excuse me," "sorry," or "greetings." This word is often used when someone wants to interrupt, pass in front of someone, address someone from a distance, or initiate a conversation in a respectful atmosphere. For example, if we want to pass in front of someone who is sitting, we would say, "Tabe dulu" as a form of permission so they know we respect their presence. This is very common and shows that we don't want to be seen as ignorant. (Ibrahim & Muhsoni, 2020).

The deeper meaning of tabe is respect and recognition of the rights and comfort of others. This reflects the Sulawesi educational philosophy of life, which upholds sipakatau, namely, mutual humanization. In other words, tabe is not just a polite expression, but a reflection of empathy, politeness, and etiquette maintained in community life (Nicolas & Schaduw, 2021). The use of these two words also demonstrates a person's strong cultural background rooted in local values. Even in today's era, where many people tend to use more modern or hybrid iye and tabe, their existence remains alive as they are considered an essential part of social etiquette that should not be abandoned.

The reason for using the words iyye and tabe in learning is to preserve the Bugis language about politeness according to SI, the reason I use the words iye and tabe is my politeness to someone who asks or passes an older person. Meanwhile, according to GS, the reason I use iye and tabe is a form of respect or appreciation for older people, younger people and peers and the words iye and tabe are our polite words to others. Meanwhile, according to NS, the reason I use the words iye and tabe is our respect for older people.

From these three statements, it can be concluded that the use of the words iye and tabe is not only a linguistic habit, but also a reflection of ethical values in the social life of the Bugis community. The word iye is used as a form of agreement or a "yes" answer, but with a more polite and refined nuance than the word "iya" in Standard Indonesian Education. Meanwhile, tabe is a more complex word because it has a very diverse function. This word can be used to greet, ask permission, interrupt a conversation, or show respect to others. These two words are often used in various communication contexts, both formal and informal, because they reflect the manners and etiquette of speaking in our local culture.

The use of the words iyye and tabe has a meaning that is closely related to the value of politeness and respect in Bugis culture. According to SI, namely as a sense of politeness. Meanwhile, according to GS, the word iyye is a form of our respect for others or when communicating in public with others, while the word tabe is a form of respect when passing in front of others, whether younger or older, because the word tabe is the same as the word excuse me. Meanwhile, NS, the meaning of the words iye and tabe is our politeness to someone older. It can be concluded that the meaning of the word tabe can also extend to a form of respect. By saying tabe, we position ourselves as people who respect others, are not arrogant, and know how to be ethical in communicating. Therefore, this word has a very strong cultural value and is an important part of maintaining social harmony.

In the context of learning, the application of these words helps shape the character of students who are polite, respect others, and maintain communication ethics. The mappatabe' culture which involves this respectful attitude supports character education by instilling strong moral and social values in the academic environment. According to the three informants SI, GS, NS, they often use the words iyye and tabe to other people, be it family, the general public, or even our peers, we should use the words iye and tabe.

The use of the words "iyye" and "tabe" in class also strengthens local cultural identity while increasing students' sense of empathy and social responsibility. This positively impacts a harmonious learning environment and respectful interactions between students and lecturers. Thus, the use of these two words is not only an expression but also an effective means of character education in the learning process in Islamic educational environments such as PGMI UI Ahmad Dahlan Sinjai.

The word "iyye" in Bugis means "yes" in Indonesian and is often used as an affirmative response in everyday conversation, including in learning contexts. For example, when students respond to a teacher's instructions, they use "iyye bu," meaning "yes ma'am," as a form of politeness and



familiarity in classroom communication. This use reflects a language habit that combines regional languages with Indonesian to expedite message delivery and demonstrate familiarity between students and teachers.

Meanwhile, the word "tabe" is an expression of greeting or permission in Bugis that is often inserted into everyday spoken communication, including in the learning process. In the context of PGMI students' learning, the use of "tabe" can function as a form of respect or polite greeting when initiating an interaction or requesting permission, thereby strengthening social and cultural relationships in the classroom. This word also frequently appears in the code-mixing of Bugis and Indonesian used by students as part of their daily language habits.

Therefore, students accustomed to using regional languages in their daily lives tend to mix these words into Indonesian during learning. This is because the use of the words "iyye" and "tabe" helps expedite message delivery and creates a friendly atmosphere in learning interactions. Sixth-semester PGMI students sometimes use Bugis words due to limited Indonesian vocabulary or to express more precise meanings within their cultural context. This reflects language habits influenced by social and cultural factors and serves to facilitate communication and maintain intimacy in the learning process.

4. Conclusion

The use of the words 'tabe', meaning permission or permission, and 'iyye', meaning agreement or yes, is part of the local Bugis culture that instills the values of politeness, respect, and courtesy in everyday interactions. In the context of learning, the application of these words helps shape the character of students who are polite, respectful of others, and maintain ethical communication. The culture of 'mappatabe', which involves this respectful attitude, supports character education by instilling strong moral and social values in the academic environment. The implementation of the use of the words 'iyye' and 'tabe' in the classroom also strengthens local cultural identity while increasing students' sense of empathy and social responsibility. This has a positive impact on a harmonious learning atmosphere and respectful interactions between students and lecturers. Thus, the use of these two words is not only an expression, but also an effective medium for character education in the learning process in Islamic educational environments such as PGMI UI Ahmad Dahlan Sinjai.

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