PROCEEDINGS OF THE INTERNATIONAL CONFERENCE ON THEOLOGY, RELIGION, CULTURE, AND HUMANITIES
Volume 1, Issue 2, December 2024 (362-377)

Al-Ghazali's Ethics in Supporting Character Education The Perspective of the Manggarai Community through Uwa Haeng Wulang Langkas Haeng Ntala

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DOI: https://doi.org/10.24071/tic.v1i2.8475

Abstract

This article discusses the correlation between the local wisdom of the Manggarai community expressed in the proverb "uwa haeng wulang langkas haeng ntala" and the ethical concepts of Imam Al-Ghazali in the context of character education. "Uwa haeng wulang langkas haeng ntala," an ancient proverb of the Manggarai people, teaches the spirit of reaching for aspirations as high as the sky. Meanwhile, Al-Ghazali's ethics emphasizes character formation through moral values and justice, with a focus on the noble goal of eternal happiness in the afterlife. This article examines how these two thoughts can be integrated to strengthen character education in self-development. The practical implications of this connectivity discuss the challenges and benefits of character education, as well as how local values can complement universal ethical concepts.

Keywords

Ethics, Al-Ghazali, Education, local wisdom, Uwa haeng wulang langkas haeng ntala

INTRODUCTION

The Manggarai community is an ethnic group that lives in the Flores region, Manggarai, East Nusa Tenggara. The Manggarai region has a diverse culture rich in local wisdom values, which is reflected in the traditions, customs, and way of life of its people. One of the interesting things is proverbs or expressions of wisdom. *local wisdom* expressions from the Manggarai people are not only a characteristic of their culture, but also a reference in social life. One of the expressions of *local wisdom* which is very well known among the people of Manggarai is *uwa haeng wulang Langkas haeng ntala*.

The *expression uwa haeng wulang Langkas haeng ntala* is a proverb that contains a very deep, true meaning. *Uwa haeng wulang Langkas haeng ntala* cannot

be separated from ancient and classic expressions which are still warmly heard by Manggarai people in general. This expression has a deep meaning and has philosophical meaning that can inspire our lives. Literally this expression means "to grow to the moon, high to reach the sky". For the Manggarai people in general, this expression is used specifically to describe or define the ideals of life that a person must achieve in his life.

Sometimes the expression *local wisdom* is very ambitious, as if it can reduce what someone should do or have to do in achieving their life's dreams. However, that is not the true purpose of this expression. The ideals or things you want to achieve should not be considered as something that is easy to achieve, but must have a full quality of self. In essence, this expression directs people to a force of encouragement for their steadfastness.[1]

It seems that this expression local *wisdom* is relevant to the ethics of Imam Al-Ghazali. Al-Ghazali's own ethics teaches that humans have a great goal, namely happiness in the afterlife. Charity is good, if humans can influence their souls to fall towards that goal, and it is said that a charity is actually contrary to the fact that it cannot achieve that goal.[2] Here the author sees that there is a connectivity between *local wisdom uwa haeng wulang Langkas haeng ntala* and the ethics of Imam Al-Ghazali. Of course, the central or meeting point of these two is the matter of forming or **educating a character that supports self-quality.**

Therefore, as a writer, I want to conduct a more in-depth study on how the relationship between these two philosophical understandings supports character education, thereby shaping the quality of the community's character. In this paper, the author will also examine the application of political ethics through local wisdom reflected in the saying "*uwa haeng wulang Langkas haeng ntala*" from the Manggarai community.

BETWEEN CULTURE AND ETHICS

Culture and ethics are two elements that are interrelated with each other. Culture is the overall patterns of thought, behavior and values possessed by a group of people. Ethics, on the other hand, refers to the moral principles and standards that

1 Wawancara dengan Bpk. Frederikus Jehuda. Beliau adalah seorang tua laing (orang tua yang dihormati), dan juga seorang pakar budaya, sekaligus mahir dalam memberikan goe't (peribahasa) budaya Manggarai. Tgl.16/November/2023, Pkl. 15:30 WIB

2 Muhammad muslih, *Pengantar Filsafat, Ponorogo*: (Darussalam University Press, 2008), hal. 75

serve as guidelines for acting correctly and fairly in everyday life day. [3] The relationship between culture and ethics shows a close reciprocal relationship between the two in shaping societal views and norms. This indicates that we are always living under the influence of these two important elements, namely culture and ethics.

First of all, we believe that culture acts as a basis for forming the ethics of a society. The values and thought patterns adopted in a culture will influence what is considered ethical and unethical in a society. For example, in a culture that has values of unity and cooperation, ethics will prioritize the values of mutual cooperation and helping each other. In contrast, in individualistic cultures, ethics will tend to emphasize personal values and individual freedom. Thus, this view has a side that prioritizes value.

Further more, it is necessary to understand that ethics also influences and shapes the culture of a society. When a group of people has high moral standards and practices them in everyday life, this will have an impact on better cultural development. Strong ethics can be a driving force in building a culture that promotes peace, justice and shared prosperity.

We don't just stop here, culture and ethics also mutually shape the identity of a social group. Culture reflects the history, traditions and heritage of a society. The values and ethical norms held by society also become part of their cultural identity. For example, a society that values tolerance and diversity will have a culture that reflects this, by promoting harmonious living between various social and religious groups. These two elements also play an important role in regulating social relations in society. Ethics influences the way individuals interact and communicate with in a community. Culture, as a form of creative expression possessed by society, can influence the understanding of ethics in various social situations. This can involve a number of factors, such as the language used, the norms adhered to in the culture, and the way of interpretation and communication between individuals in community groups.[4]

However, sometimes culture and ethics can conflict with each other. Cultural differences between different societal groups can be a source of ethical conflict. For

[3] Sugiyono, Pendidikan Beretika dan Berbudaya, Badan Penelitian dan Pengembangan Kementrian Pendidikan dan Kebudayaan, 2014, hal. 6

[4] Sugiyono, Pendidikan Beretika dan Berbudaya, hal. 39

example, cultural practices and traditions that harm human rights can present ethical dilemmas in determining how to act within that society.

Overall, the relationship between culture and ethics is a complex one. Culture can shape ethics, and vice versa, ethics can also shape culture. Through a good understanding and appreciation of this relationship, it is hoped that we can build a more harmonious, just and prosperous society.

LOOKING AWAY UWA HAENG WULANG LANGKAS HAENG NTALA

As in the introduction to above, *Uwa haeng wulang Langkas haeng ntala* cannot be separated from ancient and classic expressions and is still warmly heard by the people of Manggarai in general. This expression has a deep meaning and has philosophical meaning that can inspire our lives. Literally this expression means "to grow to the moon, high to reach the sky". For the Manggarai people in general, this expression is used specifically to describe or define the ideals of life that a person must achieve in his life.

The specific background of this expression is not known since when it appeared. The ancient philosophical expression *uwa haeng wulang Langkas haeng ntala* seems to be an expression *goe't* (proverb) from the Manggarai people. This expression has been passed down from generation to generation from the ancestors of the Manggarai people. For the Manggarai people themselves, the familiarity with this expression is still very visible in various traditional ceremonies as a prayer of supplication. To clarify, this expression is a great hope for everyone who wants to achieve their goals or desires with a positive connotation.

This expression reflects strong enthusiasm and determination in achieving goals. Just as it is almost impossible for plants to grow to reach the moon, this expression shows how high the target or dream is to be achieved. In this case, this expression teaches us to always dream big and continue fighting without knowing limits. Even though it may be difficult and not easy, success can be achieved if we have high enthusiasm and hard work as well as determination.

If we look back, many of the people of Manggarai themselves are busy discussing whether this expression was coined or used at all. It can be said that this expression has become ingrained even though it has not yet been determined exactly who the pioneer or*creator of* was. For this reason, Manggarai people today only follow the exact meaning of this expression. However, the people of Manggarai still have a

belief or give hope to this ancient expression. This expression can provide motivating energy for people who want to achieve something in their life. [5]

It seems that this view rejects limitations and concepts that prevent humans from achieving their potential. *Uwa Haeng Wulang Langkas Haeng Ntala* tries to free human thoughts and feelings from the shackles of social conventions, cultural norms, and limitations imposed by society. This thinking makes humans aware that they are not only bound by existing rules, but also have the power to actively influence reality. Humans can change the world by facing unexpected challenges without fear and hesitation.[6]

In implementing *Uwa Haeng Wulang Langkas Haeng Ntala*, it is important for individuals to free themselves from negative perceptions that influence their thoughts and actions. They must build strong self-confidence and treat every challenge as an opportunity to grow and develop. This really depends on personal decisions to what extent you want to achieve the desired success. Apart from that, also emphasizes the power of togetherness and collaboration between individuals. Humans have greater potential when they work together as a team. When individuals support and build each other up, they are able to achieve extraordinary results and create unexpected success.

Uwa Haeng Wulang Langkas Haeng Ntala invites every individual to free themselves from limitations and exploit their potentialfull of them. By facing challenges and embracing uncertainty, humans are capable of achieving extraordinary things and exceeding expectations. Through cooperation and mutual support, they can create unexpected changes and bring unlimited success

BIOGRAPHY OF AL-GHAZALI

Abu Hamid Ibn Muhammad Ibn Ahmad Al-Ghazali or often known as Imam Al-Ghazali, is a Muslim philosopher and theologian. He was born in a small town near Thus, Khurasan Province, Islamic Republic of Iraq in 450 AH (1058 AD)[7] . The name Al-Ghazali itself comes from the word ghazalah, which means thread weaver, after his father's work as a woolen thread weaver. Actually, this name also has another meaning, where ghazalah is also named after the village where Al-Ghazali was born.

5 Wawancara dengan Bpk. Frederikus Jehuda

6 Y.S. Lon, "Mendidik Pribadi Berkarakter Uwa Haeng Wulang, Langkas Haeng Ntala", *SOSIO DIDAKTIKA*: *Social Science Education Journal*, Vol. 3 No. 2 (Tahun 2016), Hal. 167

[7]Sirajuddin, *Filsafat Islam,* (Jakarta: PT. Raja Grafindo Persada, 2007) , hlm. 155.

Thus, these two things provide clear information that the name Al-Ghazali has two different elements, his father's occupation and his hometown. [8]

During his school years, he had very high intellectual potential. Or in other words he has extraordinary intelligence and will. In his early days he was given the title Bahrum Mughriq (the sea that drowns). This is almost and equal to his intelligence at that time. In 1090 AD he was appointed as a teacher in Nizhfimiyah, Baghdad.[9] He fought for his time in Baghdad well, you could even say that he was very successful in carrying out his teaching work.

The background of al-Ghazali's philosophical thinking is the result of socio-cultural influences and contexts that influenced the development of his thinking. Al-Ghazali was born in the 11th century in Persia when the power of the Abbasid caliphate reached its peak. At that time, Islamic philosophy experienced rapid development and there was a debate between Muslim philosophers who tended to adopt Greek thought and ulama who adhered to religious teachings without being much influenced by philosophy.

> In this background, al-Ghazali grew and developed. Initially, he followed in the footsteps of Muslim philosophers at that time and studied Greek philosophy such as Aristotle and Plato. However, his spiritual journey made al-Ghazali doubt the value of this philosophy in everyday life. He felt that philosophy only brought confusion and did not provide concrete guidance or solutions in searching for the truth and essentiality of life.[10]

In response to his growing feelings, al-Ghazali then studied Islamic religious and philosophical teachings in more depth. He studied various schools of Sufism, the study of spirituality in Islam, from various figures such as Junaid al-Baghdadi and Abu Bakr al-Kalabadhi. From here, al-Ghazali found the understanding that philosophy and religion do not have to be contradictory, but can complement each other. He combines his philosophical experience with a strong understanding of Islamic spirituality, thereby achieving a unified, holistic understanding of truth and the search for the meaning of life.

[8] Hasyimiyah Nasution, *Filsafat Islam*, (Jakarta: Gaya Media Pratama, 1999), hlm. 77.
[9] Sirajuddin, *Filsafat Islam*, hlm. 156
[10] Sirajuddin, *Filsafat Islam*, hlm. 123

The conclusion is this, al-Ghazali's philosophical thinking is the result of the socio-cultural background during the Abbasid Caliphate which influenced the development and debate of Islamic philosophy. Al-Ghazali felt confusion and uncertainty in the dominant Greek philosophy at that time, so he turned to the study of thought and spirituality in Islam. Through this understanding, al-Ghazali integrated Islamic religious teachings with philosophical thinkingt itself so as to achieve a unified, holistic understanding in searching for the truth and meaning of life.

AL-GHAZALI'S ETHICS

Philosophical ethics is a branch of science that discusses morality, norms and values in human life. One of the figures who made a major contribution in this regard was Al-Ghazali. Al-Ghazali was a famous Muslim philosopher who was born in 1058 in the Persian city of Tus. He was not only a philosopher, but also a theologian, religious spokesperson, and expert on Islamic law. [11]

Al-Ghazali's life background greatly influenced his views on*khulq,* ethics. He lived during political and social chaos marked by disputes between Sunni and Shiite groups. This made Al-Ghazali involved in deep philosophical and theological debates, which then enriched his insight into ethics. Al-Ghazali believes that ethics is an important part of human life, and he believes that the source of true ethics is religious teachings.

According to him, sensitivity to morality*Basirah akhlaqiyah* is a state of the soul created by the grace of Allah. He also believes that humans have an obligation to aim to achieve salvation in the afterlife by following correct religious teachings. It cannot be denied that Al-Ghazali's ethical theory can be said to be teleological (a school of philosophy which teaches that everything in this world has a purpose). Why is that, because he considers that there is good manners that refer to a goal.[12]

Al-Ghazali's understanding of philosophical ethics is based on ethical concepts originating from Islamic theology and philosophy, which are applied in the context of everyday life. Al-Ghazali's philosophical ethics places great emphasis on the

11 Ulin Ni'mah, *Konsep Tazkiyatun Nafs dan Implikasinya Terhadap Pendidikan Karakter Pada Kurikulum* 2013 (Telaah Buku Ihyā' 'Ulum Ad-dīn Karya Imam Al-Ghazali), Malang, 12 Juli 2018. Hal. 74

12 Al-Quasem, *Muhammad Abu.The Ethics of al-Ghazali: A Composite Ethics in Islam*. (Kuala Lumpur: Caravan Book. 1975), hal. 13-14

principles of morality and justice. He believes that ethics is the basis for producing good and responsible behavior.[13] Well, of course he always has a very interesting benchmark, according to him, true education is not limited to academic excellence alone, but also involves developing one's character. He stressed the need for individuals to cultivate virtues such as humility, patience, honesty, and kindness. These character traits are very important in forming broad-minded individuals who can make positive contributions to society. Al-Ghazali believed that education should aim to equip individuals with knowledge and skills but should also instill moral values to guide their actions.

Al-Ghazali's philosophical ethics emphasizes the importance of practicing morality in every aspect of life, including in the relationship between individuals and God, with themselves, and with fellow humans. He also taught that moral efforts must be based on strong belief and faith.[14]

In Al-Ghazali's ethical view, every individual has the responsibility to achieve a life that is right and beneficial for himself and society. This ethic also encourages individuals to strive to achieve perfection and goodness in their lives. In addition, Al-Ghazali's philosophical ethics emphasizes the importance of avoiding behavior that is contrary to the principles of morality and religious teachings. He emphasized that justice must be upheld and applied in every aspect of social and political life.[15]

Al-Ghazali's philosophical ethics also emphasizes the importance of developing reason and understandingknowledge in achieving proper morality. He believes that good knowledge will help individuals make moral and wise decisions. Thus we know that Al-Ghazali's ethics really consider something that is transcendent of the self. Humans must be able to experience life with behavior that is in accordance with general norms.

Here I also touch a little on Al-Ghazali's concept of character education which originates from Islamic traditions and emphasizes the development of inner qualities such as self-discipline and self-reflection. He believes that through self-awareness and self-improvement, individuals can overcome negative traits and cultivate positive ones. Al-Ghazali's teachings about character education have had a significant

13Muhammad Amin Abdullah. The Idea of Universality of Ethical Norms in Al-Ghazali and Immanuel Kant. Ankara: Kutlu Doğuma Armağan. (1992). Hal. 261-261

14Abu Hamid, Al-Ghazali. *Al-Munqidz min adh-Dhalâl. Kairo*, Maktabah al-Imân. 2004, hal. 83

15Muhammad Abu dan Ma'ârif. Al-Quasem. *The Ethics of al-Ghazali: A Composite Ethics in Islam*. (Kuala Lumpur: Caravan Book. 1975.) Hal. 13-14

influence on Islamic educational institutions, where character development remains an integral part of the curriculum.

Imam Al-Ghazali's emphasis on character education continues to resonate in contemporary society. His teachings highlight the importance of not only acquiring knowledge but also developing moral values and virtues. By focusing on character development, individuals can shape their actions according to ethical principles and make positive contributions to society. Al-Ghazali's ideas regarding character education remain relevant, providing a framework for cultivating well-rounded individuals who possess not only knowledge but also virtue.[16]

Thus, I as a writer will examine how*uwa haeng wulang Langkas haeng ntala* is in the process of educating a character. Of course, this is not just an expression of*local wisdom* , but with the help of Al-Ghazali's interpretation of character or morals, it will help how the education process goes that supports that character.

OFFERS UWA HAENG WULANG LANGKAS HAENG NTALA FOR CHARACTER EDUCATION

As we all know, since human communication is carried out through our own language, then something we want to convey will express what we have to do. This opinion cannot be avoided, character can be seen from the language he uses. Language it self shows nation; in daily conversation, personality or where the character comes from; both in spoken language, character is a manifestation in dialogues.[17]

The phrase *uwa haeng wulang Langkas haeng ntala* (grow to the moon, reach the stars) is very often conveyed in every traditional event in Manggarai culture. In short, this expression has become flesh and blood for the Manggarai people. Usually this expression is also a prayer or request. It seems that this expression also expresses a hope and dream that the Manggarai people in general want to achieve. Of course, to taste a dream, this expression becomes a life vision to reach goals as high as the stars and grow to the moon. And as a life vision, this expression has a portal or*central* which encourages people to move forward through all the challenges they face. This makes

16 Ulin Ni'mah, *Konsep Tazkiyatun Nafs dan Implikasinya Terhadap Pendidikan Karakter Pada Kurikulum* 2013 (Telaah Buku Ihyā' 'Ulum Ad-dīn Karya Imam Al-Ghazali), hal. 78

17 Vazire, s., and Mehl, M.R., 2008., Knowing Me, Knowing You: The Accuracy and Predicate Validity of self-Ratings and Other-Ratings Of Daily Behavior. Journal Of Personality and Social Psychology, 95, pag. 1202-1016

the people of Manggarai believe that this*local wisdom* style is able to provide energy for a higher level of life and good goals for what they want to achieve. [18]

Character education is an approach in the pe system education that aims to form a strong, good and responsible personality for individuals. *expressions uwa haeng wulang Langkas haeng ntala* and character education seem to not only focus on developing intellectual intelligence, but also include moral, social and emotional aspects. This is an effort to educate the younger generation by providing knowledge, skills, attitudes and positive values to form good character and integrity. The Manggarai community emphasizes that this can be done through inclusive and integrated learning, which includes subject matter regarding honesty, responsibility, cooperation and respect.

Apart from that, this *expression of* local wisdom and character education also involves the formation of social and emotional skills. By teaching them the ability to communicate, work together in groups, and manage emotions well, character education also teaches them the importance of having intrinsic motivation, namely the ability to motivate themselves and have a high sense of independence. Thus, character education produces individuals who have strong, independent personalities and are able to take responsibility for the actions and decisions they take.

When humans in the modern era want to improve their lives, of course they will start from the basics. This concept has become intrinsic to humans. Apart from that, culture is also a very basic thing for humans. Cultur is something that is very close to humans, even a person's character can be seen from the culture to which he comes. Thus, we are required to maintain that culture, lest it be lost with the flow of the times.

It cannot be denied, changing times have also changed the direction of human perspective or paradigm to look back at within themselves. Of course, in the real reality of life, we have a certainwa tyrant to maintain current culture that is rich in meaning. Of course the phrase *uwa haeng wulang, langkas haeng ntala* has its own challenges.

First of all, challenges at work are common things faced by almost everyone. Not all work goes smoothly and sometimes failures occur. For *uwa haeng wulang langkas haeng ntala*, this challenge is a test of their ability and tenacity to survive and

18 Y.S. Lon, "Mendidik Pribadi Berkarakter Uwa Haeng Wulang, Langkas Haeng Ntala," *SOSIO DIDAKTIKA: Social Science Education Journal*, Vol. 3 No. 2 (Tahun 2016), Hal. 172

get back up. In facing this failure, perseverance, creativity and strong motivation are needed in order to face it wisely and not give up.

Apart from that, challenges also arise in family and social relationships. Every individual has different opinions, interests, and emotions that affect their relationships with others. In everyday life, conflict within the family or with friends can emerge as a big challenge for *uwa haeng wulang Langkas haeng ntala*. For them, it is important to treat others with understanding, empathy and tolerance. This ability will help them overcome challenges and maintain good relationships with those closest to them.

CONNECTIVITY OF AL-GHAZALI'S ETHICS TO CHARACTER EDUCATION

Ethics, education and culture are three components that are closely related. For me, all three are not possibleseparated into one particular component, because they are mutually encompassing entities. Ethics is even part of education, and education is a process of civilizing the results of human work. This process is of course always directed towards a goal, that humans have an entity component that supports them in achieving their life goals. [19]

Character education is an important aspect in forming a good individual personality. The ethics of Al-Ghazali, a famous philosopher and scholar, has a strong connection with character education. In this article, we will see how Al-Ghazali's ethics can make a significant contribution to character education.

First of all, Al-Ghazali emphasized the importance of educating someone to have an honest attitude and have moral integrity. According to Al-Ghazali, moral integrity is the main foundation in forming good character. In his writing, Ethics or Morals, Al-Ghazali stated that an individual must always be consistent between what he says and what he does. In the context of character education, this is very relevant. Educating children to be honest and have moral integrity will form individuals with strong and reliable character.[20]

Al-Ghazali emphasized the importance of forming good morals and love in character education. According to him, an individual must learn to have a good understanding of the desired morals, such as honesty, kindness and justice. In the

19 Y.S. Lon, Mendidik Pribadi Berkarakter Uwa Haeng Wulang, Langkas Haeng Ntala, Sosio Didaktika, Hal. 167

20 Ulin Ni'mah, *Konsep Tazkiyatun Nafs dan Implikasinya Terhadap Pendidikan Karakter Pada Kurikulum* 2013 (Telaah Buku Ihyā' 'Ulum Ad-dīn Karya Imam Al-Ghazali), hal. 86

context of character education, this concept is important because through a good understanding of morals, individuals will learn to behave well and understand the importance of love in relationships between human beings.[21]

Apart from that, Al-Ghazali also stated how important character education is in developing good work ethics and social responsibility. In Al-Ghazali's view, character education must introduce good work values, such as commitment, perseverance and responsibility. This will help individuals to become responsible and reliable people in society.

UWA HAENG WULANG LANGKAS HAENG NTALA AS A PLAN FOR POLITICAL ETHICS (OFFERING, NOT CERTAINTY)

Since ancient Greek times, we have agreed that discussing politics is a very interesting theme for philosophers and other thinkers to discuss, it has even grown and developed. develop in culture. Politics has attracted thinkers and cultures from all ages or periods. There is no human knowledge and civilization that has not been touched by the stimulus of political thought and events. [22] This very high human interest is not so surprising because humans are an inseparable part of it. Aristotle used*political animal* (political animal) or zoonpolitikon in formulating humans as social and political beings. [23]

Of course here I will show the role of *local wisdom uwa haeng wulang Langkas haeng ntala* (as political ethics) in approaching the political year. Political ethics is certainly familiar if we discuss it in the public sphere or the political sphere itself. This element is something that is very difficult to achieve for anyone who enters into the world of politics. Indeed, we know that the art of politics has its own way of carrying it out. But politicians certainly have to know how politics actually worksright. Political ethics is the study of morality and ethics related to political actions. Political ethics highlights the political decisions and actions taken by political leaders and governments. This concept involves thinking about what is right and wrong, just and unjust, and what constitutes appropriate action in a political context. Political ethics

21 Ulin Ni'mah, Konsep Tazkiyatun Nafs dan Implikasinya Terhadap Pendidikan Karakter Pada Kurikulum 2013 (Telaah Buku Ihyā' 'Ulum Ad-dīn Karya Imam Al-Ghazali), hal. 89

[22]Hendry J. Schmandt, Filsafat Politik: *Kajian Historis dari Zaman Yunani Kuno Sampai Zaman Modern*, (Yogyakarta: pustaka pelajar, 2015), hal. 3

[23]Hendry J. Schmandt, Filsafat Politik: *Kajian Historis dari Zaman Yunani Kuno Sampai Zaman Modern*, hal. 3

also addresses the social and moral responsibilities of political leaders towards their society. [24]

Of course, there are several issues discussed in political ethics. One of them is justice and political diversity.[25] political ethics emphasizes the importance of equality and fair treatment for all citizens in the political system. In addition, political ethics also discusses the responsibility of political leaders to protect human rights, civil liberties, and support the active political participation of all citizens.

Political ethics plays into the issue of transparency and honesty in political decision making. Political leaders are expected to carry out their duties with integrity and honesty, and to be accountable for their actions. Political ethics encourage political leaders to be open and honest in carrying out their duties, and to stay away from corruption and nepotism.

Meanwhile in *local wisdom* politics does not take part in culture shock. *Local* wisdom must present clean politics as its essence, it must be shown in every wheel of the political journey. It cannot be denied that this is a game about culture and political ethics. We need to understand that to develop in a better direction the basis is being able to have a value or quality of self. Politicians in the coming political year must certainly have this quality, the quality of improving themselves in a space of moral reflection. The self-confidence to enter the world of politics certainly requires knowing the initial concept, what politics is and what its importance is. If we plunge into this shutter, uwa haeng wulang Langkas haeng ntala is the solution. Politicians or candidates must have great trust, of course accompanied by their own ethics.

CONCLUSION

Conclusion It is said thatparents advise their children with an adage, "chase your dreams as high as the sky." Not wanting to reduce the richness of its meaning, in Manggarai culture there is a proverb that is somewhat similar. It reads like this, *uwa haeng wulang Langkas haeng ntala.* If translated literally, the meaning is "to grow to the moon, high to reach the sky." This proverb is included in the local wisdom literature (local wisdom) *of the Manggarai people. The context of this proverb is generally a piece of advice, a motto or vision for life, even a prayer.* Uwa haeng wulang

[24] Ismail Nurdin, *Etika Pemerintahan: norma, konsep dan praktek etika pemerintahan*, (Yogyakarta, Lintang Rasi Aksara Books, 2017), hal. 40

[25] Franz M. Suseno, *Etika Politik: Prinsip-Prinsip moral Dasar Kenegaraan Modern*, (Jakarta, Gramedia Pustaka Utama, 2016), hal. 120

Langkas haeng ntala *would like to tell its speakers that* should nothave a weak life, live reluctantly, die unwillingly. With uwa haeng wulang legas haeng ntala *it is hoped that a person will be able to overcome as many limitations as possible in order to be able to transcend life to a higher level of noble funds. Therefore, nuance is dominant in personalhasa* uwa haeng wulang Langkas haeng ntala *is hope. In the context of young people,* uwa haeng wulang Langkas haeng ntala *becomes a stimulus to dream and pursue goals. So that they develop to reach the moon and their dreams are as high as the stars. While above the sky there is still sky.* However, dreams of reaching the moon and sky-high aspirations in Manggarai culture are not individualistic and competitive, as in the understanding of the new capitalist culture.

Uwa haeng wulang Langkas haeng ntala *thrives precisely in the context of a collective society that also values personal autonomy. This is shown in the* speaker uwa haeng wulang Langkas haeng ntala. *Which can be in the form of advice or advice from parents and others, or as a vision of one's own life.* from this kind of model makes uwa haeng wulang legas haeng ntala *continue to be anchored in educational culture. In Manggarai culture, character education can be drawn from two forms.* First*, forms of oral tradition, such as local poetry*, legends, myths and various local literature that grow in local communities. Second, the act of imitation (mimesis). Through concrete life experiences, a person's encounters with parents, family, peers and playmates, a person can imitate their attitudes. especially good attitude. Of course, still pay attention to personal creativity in imitation. In the chaos of philosophical thought, Al-Ghazali had thoughts that were also quiteclose to local wisdom*,* uwa haeng wulang Langkas haeng ntala*. With the* concept of teleological ethics, Al-Ghazali believes that everyone wants a good and noble life goal. This goal is then accompanied by a responsibility towards life.

Both personal and collective. Al-Ghazali's ethical model wants to encourage individuals to strive to achieve perfection and goodness in their lives. According to Al-Ghazali, to realize this goal, knowledge is needed, especially education. He believes that good knowledge will help individuals make moral and wise decisions. Apparently this kind of path is also inspired by Islamic traditions and emphasizes the development of inner qualities such as discipline and self-reflection. According to him, self-reflection and good discipline can support a person to achieve higher life goals. Conversely, the inability to reflect and purify makes the path of self-transcendence increasingly difficult. Emphasis on the dimensions of the right path of

knowledge or education also presupposes a collectiv ecommunity where a good environment, such as family, school, religion and the state, helps the growth of individuals. com uwa haeng wulang Langkas haeng ntala, (*grows to the moon, reaches the sky high*). We also don't forget about political games. uwa haeng wulang Langkas haeng ntala, (*grows to the moon, reaches the sky high*), *also dreamsthat politicians are able to enter the world of politics, be brave and display the quality of "political ethics". This is very meaningful for every politician. If they have a desire to achieve a country that is held in high esteem, they must be able to apply who they are to the country. In this way, we are able to determine and even actualize who should be appointed, sit down and who should fold.*

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