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Parental Interaction Forms Children's Character Based on Religious Values and Local Wisdom in Lampulung Village

Interaksi Orang Tua Membentuk Karakter Anak Berbasis Nilai Religius dan Kearifan Lokal di Desa Lampulung

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Abstract

This study aims to analyze the forms of parental interaction and its influence on the formation of children's character in Lampulung Village. The study uses a descriptive qualitative approach with data collection techniques in the form of participant observation and in-depth interviews with parents, community leaders, and religious leaders selected through purposive sampling. The data analysis followed the interactive model of Miles, Huberman, and Saldana. The results showed that verbal interaction through advice, moral stories, and dialogical communication, as well as non-verbal interaction through everyday examples, together contributed significantly to the formation of children's character. Religious values such as the habit of congregational prayers and tadarus of the Qur'an, as well as local Bugis wisdom, namely siri' na pacce, sipakatau, sipakalebbi, and sipaka'inge, are the main pillars of character formation in the family environment. It was concluded that the quality of parental interaction, not just the duration of togetherness, is a determining factor in shaping the character of children who are religious, disciplined, responsible, and polite. This research has implications for the importance of parental capacity building programs in parenting based on local religious and cultural values, as well as the need for collaboration between families, schools, and village communities to create a holistic and sustainable character education ecosystem.

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Keywords: parental interaction, child character formation, parenting, religious values, Bugis local wisdom, family education

Abstrak

Penelitian ini bertujuan untuk menganalisis bentuk-bentuk interaksi orang tua serta pengaruhnya terhadap pembentukan karakter anak di Desa Lampulung. Penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data berupa observasi partisipan dan wawancara mendalam terhadap orang tua, tokoh masyarakat, dan tokoh agama yang dipilih melalui purposive sampling. Analisis data mengikuti model interaktif Miles, Huberman, dan Saldana. Hasil penelitian menunjukkan bahwa interaksi verbal melalui nasihat, cerita moral, dan komunikasi dialogis, serta interaksi non-verbal melalui keteladanan sehari-hari, secara bersama-sama berkontribusi signifikan dalam pembentukan karakter anak. Nilai-nilai religius seperti pembiasaan salat berjamaah dan tadarus Al-Qur'an, serta kearifan lokal Bugis yakni siri' na pacce, sipakatau, sipakalebbi, dan sipaka'inge, menjadi pilar utama pembentukan karakter di lingkungan keluarga. Disimpulkan bahwa kualitas interaksi orang tua, bukan semata durasi kebersamaan, merupakan faktor determinan dalam membentuk karakter anak yang religius, disiplin, bertanggung jawab, dan bersopan santun. Penelitian ini berimplikasi pada pentingnya program penguatan kapasitas orang tua dalam pengasuhan berbasis nilai agama dan budaya lokal, serta perlunya kolaborasi antara keluarga, sekolah, dan komunitas desa untuk menciptakan ekosistem pendidikan karakter yang holistik dan berkelanjutan.

Kata kunci: interaksi orang tua, pembentukan karakter anak, pola asuh, nilai religius, kearifan lokal Bugis, pendidikan keluarga

Introduction

Indonesian society is currently facing a crisis of adolescent character characterized by the fading of traditional ethics and the rise of individualistic behavior. In Lampulung Village, the entry of information technology has triggered a conflict of values between modernity and local wisdom. This problem is increasingly complex due to the paradigm shift of parents who rely on schools as the sole agent of character formation, so that quality interactions in the family environment are neglected due to pragmatic busyness and the influence of modern lifestyles (Mansir et al., 2021).

This phenomenon is a crucial problem that requires urgency of response, both theoretically and practically. The researcher identified that the main determinant of child character degradation is rooted in the decline in the quality

of interaction in families that function as primary educational institutions (Weistra et al., 2025). The reduction of the central role of parents as agents of moral socialization results in children losing their ethical orientation which should be internalized through harmonious, consistent, and exemplary-based relationships. Thus, analysis of the patterns and quality of domestic interactions in rural ecosystems is an imperative scientific need (Purba et al., 2024).

The construction of children's character is a manifestation of the dynamics of interaction initiated by parents in the domestic sphere. Previous literature has extensively documented the correlation between parenting and child development; Among them is Baumrind's (1966) research which emphasizes the effectiveness of authoritative parenting in fostering independence and moral integrity. In line with that, Gottman (1997) highlights the strategic role *Emotion Coaching* on children's emotional resilience, while Sugiarti et al. (2022) confirmed the significance of parenting on adolescent character formation. However, there are limitations to generalizations (*Research gap*) because the majority of the studies are based on urban contexts or Western perspectives. Therefore, further studies are needed on parental interaction in rural ecosystems that are integrated with religious values and local wisdom, considering that the internalization of these values is predicted to have a fundamental long-term impact on children's character (ŞahİN, 2023).

The pattern of interaction in the family in Lampulung Village is reciprocally influenced by compliance with traditional norms and the penetration of modernity. As a region that upholds local wisdom, the process of internalizing values in children is based on cultural foundations that are inherited from generation to generation. However, the integration of information technology in daily life has affected the communication mechanism of parents and children, so that family dynamics in this village are now in a transition between the survival of conservative values and the influence of contemporary lifestyles (Tohri et al., 2022).

This research offers novelty through an in-depth exploration of the dynamics of parental interaction in the sociocultural context of the Bugis-Makassar countryside. The main focus of this study is to evaluate the integration of theological values and locality into verbal and non-verbal interactions as a functional unit in the development of children's character. The epistemological basis of this research is based on Bronfenbrenner's Ecological Theory (1979) to dissect the role of the family as a primary microsystem. Character analysis is sharpened using the framework of Lickona (1991) regarding the trias of morality, and synthesized with the thoughts of Abdullah Nashih Ulwan regarding the methodology of Islamic education based on the aspect of example (*Uswah*), habituation, and verbal education (Wang et al., 2025).

Lampulung Village stands out as a research locus because of its people's strong adherence to the syncretism of Islamic values and local Bugis wisdom. Value integration *A series of pacce, pacce, spacious, spacious, and Sparkle* In the dynamics of the rural family, it is the main basis for traditional character formation. However, the emergence of symptoms of character degradation due to social media exposure and modernization triggers the need for in-depth scientific investigations. This research aims to remap the interaction pattern of parents as primary socialization agents in an effort to mitigate the weakening of noble values in the context of a society that is experiencing changing times (Jamaluddin et al., 2022).

Based on the background and gaps of the research, this study is focused on the analysis of forms of parental interaction and its influence on the formation of children's character in Lampulung Village, taking into account the dimensions of religious values and local wisdom of Bugis as significant differentiating factors (Iskandar et al., 2023).

The results of this study are expected to make a theoretical contribution in enriching the study of family-based character education in rural areas, as well as provide practical contributions as a reference for stakeholders in designing programs to strengthen parental capacity and collaboration between families,

schools, and local communities for the realization of a religious, characterful, and competitive generation (Sugiarti et al., 2022).

Research Method

This research applies qualitative-descriptive design to comprehensively elaborate social phenomena in Lampulung Village. In order to maintain the credibility of the findings, triangulation of sources that synthesize primary data through participatory observation and in-depth interviews with secondary data from the relevant literature was carried out. In line with Creswell's naturalistic paradigm, this study focuses on the influence of parenting on the formation of adolescent character within the local cultural value frame (Ramlan & Iskandar, 2023).

The determination of informants in this study was carried out through techniques *purposive sampling* to ensure the harmony of the subject with the research criteria that have been set. The main participants included parents who had school-age children in Lampulung Village, and supported by supporting informants who included religious leaders, community leaders, and village administrative apparatus. The estimated number of informants is determined based on the principle of data saturation; Data collection will be stopped when the information extracted has reached a saturation point, which is characterized by a repetition of information patterns without the discovery of new data significance (Chai et al., 2021).

The data sources in this study are classified into primary data collected through participatory observation and in-depth interviews, and secondary data sourced from literature studies and relevant documentation. The researcher applied a semi-structured interview technique to facilitate flexible but consistent information exploration across the research corridor. The focus of the interview substance was directed at family communication dynamics, character internalization strategies, and obstacles in parenting. In line with the naturalistic approach, the interaction is carried out at the informant's residence or the social

environment of Lampulung Village to ensure the authenticity and contextual validity of the data (Denny & Weckesser, 2022).

The observation procedure was implemented through a participatory approach to construct a holistic understanding of the dynamics of family interaction in Lampulung Village. Observation parameters included the spectrum of verbal and nonverbal communication, daily habituation, as well as the reactive parenting patterns applied by parents. Specifically, this study emphasizes the internalization aspect of religious values and local cultural norms as crucial variables in the formation of children's character. Implementation *Natural Setting* carried out consistently to reduce information distortion and maintain the authenticity and originality of field data (Family & Volume, 2023).

Data analysis was carried out in a circular manner referring to the interactive model Miles, Huberman, and Saldana, which included the stages of data condensation, data presentation, and conclusion drawn. The repetitive and simultaneous nature of the analysis with the data collection process in the field allows for data validation *real-time* (Zainal et al., 2024). From the ethical aspect of the study, this study adopted a strict subject protection protocol through a mechanism *informed consent*, guarantee anonymity, as well as respect for local values. The use of data is limited exclusively to the interests of academic discourse in order to maintain the integrity of research and protect the privacy rights of the sources (Sinar et al., 2024).

Research Results

This section describes the results of research on the typology of parental interaction in constructing children's character based on religious values and local wisdom in Lampulung Village. Qualitative analysis was carried out through the integration of participant observation techniques and in-depth interviews involving parents, community leaders, and religious leaders as primary data sources. The findings show that the dynamics of interaction between parents and children in Lampulung Village take place comprehensively, including the dimensions of verbal and non-verbal communication that are integrated with

Islamic values and Bugis cultural philosophy. Specifically, this study produced four interrelated fundamental findings, namely: (1) patterns of verbal interaction, (2) manifestations of non-verbal interactions through example, (3) mechanisms of internalization of religious values, and (4) implementation of Bugis local wisdom. A summary of those findings is mapped in the table below.

Table 1. Research Informant Profile

No.	Informant Categories	Quantity	Remarks
1	Parents (Father/Mother)	8 people	Having school-age children, permanent domicile in Lampulung Village
2	Community Leaders	3 people	Influential figures in Lampulung Village
3	Religious Figures	2 people	Imam of the mosque and local ustaz
4	Village Apparatus	2 people	Village head and village secretary

Note. The determination of informants uses purposive sampling techniques until data saturation is achieved.

1. Theme 1: Verbal Interaction as a Means of Internalizing Moral and Religious Values

The results of the data analysis showed that verbal interaction dominated the instrument of socialization of moral-religious values in the family environment of Lampulung Village. The communication patterns applied are varied, including narrative and dialogical techniques that are integrated with religious doctrines. The use of crucial moments in domestic routines serves as a strategic means for parents to strengthen the foundation of children's ethical awareness in a sustainable manner. This finding is reflected in the experience of Mrs. Tenri, a 37-year-old housewife with three school-age children, who said:

"Every morning before the children leave for school, I always remind them to read bismillah, pray, and maintain an attitude at school. I said, our parents see from here, God sees it from everywhere. That's what I always instill so that they don't forget themselves outside the house." (interview 18 March 2026)

Data show that parental verbal interaction serves as a medium of theological transmission that aims to form the foundation of children's spirituality. Theoretically, this practice represents the stage of *moral knowing* from Lickona (1991), in which the internalization of values intellectually precedes the manifestation of moral action. In addition to the dominance of the role of mothers, this study also found a significant pattern of dialogical communication in the relationship between father and child figures, as expressed by Mr. Rahmansyah, a 40-year-old farmer:

When the night is over, I often talk to the children. Ask how school is going, whether there are problems or not. From there I can know what they are thinking, and I can direct them if something is not right. Communication is important, not just commands." (interview March 20, 2026)

The validity of this finding is supported by the statement of Ustaz Raihan, a local religious leader, who confirmed that the people of Lampulung Village optimize the family recitation forum as a medium for cross-generational value dialogue. This dialogical communication pattern represents the concept of emotion coaching from Gottman (1997), where parents do not just give one-sided instructions, but provide space for children to articulate their emotions and thoughts. This mechanism creates a reciprocal relationship that significantly strengthens the moral bond between parent and child.

2. Theme 2: Non-Verbal Interaction through Example (Uswah Hasanah) in Daily Life

The second theme identified in this study is the manifestation of nonverbal interaction through exemplary (*uswah hasanah*) implemented by parents in their daily routine. In contrast to verbal interactions that are explicit, nonverbal mechanisms operate implicitly through concrete behaviors that can be observed and imitated by the child. The forms of exemplary work found include consistency

in congregational Fajr prayers, the application of neighborly ethics, active participation in communal activities (gotong royong), and integrity in social interactions. This finding is reinforced by the description of Mrs. Fatmawati (38 years old):

"I don't talk much to my children about prayer, but I make sure they see me praying on time every day. I believe that the child learns more from seeing than from hearing. If I don't pray myself, how can I tell my children to pray?" (interview March 15, 2026)

This finding proves that parents in Lampulung Village place themselves as a model of behavior for children in a sustainable manner. The process of transmitting these values is in line with the principle of observational learning in Bandura's social cognitive framework, where the behavior of significant figures becomes the basis for the formation of individual moral identity. In the family structure, parents function as the main instruments that directly construct the foundation of the child's character. In line with this, Mr. Arifandi as the Head of Lampulung Village confirmed:

"Here, respected parents are not the ones who talk the most, but the most consistent between words and deeds. Children are intelligent, they know which parents are just in charge and which ones are really living what they are taught." (interview March 18, 2026)

Observational findings show that the transmission of values through nonverbal exemplification transcends the boundaries of family privacy and penetrates into the public sphere. Through direct observation of parents' interaction with various elements of society, children experience the process of character formation in a naturalistic context. This confirms that the broader social ecosystem serves as a moral laboratory for children in imitating the behavior of their authority figures.

3. Theme 3: Internalization of Religious Values through Family Habituation

The third theme in this study elaborates the process of internalizing Islamic religious values through habituation mechanisms that are integrated in a

structured manner in domestic routines. The identified habituation practices include the implementation of congregational prayers, post-Maghrib Qur'an recitals, periodic family recitation, and consistency in reciting prayers in each daily activity. These practices are not only seen as formal religious rituals, but also function as a medium of family interaction that fundamentally forms the dimension of children's spirituality as a moral guideline. In this regard, Mrs. Sundusia, a respondent with five children, explained her experience:

"Every Maghrib is over, we sit together and recite the Quran on at least one page. It has been going on for years. The children have memorized the routine. From there they learned that the Quran is not only read during celebrations, but is read every day as a necessity." (interview March 20, 2026)

The phenomenon of consistent habituation is in line with Abdullah Nashih Ulwan's theoretical framework regarding *al-tarbiyah bi al-'adah* (education through habit). This approach emphasizes that habituation is a fundamental methodology to form a stable foundation of morality in children. This repetitive process and from this early developmental stage allows religious values to settle in and become an integral part of the child's personality structure.

Communal involvement in religious activities at the domestic level has been shown to be able to construct internal social cohesion, which in turn strengthens the foundations of the child's spiritual identity. This phenomenon is in line with the perspective of Ustaz Erfidin, a religious authority figure in Lampulung Village, who stated that:

"Families who are diligent in studying together, their children, are usually easier to manage and have more shame if they make mistakes. Not because he fears punishment, but because it is ingrained in his heart that God sees all his deeds." (interview March 22, 2026)

4. Theme 4: Internalization of Bugis Local Wisdom as a Pillar of Character Building

The fourth theme reveals the strategic role of Bugis local wisdom in the process of forming children's character through the dynamics of family interaction

in Lampulung Village. Local values that are identified organically in parent-child interactions include four fundamental pillars, namely *siri' na pacce* (integrity, self-esteem and solidarity), *sipakatau* (humanism), *sipakalebbi* (mutual respect), and *sipaka'inge* (reminding each other). The internalization of these values takes place naturalistically through collective agrarian activities, participation in mutual cooperation, the implementation of traditional rituals, and daily interpersonal communication.

Mr. Wahyuddin, a farmer and head of the family, explained how the value of *siri' na pacce* was instilled in his children:

"From a young age, I have taught my children that siri' is not only about self-esteem, but also about responsibility to the family and the village. If my son makes a mistake, it is a disgrace not only for him, but for the whole family. That's what makes him think long before acting." (interview March 25, 2025)

The values of *sipakatau* and *sipakalebbi* are manifested in the manners of intergenerational interaction in Lampulung Village. Observational data showed normative behavior patterns in children, such as the use of appropriate honorifics, the ability not to interrupt when adults speak, and adherence to courtesy protocols when traveling. This phenomenon proves that the value of local wisdom has been deeply internalized as a result of the dynamics of long-term interaction in the family environment.

The Head of Lampulung Village also confirmed that these local values are still well maintained:

"The people here are still very much in keeping with customs. Parents who do not teach manners to their children will receive social reprimand from residents. That's what keeps the values of local wisdom alive and passed down from generation to generation." (Village Head, interview March 27, 2025)

Table 2. Summary of the Main Themes of the Research Results

No.	Main Themes	Forms of Interaction	Values Formed
1	Verbal Interactions: Advice, Moral Stories, Dialogue	Daily verbal communication (morning, meal together, evening)	Moral knowing, ethical awareness, religiosity
2	Non-Verbal Interaction: An Example (Uswah Hasanah)	The real behavior of the parents observed by the child	Moral action, discipline, responsibility
3	Internalizing Religious Values through Habituation	Congregational prayers, tadarus, family studies	Spiritual identity, piety, moral feeling
4	Internalization of Bugis Local Wisdom	Gotong royong, customs, everyday conversation	Siri' na pacce, sipakatau, sipakalebbi, sipaka'inge

Note. The analysis used the interactive model of Miles, Huberman, and Saldana (2014). The theme was extracted from in-depth observation and interview data.

Triangulation Results: Perspectives of Community Leaders and Religious Leaders
 Triangulation interviews involving community leaders and religious leaders were conducted to strengthen the validity of the findings through the perspective of supporting informants. This triangulation procedure is aimed at verifying the parental interaction patterns that have been identified from primary data, as well as presenting a comprehensive analysis from the perspective of stakeholders who have a fundamental role in the character education ecosystem in Lampulung Village.

The results of the comparative analysis revealed the perceptual alignment between parental informants and religious leaders regarding the urgency of interaction quality as the main predictor of character formation. The validation of the data through triangulation of this source emphasizes that the character education process in Lampulung Village is constructed collectively. This reflects

the strong synergy of roles between the domestic environment (family) and community support elements (religious and community leaders).

Table 3. Character Dimensions Formed through Parental Interaction in Lampulung Village

No.	Character Dimensions	Operational Description	Conditions on Informants
1	Religiosity	Obedience in worship and divine awareness in every action	High: evidenced by the routine of congregational prayer and recital of the Quran (Theme 3)
2	Discipline and Responsibility	Ability to fulfill household and school obligations independently	Developing: parents establish consistent household rules (Themes 1 & 2)
3	Courtesy and Respect	Respectful behavior of older people and maintaining ethics in social interactions	High: strengthened by sipakatau and sipakalebbi values (Theme 4)
4	Social Solidarity	Concern for others and active participation in communal activities	High: transmitted through the value of siri' na pacce and gotong royong (Theme 4)

Note. The elaboration of character dimensions refers to the framework of Lickona (1991) which is synthesized with the value of local Bugis wisdom. The condition of the informant is the result of a synthesis of in-depth interviews and participant observations.

Discussion

This study shows that the formation of children's character in Lampulung Village is greatly influenced by the verbal communication patterns of parents which are dialogical and educational. This phenomenon is in line with Lickona's

(1991) model of moral development, in which the cognitive aspect (*moral knowing*) becomes the foundation for the affective and psychomotor dimensions. The consistency of parents in transmitting ethical values, as done by Mrs. Nurhaedah, is an application of the authoritative parenting style (Baumrind, 1966). This pattern, which combines warmth with clear normative control, has been shown to be effective in facilitating the development of individual independence and moral integrity in the family environment (Sahertian et al., 2012).

This study shows that the example (*Uswah Hasanah*) functions as an effective nonverbal interaction instrument in internalizing the affective and psychomotor aspects of children's morality. The concrete behavior of parents in Lampulung Village in the domestic and public realms becomes an imitation model that affirms character as real behavior. This validates Hurlock's (2013) theory regarding the urgency of the quality of interpersonal relationships in parenting over the quantity factor of time. Furthermore, this data synergizes with the findings of Kantova (2024) who underline that parental active participation is directly proportional to children's holistic achievements, including the academic dimension and moral integrity (Nieto-retuerto et al., 2025).

The cultivation of religious values through family habituation found in this study has a strong normative foundation in Islamic teachings. Allah SWT says in (Q.S Al-Luqman: 13; 31) Allah SWT said:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Translate:

"And (remember) when Luqman said to his son, when he was teaching him: 'O my son, do not associate with Allah, indeed associating with (Allah) is indeed a great tyranny'."

This verse affirms the position of parents as the main educators in the moral and spiritual realm, a role that is consistently implemented by the people of

Lampulung Village through the mechanism of religious habituation. Activities such as congregational prayer and Qur'an literacy together function as a crucial interpersonal communication medium in forming the foundation of children's spirituality. Substantially, this routine acts as a moral navigator that guides children's behavior in daily social dynamics (West, 2025).

In terms of character formation through family interaction, the Prophet PBUH also said:

"Every child is born in a state of fitrah, so it is his parents who make him a Jew, a Christian, or a Magi." (HR. Bukhari and Muslim).

The hadith affirms the fundamental position of parents as determinants of the direction of the child's character and belief orientation. The findings of the study in Lampulung Village indicate that parents have a deep awareness of responsibility (*Trust*), which is represented through the consistency of internalizing Islamic values in every dimension of daily interaction. This practice includes educational communication patterns, habituation of daily rituals such as prayer at meals, to the manifestation of exemplary attitudes in the context of social life (Ramlan & Iskandar, 2023).

This study shows that the formation of children's character in Lampulung Village is firmly rooted in Bugis philosophical values inherited through family interaction. Inculcation of values such as *Siri' na pacce* up to *Sparkle* integrated into the practices of communal life, including agricultural activities and cultural rituals. Theoretically, this reflects the mechanical solidarity structure of Durkheim (1893), in which the social integrity of rural communities reinforces the process of internalizing values at the domestic level. This opinion is reinforced by research by Yazid et al. (2024) which confirms that the strength of local traditions is a key variable in maintaining social cohesion and creating an environment conducive to the sustainable development of children's character (Sakti, 2024).

This study shows that the internalization of discipline through adaptive household rules is in line with the theory of Bronfenbrenner (1979) microsystems, where the family is the most essential influencing factor for children. The role of

parents in Lampulung Village as agents of moral education and guardians of tradition strengthens the integrative ecological development model. This pattern supports the findings of Sugiarti et al. (2022) regarding the effectiveness of parenting that combines aspects of affection and real practice in character building. However, the emergence of digital disruption and modernization have become inhibitory variables that are beginning to threaten the intensity of parent-child interaction. As a mitigating measure, strengthening strategic partnerships between families and the social environment is crucial to maintain the sustainability of the character education ecosystem comprehensively (Indah et al., 2024).

This study shows that character formation in Lampulung Village is based on the integration of consistent verbal communication and non-verbal behavior. The integration of Bugis religious values and cultural philosophy is strengthened through habituation of discipline and responsibility within the family scope. The significance of the role of parents lies in their ability to transform from mere instructors to exemplary subjects who integrate moral principles into real-life practice (Husna et al., 2025).

These findings confirm that comprehensive character internalization is highly dependent on family harmony and consistency in the application of daily norms. Integration of philosophical values *A series of pacce, pacce, spacious, spacious, and Sparkle* be a distinguishing element (*differentiating factor*) in the parenting pattern of the Lampulung Village community. The existence of these local values not only strengthens the child's cultural identity, but also offers an antithesis to the character education model in urban environments that tend to have different social structures (Aziz et al., 2025).

Conclusion

This study shows that character formation in Lampulung Village is based on the integration of verbal communication and consistent nonverbal behavior. The integration of Bugis religious values and cultural philosophy is strengthened

through habituation of discipline and responsibility within the family scope. The significance of the role of parents lies in their ability to transform from mere instructors to exemplary subjects who integrate moral principles into real-life practice.

These findings confirm that the effectiveness of instilling character values is highly dependent on family harmony and coherence in the implementation of daily norms. The integration of the philosophical values of *siri' na pacce*, *sipakatau*, *sipakalebbi*, and *sipaka'inge* functions as a *differentiating factor* in the parenting pattern of the Lampulung Village community. The existence of these local values not only strengthens children's cultural identity, but also provides a sociocultural identity that significantly differentiates the methodology of rural value transmission from the pattern of character education in urban environments.

This study concludes that family interaction in Lampulung Village is a determinant variable in giving birth to a generation that has strong moral integrity, religiosity, and cultural identity. Although this pattern has been proven to be effective, the presence of digital disruption and limited intensity of encounters between parents and children are risk factors that require immediate mitigation. Optimizing the role of the collective through strategic integration between the family, educational institutions, and social capital of the community is an absolute prerequisite to ensure the sustainability of the character development ecosystem in the modern era.

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