

EXPLORATION OF THE ROLE OF ISLAMIC EDUCATIONAL VALUES IN THE
PROCESS OF INDIVIDUAL SOCIAL MOBILITY IN THE BUGIS BONE SOCIETY

EKSPLORASI PERAN NILAI-NILAI PENDIDIKAN ISLAM DALAM PROSES
MOBILITAS SOSIAL INDIVIDU DI MASYARAKAT BUGIS BONE

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ABSTRACT

This study explores the role of Islamic educational values in shaping social mobility within the Bugis Bone community. Using an exploratory qualitative approach through interviews, participant observation, and documentation, the research highlights how values such as honesty, responsibility, hard work, and a strong learning ethic are internalized in family, education, and society. These values serve as cultural capital that drives individuals' upward mobility, particularly through education and religious roles. Findings show that MI and TPA teachers, young preachers, muezzins, mosque administrators, and other leaders play a strategic role in shaping character and spirituality from childhood to adulthood. Islamic education not only fosters moral and spiritual teachings but also supports vertical mobility through character building, leadership, and involvement in social-economic institutions. The study concludes that strengthening adaptive Islamic education is essential to sustain just, ethical, and Qur'an-based social mobility in the Bugis Bone community.

Keywords: Islamic education, social mobility, Bugis Bone society, Islamic values, social transformation

ABSTRAK

Penelitian ini mengeksplorasi peran nilai-nilai pendidikan Islam dalam membentuk mobilitas sosial masyarakat Bugis Bone. Dengan pendekatan kualitatif eksploratif melalui wawancara, observasi partisipan, dan dokumentasi, penelitian ini menyoroti bagaimana nilai kejujuran, tanggung jawab, kerja keras, dan etos belajar diinternalisasi dalam keluarga, pendidikan, dan masyarakat. Nilai-nilai tersebut menjadi modal budaya yang mendorong mobilitas sosial, terutama melalui peran pendidikan dan keagamaan. Temuan menunjukkan bahwa guru MI, guru TPA, dai muda, muazin, pengurus masjid, dan tokoh masyarakat memiliki peran strategis dalam membentuk karakter dan spiritualitas sejak masa kanak-kanak hingga dewasa. Pendidikan Islam tidak hanya menanamkan ajaran moral dan spiritual, tetapi juga mendukung mobilitas vertikal melalui pembentukan karakter, kepemimpinan, serta keterlibatan dalam institusi sosial-ekonomi. Studi ini menyimpulkan bahwa penguatan pendidikan Islam yang adaptif penting untuk menjamin keberlanjutan mobilitas sosial yang adil, etis, dan berlandaskan nilai-nilai Al-Qur'an.

Kata Kunci: pendidikan Islam, mobilitas sosial, masyarakat Bugis Bone, nilai Islam, transformasi sosial

1. INTRODUCTION

Bugis Bone Society: Social interaction is the core of community life and the primary foundation for the formation of social structures. In the context of Bugis Bone society, these interactions are shaped not only by local culture but also by the values of Islamic education that have been internalized in daily life. Islamic teachings emphasize not only spirituality but also provide guidelines for building a just, harmonious, and prosperous social order. Values such as honesty, responsibility, hard work, solidarity, and manners serve as moral foundations that shape individual character and social order.

The Bugis people of Bone are known as a religious community. This is reflected in their strong religious practices, such as congregational prayer, reading the Quran, reciting dhikr (remembrance of God), and the application of Islamic teachings in various aspects of life.

According to data from the Indonesian Mosque Information System, Bone Regency has more than 1,500 mosques and hundreds of prayer rooms (mushallas), a clear indicator of the strength of religious values in its community. Islamic educational values have played a significant role in driving social change and social mobility, particularly within the individual and family context. Islamic education not only produces a religious generation but also shapes individuals with critical thinking, tolerance, discipline, and empathy. These characteristics serve as social capital that enables individuals to access educational opportunities, employment, and higher social positions. In various sub-districts in Bone, such as Dua Boccoe, Mare, Tellu Siattinge, and Tanete Riattang Timur, it is evident how the internalization of Islamic educational values contributes to shaping lifestyle changes, increasing social engagement, and strengthening individuals' social standing within society.

Social mobility in Bugis Bone society is a phenomenon reflecting the shift in social status of individuals or groups, both vertically and horizontally. A previously relatively rigid social system has now opened up greater space for mobility, along with increased access to education, including Islamic education. The younger generation is now more open to formal and non-formal education based on Islamic values, and women are increasingly active in higher education and social roles. This social change does not occur instantly, but rather through a gradual and ongoing process. Evolutionary theory in sociology explains that social change is part of the natural development of society toward a more complex and adaptive form. In the context of Bugis Bone society, Islamic education acts as a catalyst for social change through the internalization of values that shape individual thinking, attitudes, and behavior.

Furthermore, the Qur'an itself emphasizes the importance of social change that begins with self-change, as Allah says in Q.S. Ar-Ra'd: 11: *"Verily, Allah will not change the condition of a people until they change the condition of themselves."* This verse emphasizes that social change and social mobility do not occur solely due to external factors, but rather due to the collective awareness and efforts of individuals in society.

Given the crucial role of Islamic educational values in the process of social transformation, this research is crucial. An in-depth exploration of how these values are understood, internalized, and implemented in the lives of the Bugis Bone community will provide a more comprehensive understanding of the contribution of Islamic education to shaping individual social mobility. Furthermore, this research is expected to provide input for the development of Islamic education that is relevant to contemporary social challenges and encourages improvements in the community's quality of life through an integrative approach between religion and social development.

2. METHODS

This research uses an exploratory qualitative approach to deeply explore the role of Islamic educational values in the process of social mobility in the Bugis Bone community. A qualitative approach was chosen because it captures the complexity and subjective meanings inherent in social interactions and the internalization of religious values that shape the character and social structure of the community. Through this approach, researchers can holistically understand how Islamic values are internalized and implemented in daily life, as well as their impact on changes in individual social status.

The research location is in Bone Regency, specifically in the districts of West Tanete Riattang, Mare, Cenrana, Ulaweng, and East Tanete Riattang. These districts were chosen because they represent the Bugis community, with strong local wisdom and high levels of religiosity. Furthermore, these areas exhibit active social dynamics, including increased access to Islamic education and significant social mobility, making them ideal locations for examining the phenomenon under study.

Data were collected through in-depth interviews, participant observation, and documentation. Semi-structured interviews were conducted with various key informants,

including religious leaders, elementary school (MI) teachers, Al-Qur'an Education Center (TPA) educators, young preachers, mosque imams, and community members experiencing changes in social status. Participatory observation was conducted to capture social interactions and religious practices that demonstrate how Islamic educational values are internalized in daily life. Documentation in the form of field notes, archives of religious activities, and recordings was also used to supplement the field data.

Data analysis was conducted interactively through three main stages: data reduction, data presentation, and conclusion drawing. This process occurred simultaneously with data collection, allowing for adjustments and deepening of emerging themes. To maintain the validity and credibility of the findings, this study employed source and method triangulation techniques, as well as member checking with informants. This methodological approach is expected to provide a comprehensive and in-depth understanding of the contribution of Islamic educational values in promoting social mobility in the Bugis Bone community.

3. RESULTS AND DISCUSSIONS

3.1. The Role of Individuals in Islamic Educational Values Understood and Internalized in Bugis Bone Society.

The role of Islamic educational values within the family is fundamental as the primary foundation for the development of children's morals and character. Within the family environment, Islamic education instills spiritual and moral values that form the basis for the development of a harmonious, compassionate, and socially responsible personality. Through learning these values, children are trained to develop discipline and independence from an early age, while simultaneously fostering healthy and loving family harmony. Islamic education within the family not only shapes religiously devout individuals but also fosters a sustainable sense of social responsibility.

In society, Islamic educational values play a crucial role in fostering social awareness and concern for others. These values promote social justice and equal rights, strengthen solidarity, and foster brotherhood among community members. Furthermore, Islamic education serves as a foundation for social ethics that encourages mutual cooperation and mutual assistance in community life. These values also serve as guidelines for peaceful and effective conflict resolution, while preventing deviant behavior that could undermine social harmony.

In development, Islamic education contributes by instilling the values of hard work, responsibility, and fairness in the distribution of resources. Islamic education encourages the community to actively participate in sustainable development and develops leaders who are trustworthy and possess high integrity. Awareness of science and technology (IPTEK) is also fostered to support national progress. Furthermore, Islamic education strengthens national solidarity and teaches the importance of preserving the environment and natural resources as part of social and moral responsibility.

The role of Islamic educational values in education encompasses the development of strong morals and character in students, with the instillation of spiritual values integrated into the learning process. Islamic education seeks to integrate general knowledge with religious teachings so that students are not only intellectually intelligent but also morally and spiritually mature. A strong learning ethic and discipline are essential components of an educational process based on Islamic values. Furthermore, Islamic education emphasizes responsibility and trustworthiness in learning, creates an ethical educational environment, and encourages teachers to be role models in implementing Islamic values. Overall, Islamic educational values play a vital role in shaping individuals and communities with noble, responsible, and productive character in various aspects of life, from family and community development to formal education. These values provide a strong foundation for creating social harmony and sustainable progress.

This study used a qualitative approach with in-depth interviews and participant observation to understand the role of Islamic educational values in families. Through interviews with parents, religious leaders, and educators, data was obtained on how Islamic spiritual, moral, and leadership values are internalized and applied in daily family life. The interviews also explored the challenges and strategies used in shaping children's character and maintaining household harmony based on Islamic teachings. Participatory observation was conducted to observe family interactions in routine activities such as communal worship, communication between family members, and Islamic conflict resolution. These observations provide a concrete picture of the application of Islamic educational values as a moral foundation that builds a harmonious atmosphere and strengthens bonds of affection within the family. By combining interview and observation data, this study provides an in-depth and contextual understanding of the importance of Islamic education as a primary foundation in character building and family harmony.

The role of religious figures such as preachers, Islamic boarding school instructors, imams, preachers, kindergarten/TPA teachers, madrasah and elementary school teachers is strategic in shaping the morals, spirituality, and character of the community. However, the success of their role cannot stand alone; it relies heavily on active community participation. Residents contribute through involvement in religious activities, support for Islamic educational institutions, and upholding the dignity and integrity of religious leaders. When teachers and preachers receive respect and support, they are more free to guide the community and shape a generation with noble character. Furthermore, the integration of formal education such as madrasahs and MTS, with non-formal education such as TPA and BKMT, enables the creation of sustainable educational synergy from early childhood through adolescence. The community's contribution to fostering the community is also evident in local religious traditions such as barzanji, the role of young preachers, and the leadership of female figures in BKMT. The values of Islamic education are not only transmitted through the school curriculum, but also through role models, social cooperation, and spiritual dialogue. The credibility of knowledge, personal integrity, and morals of educators and religious figures form the foundation of social respect, particularly in Bugis Bone culture. Society honors those with knowledge, not because of their formal status, but because of the tangible benefits and exemplary behavior they provide. Therefore, the role of society is not complementary, but rather a core component of the process of da'wah, education, and the development of a strong, inclusive, and sustainable Islamic civilization.

Community development in the Bugis Bone region relies not only on physical infrastructure, but also on strengthening character, spiritual values, and economic independence, driven by local leaders. A muezzin at the Markaz Al-Ma'arif Mosque, for example, demonstrates how religious duties can be combined with social and economic roles. He not only calls the call to prayer but also actively manages mosque activities and is involved in the development of micro, small, and medium enterprises (MSMEs), making the mosque a center for community empowerment. In the education sector, the Principal of MTs Irsyadussalam, who is also the Chairperson of the BKMT, also promotes synergy between formal education and community empowerment by instilling Islamic values in students and mentoring women in religious study groups to strengthen brotherhood and the role of women in socio-religious life. Other figures, such as founders of educational institutions and entrepreneurs, also promote simultaneous human resource and economic development. Through the foundations, schools, and businesses they manage, they create jobs and empower the community, especially women. Support from formal institutions such as the KUA in fostering families and youth, as well as the role of the Tahfiz House and TPA in strengthening children's spirituality, shows that development in this area is comprehensive and sustainable.

Active collaboration between teachers, muezzins, mosque administrators, MSMEs, and women's figures has created a development model that integrates education, religion, and the

economy as a whole. This is the strong foundation that enables the Bugis Bone community to grow with a religious spirit, intelligence, productivity, and readiness to face the challenges of the times. Islamic educational values play a fundamental role in shaping the character, morals, and faith of the younger generation through various formal and non-formal educational channels. MI (Islamic elementary school) and TPA (Islamic kindergarten) teachers are at the forefront of instilling basic Islamic values from an early age, guiding students in understanding the Quran, worship procedures, and noble moral behavior in line with Islamic teachings. This role is complemented by young preachers, muezzins, and mosque administrators who carry out da'wah (Islamic outreach), foster community development through exemplary behavior and manage religious activities. These efforts create a comprehensive and sustainable educational ecosystem, where learning takes place not only in the classroom but also in the social and spiritual spaces of the community. The active involvement of educators in aligning academic aspects with religious values makes Islamic education a strong foundation in forming a generation with good morals and competitiveness.

Furthermore, Islamic education not only fosters individual aspects, but also contributes significantly to holistic community development. Initiatives such as the establishment of the Rumah Tahfidz (Tahfidz House) and the Ummul Qu PAUDQu (Early Childhood Education Center) by community leaders like Cheriani, as well as the development of educational institutions through private funds, demonstrate concrete forms of devotion based on Qur'anic values. Education serves as a gateway to empowerment, both spiritual and economic, as seen by the involvement of educational and religious leaders in the development of MSMEs, the development of Islamic study groups, and the strengthening of women's roles through the BKMT (Center for Islamic Religious Education). The synergy between teachers, preachers, muezzins, mosque administrators, and formal institutions such as the KUA (Religious Affairs Office) demonstrates that Islamic education is not merely normative but also applicable in shaping a religious, inclusive, and empowering society. Thus, the values of Islamic education become a strategic instrument in building a dignified, just, and sustainable civilization.

3.2. Islamic Educational Values Play a Role in Supporting the Process of Individual Social Mobility in Bugis Bone Society

Social mobility is the change in status of an individual or group within a societal structure, both vertically and horizontally. In the Bugis Bone community, Islamic educational values play a crucial role in supporting this social mobility. Islamic education not only shapes spiritual aspects but also character traits such as honesty, discipline, and hard work, which serve as strong social capital in the workplace and business world. In addition to character building, Islamic education now also integrates general knowledge and practical skills such as Islamic economics and entrepreneurship, opening up opportunities for ethical employment and independent business.

Furthermore, Islamic education expands social networks through Islamic boarding school communities and educational institutions, strengthening social access and individual standing. Religious leaders and educators act as agents of values, transmitting Islamic principles practically and adaptively through modern approaches, including the use of digital media and character curricula. These values are not static but continually adapt to social dynamics, serving as an ethical foundation for promoting just and civilized social mobility.

Interviews and observations indicate that vertical social mobility in the Bugis Bone community largely occurs through education and religious roles. Figures such as kindergarten teachers, imams, religious teachers, and heads of the Religious Affairs Office (KUA) demonstrate significant increases in social status, not only in economic terms but also in prestige, responsibility, and public trust. Dedication, perseverance in education, and leadership capacity are the primary factors driving this mobility. Islamic education serves as a driving force for mobility while maintaining the continuity of religious values in social change.

Increasing social status opens up greater opportunities for individuals to contribute to decision-making and community development. Community leaders originally from lower strata have become agents of change, promoting inclusive policies and expanding access to education. For example, mosque administrators, teachers, and Islamic boarding school leaders have successfully increased their social influence through service and education. The combination of formal education and organizational experience is key to fostering meaningful vertical social mobility.

Overall, the values of Islamic education in Bugis Bone have become a primary foundation for social mobility, shaping individuals who are not only intelligent and virtuous but also active agents of social change. The journeys of community leaders demonstrate how Islamic education contributes significantly to building an inclusive, productive, and religious society through sustainable social transformation.

The role of Islamic education in promoting social mobility is also evident in how educational institutions such as madrasahs, Islamic boarding schools (pesantren), and TPQ (Islamic boarding schools) serve as centers for character development and skills development. These institutions not only teach religious knowledge but also integrate general knowledge and leadership development, preparing individuals to face the challenges of the times. Thus, Islamic education in Bugis Bone serves as a vehicle for the formation of social and cultural capital, strengthening individual competitiveness in various areas of life, including economic, social, and political.

Furthermore, the success of an individual's social mobility is also closely linked to community support and social networks formed through religious activities and education. The social solidarity and mutual assistance taught in Islamic values strengthen social cohesion and create opportunities for mutually beneficial collaboration. This enables individuals to obtain the moral, material, and informational support necessary for their journey up the social ladder. Thus, Islamic education is not only a source of values and character but also a crucial bridge in expanding access and opportunities for the Bugis Bone community to achieve greater social mobility.

4. CONCLUSION

This research shows that Islamic educational values have a significant contribution in encouraging individual social mobility in the Bugis Bone community. Values such as honesty, responsibility, discipline, hard work, and social awareness have become the main foundation in developing the character of competitive and noble individuals. Islamic education, whether through formal channels such as madrasahs and Islamic boarding schools, or non-formal channels such as TPA (Islamic kindergarten), tahfidz houses, and taklim assemblies, has formed a generation that is not only religious but also has the capacity to improve socially and economically. The role of religious figures, educators, and community leaders is very strategic in transmitting these values through exemplary behavior and continuous development. The vertical social mobility experienced by various community figures—whether as teachers, mosque administrators, entrepreneurs, or institutional leaders—is clear evidence that Islamic education not only shapes spiritually sound individuals but also as influential agents of social change. Thus, the values of Islamic education have proven to be more than just moral norms, but also effective social capital in building an inclusive, just, and progress-oriented societal structure. This study also confirms that the success of social mobility in Bugis Bone society is largely determined by the synergy between religious values, education, and the active role of the community in creating an environment that supports spiritual, intellectual, and economic growth.

5. REFERENCES

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