

Literatur Review: The Implementation of Sociocultural Learning Based on Makassar Local Culture in Shaping Early Childhood Character

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Abstract

This study aims to analyze the implementation of sociocultural learning based on Makassar local culture in shaping early childhood character in the era of digital disruption. Using a literature review method with a qualitative descriptive approach, secondary data from 10 reputable scientific articles published between 2020 and 2026 were selected through four stages of systematic screening and analyzed using content analysis techniques. The findings indicate that the internalization of the philosophical values of Sipakatau, Sipakalebbi, Sipakainge', and Siri' na Pacce effectively shapes children's moral-affective character through teacher modeling, the modification of traditional games such as Ma'bom, oral literature such as pappaseng, and regional language stimulation. The novelty of this study lies in the integration of Lev Vygotsky's sociocultural theory with the reconstruction of Makassar local wisdom values as cyber-mediated cultural tools. The contribution of this study is the provision of a conceptual roadmap for strengthening partnerships among the three centers of education through the formulation of local culture-based digital parenting to mitigate the risks of virtual isolation and cultural alienation among Generation Alpha. The policy implications urge early childhood education administrators to integrate cultural matrices into the teaching modules of the Kurikulum Merdeka and require parents to apply active mediation in children's gadget use through screen-time boundaries within the family environment

Keywords: Sociocultural Learning, Makassar Culture, Character, Early Childhood

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INTRODUCTION

Early childhood education (ECE) is a crucial phase in laying the foundation for children's personality, morality, and character. In the era of globalization, which is marked by the rapid flow of digital information, the challenge of character formation in children has become increasingly complex. Generation Alpha children grow up in an environment closely connected to digital technology; however, they often experience limited meaningful social interaction with their surrounding environment. Through the Kurikulum Merdeka policy, the Indonesian government has emphasized the importance of strengthening character based on the nation's noble values. Character traits such as mutual cooperation, independence, and noble morality cannot develop instantly; rather, they require consistent and contextual stimulation from the time children are in their golden age.

In the context of early childhood education, character formation becomes more effective when implemented through an approach that is contextual and closely related to children's lived experiences. One relevant approach is sociocultural learning based on local wisdom. This approach positions culture as both a learning resource and a medium for internalizing moral values in children's daily lives. Local wisdom serves not only as an identity marker but also contains educational values that shape social behavior, ethics, and ways of thinking. Amid technological disruption, the urgency of sociocultural approaches in education has become increasingly significant. The adoption of technology and globally standardized curricula that are detached from cultural roots often creates a cultural gap, which risks marginalizing traditional values and alienating learners from their original social environment. Therefore, research on aligning learning materials with local sociocultural contexts is highly crucial so that technology and digital media do not erode cultural identity but instead function as sociocultural tools to strengthen children's capacities within their social spaces (Milleer, 2026). Thus, the integration of local culture becomes a balancing strategy between technological adaptation and the preservation of the nation's character.

At the international level, research indicates that policies and pedagogical practices in preschool settings are often caught within the dominance of majority-group values, which may trigger marginalization or negative labeling, known as othering, toward children from different cultural or religious backgrounds. As children's first social space, early childhood education institutions play a crucial role not only in transmitting cultural heritage but also in facilitating children's active agency in building inclusivity through peer interaction (Thoma, 2023). The implementation of this approach will be effective when learning materials are aligned with local norms. This positions teachers as key actors in selecting materials that accurately represent social realities, so that learning media can function as effective instruments for fostering empathy and creating harmonious socialization in the classroom (Cetinkaya et al., 2022). Therefore, the implementation of sociocultural learning based on local culture, such as the noble values of the Makassar community, must be designed comprehensively. This approach should not merely serve as a formal representation of tradition, but rather as a transformative sociocultural pedagogical strategy to shape children's

character that is culturally grounded while remaining adaptive and inclusive in appreciating differences.

Theoretically, children's character formation is inseparable from the sociocultural environment in which they grow. Referring to Lev Vygotsky's sociocultural theory of development, children's learning processes occur through social interaction within their cultural context (Vygotsky, 1978). Therefore, community partnership strategies are highly vital within the early childhood education ecosystem. Schools cannot stand alone; convergence among early childhood education institutions, families, and local communities the three centers of education is needed to create a harmonious learning environment. Through this partnership strategy, the moral values taught at school can be reinforced at home and validated by the wider community environment.

In the context of South Sulawesi society, Makassar local culture contains a rich set of life philosophies that are highly relevant to early childhood character formation. Values such as *Sipakatau* (mutual humanization), *Sipakalebbi* (mutual respect and honoring others), and *Sipakainge'* (mutual reminding) serve as social foundations for interaction. In addition, the concept of *Siri' na Pacce* teaches strong self-respect as well as a deep sense of empathy and solidarity toward others. Integrating Makassar local wisdom into sociocultural learning in early childhood education not only serves as an effort to transmit cultural heritage but also functions as a medium for habituating positive behaviors that are meaningful for children because they are closely connected to their daily lives.

Although Makassar culture is considered to have strong potential for character formation, its implementation in early childhood education institutions still faces various challenges. Many early childhood education practitioners find it difficult to translate these philosophical values into concrete play and learning designs for children. Most previous studies tend to position local wisdom merely as an additional element or limit it to symbolic aspects within learning activities (Fazilah & Fallah, 2026). Few studies have comprehensively mapped how local cultural values can serve as the main pedagogical foundation in a structured manner, ranging from curriculum design and classroom interaction to partnership models with parents. As a result, early childhood education practitioners often experience confusion in translating these macro-level philosophical values into micro-level operational strategies at school. Therefore, a systematic review is needed to comprehensively synthesize the existing literature.

The novelty of this study lies in its holistic and integrative approach to examining the implementation of sociocultural learning based on Makassar local culture at the early childhood education level. Unlike previous studies, which generally discuss local wisdom only at a symbolic level or within limited aspects, this study comprehensively maps the relationship between Bugis-Makassar philosophical values *Sipakatau*, *Sipakalebbi*, *Sipakainge'*, and *Siri' na Pacce* and teachers' pedagogical strategies, the partnership model of the three centers of education, and the challenges of the digital era within a unified conceptual framework. In addition, this study integrates Vygotsky's sociocultural theory as an analytical lens to examine the effectiveness of internalizing these character values in the context of early childhood education in South Sulawesi.

The contribution of this study can be seen at two main levels. First, theoretically, this study enriches the body of knowledge in early childhood education by providing a conceptual framework that connects Vygotsky's sociocultural theory with Bugis-Makassar local wisdom values as a contextual and relevant pedagogical foundation for the people of South Sulawesi. Second, practically, the findings of this study are expected to serve as an operational guide for early childhood educators and institutional administrators in designing local culture-based curricula, developing a synergistic partnership model among schools, families, and communities, and formulating digital parenting strategies grounded in local cultural values to strengthen children's character in the digital era.

METHOD

This study employed a literature review method with a qualitative descriptive approach. This method was selected to collect, examine, and synthesize various scientific literature and regulations relevant to the implementation of sociocultural learning based on Makassar local culture in shaping early childhood character. The focus of the review was directed toward conceptual mapping of various local wisdom values, teachers' pedagogical strategies, and forms of community partnership that can be implemented within the early childhood education ecosystem.

The data sources in this study were obtained secondarily through digital searches in reputable national and international scientific journal databases, such as Google Scholar, Garuda (Garba Rujukan Digital), and Scopus. The literature used included scientific journal articles published between 2020 and 2026 to ensure the novelty of information and reflect the state of the art in the digital era. The literature search was conducted using relevant keywords, including "sociocultural learning," "sociocultural education in early childhood education," "Makassar local wisdom," "children's character formation," and "community partnership."

To ensure the quality and relevance of the literature, the article selection process was conducted systematically through four screening stages. First, in the identification stage, the initial search using keywords across various databases yielded a total of 30 potentially relevant scientific articles. Second, in the screening stage, 5 articles were eliminated from the initial findings because they were duplicates or had been published before 2020, leaving 25 articles for further examination. Third, in the eligibility stage, the 25 articles were evaluated in depth using inclusion and exclusion criteria. Based on these criteria, 15 articles were eliminated because they did not meet the required substantive relevance. Fourth, in the final analysis stage, after the elimination process, 10 scientific articles were identified as eligible for analysis and synthesis in this study.

Data analysis was conducted using content analysis techniques on the 10 articles that passed the selection process through several systematic stages: (1) organizing the collected literature; (2) conducting an in-depth review of key concepts; (3) identifying common threads and relationships among studies; and (4) synthesizing the findings into a coherent conceptual framework.

RESULTS AND DISCUSSION

Based on the results of a systematic search of scientific literature from the Google Scholar and SINTA databases using relevant keywords within the 2020–2026 period, 10 main articles were identified as meeting the inclusion criteria. These articles analyzed the implementation of sociocultural learning based on Bugis-Makassar local wisdom, partnership strategies, and their impact on early childhood character formation. A summary of the literature data extraction is presented in the following table:

Table 1. Data Analysis of Findings

No	Author & Year	Title	Synthesis Analysis of Findings
Custer I: Internalization of Bugis-Makassar Philosophical Values as a Foundation for Contextual Character			
1.	Ratnasari, Muhammad Akil Musi, & Angri Lismayani (2025)	Implementation of Bugis-Makassar Local Wisdom Cultural Values in Developing Moral Value Aspects in Children Aged 5–6 Years	Quantitative causality, with 73% of children developing very well, proves that the habituation of six local values is effective in shaping children’s morality. Local values are internalized through social agents, namely teachers and parents, as a psychological shield for preschool children in resisting the degradation of empathy (pacce) caused by digital gadget disruption.
2.	Rohaniatul Fazilah (2026)	Integration of Local Wisdom Values in Early Childhood Character Education at Batara Bira Kindergarten.	Abstract philosophical values such as Sipakatau, Sipakalebbi, Sipakainge’, Lempu’, Warani’, and Ammaccang are transformed into concrete character indicators, including inclusiveness, appreciation, self-regulation, honesty, courage, and intelligence, using cultural tools in the form of folktales and role play.
3.	M Haqqy Kholief Al Latief & Taruni Suningsih (2025).	Literature Review: An Analysis of Local Wisdom in Relation to the Moral Behavior of Children Aged 5–6 Years.	Nilai-nilai filosofis abstrak seperti Sipakatau, Sipakalebbi, Sipakainge’, Lempu’, Warani’, dan Ammaccang ditransformasikan menjadi indikator karakter yang konkret, meliputi inklusivitas, sikap apresiatif, regulasi diri, kejujuran, keberanian, dan kecerdasan, dengan menggunakan cultural tools berupa cerita rakyat dan bermain peran.
4.	Andi Yurni Ulfa, Nur Ina Syam, Fahmi Room, & A. Andriyani Asra (2025).	Literature Review: Character Education Based on South Sulawesi Local Cultural Wisdom	Various forms of local wisdom Tabe’, Siri’ na Pacce, Sipakatau, Sipakalebbi, Sipakainge’, A Bulu Sibatang, Pappaseng, and Tudang Sipulung serve as instruments of daily moral transformation. Mechanistically, the value of Tabe’ fosters politeness, Pacce nurtures empathy, and A Bulu Sibatang trains children in mutual cooperation, which collectively protects them from alienation in the digital era.

No	Author & Year	Title	Synthesis Analysis of Findings
5.	Nur Halisa, Muhammad Akil Musi, Fitriani Dzulfadhilah, & Angri Lismayani (2025).	Implementation of Early Childhood Character Education Based on Local Wisdom at Batara Bira Kindergarten	The relationship in character formation is strengthened through the hybridization of local wisdom values with theological Islamic values. The internalization of sociocultural character is successful because of the aligned, non-dissonant transmission of values between school and home through parental partnership.
6.	Silvana Ramadani, Muhammad Akil Musi, & A. Sri Wahyuni Asti (2025).	Implementation of the Traditional Game <i>Ma'bom</i> in Developing Cultural Value Aspects in Children Aged 5–6 Years	The fortress-guarding game (<i>Ma'bom</i>) is applied as a cultural tool in the Vygotskian sense. Mechanistically, this game transforms the noble values of <i>Sipakatau</i> (social adaptation) and <i>Sipakalebbi</i> (mutual respect within a team) into observable character indicators in children, such as honesty, group cooperation, and social empathy in real-life contexts.
Cluster II: Sociocultural Theoretical Foundations and Teachers' Pedagogical Strategies			
7.	Muhammad Akil Musi, Hajerah, Rika Kurnia R., A. Sri Wahyuni Asti, & Angri Lismayani (2026)	Deep Learning Counseling Based on Cultural Values at Kemala Bhayangkari Kindergarten, Gowa Regency	The culture-based deep learning approach transforms the teacher's role into that of a competent More Knowledgeable Other (MKO). Local culture is transformed into a cognitive stimulus that trains children to think critically, creatively, and collaboratively.
8.	Hanita (2025).	Language and Culture in Children's Education: An Analysis from the Perspective of Vygotsky's Sociocultural Theory	It provides a macro-psychological foundation in which regional language and culture are positioned as cultural tools. Teachers use these tools to provide scaffolding within children's Zone of Proximal Development (ZPD), transforming external values into internal mental functions in the form of children's inclusive and adaptive character.
Cluster III: Management of the Three-Center Education Ecosystem Partnership			
9.	Teti Ratnawulan Surtiati & Harry Nugraha (2025).	Strategies for Building School Parent Partnerships in Developing the Character of Students at Aisyiyah Qurrota A'yun Kindergarten.	This explains the mechanical aspect of the three centers of education. Children's positive character and socio-emotional development are not formed partially, but rather result from a supportive environmental conditioning process through open two-way communication between schools and families.
10.	Hajeni, Nur Saqinah Galugu, & Hikrawati (2026)	Managing Local Culture-Based Learning to Foster Character	The causal relationship between culture and character is realized through systematic curriculum management, particularly through the daily lesson plan (RPPH). The use of regional language and traditional games

No	Author & Year	Title	Synthesis Analysis of Findings
		Development in Early Childhood Education.	serves as concrete stimulation media to produce character indicators such as discipline, independence, and politeness (tabe'), which are validated through authentic assessment.

Based on the mapping of materials and the data extraction findings presented in the results section, the discussion section of this article is explored in depth through four main sub-sections. This classification is designed systematically and arranged coherently, beginning with the identification of various Bugis-Makassar local wisdom values that serve as the substance of children's character formation. Furthermore, the operational effectiveness of these values is analyzed through the lens of Lev Vygotsky's sociocultural theory to examine how social interaction at school stimulates children's moral development. The analysis is then expanded to the partnership strategy within the three-center education ecosystem to examine the alignment of values among schools, homes, and communities, while also providing a critical interpretation of the real challenges faced by early childhood in the digital era.

The Diversity of Makassar Local Wisdom Values as a Foundation for Early Childhood Character

Makassar local wisdom contains noble values that are highly compatible with serving as a foundation for early childhood character formation. The integration of local values within early childhood education institutions consistently focuses on building a moral foundation grounded in children's immediate environment (Ulfa et al., 2025). Meanwhile, the value of Sipakalebbi guides children to recognize and appreciate the strengths of others, which effectively reduces egocentrism and minimizes bullying behavior among children. (Halisa et al., 2025).

On the other hand, the strengthening of children's socio-emotional character is implemented through the introduction of the concept of Siri' na Pacce (Ratnasari et al., 2025). The value of Siri' is instilled to build self-esteem through discipline and responsibility in completing small tasks in the classroom (Fazilah & Fallah, 2026). The value of Pacce is directed toward sharpening children's sense of social care, tolerance, and empathy when seeing peers experiencing difficulties (Ulfa et al., 2025). To ground these abstract values, mutual cooperation traditions such as Assamaturu' or A Bulu Sibatang can be introduced as sociocultural instruments in the classroom to train children to become accustomed to working together in completing group play projects. (Halisa et al., 2025). Therefore, the cultivation of local cultural values is not merely an activity aimed at preserving tradition, but also a strategic effort to maintain children's regional cultural identity amid the pressures of globalization.

Sociocultural Learning Strategies: The Implementation of Lev Vygotsky's Theory in Early Childhood Education

The moral and cognitive development of early childhood is fundamentally inseparable from the cultural tools that exist around them (Hanita, 2025). From Vygotsky's sociocultural perspective, children's development occurs dialogically through social and cultural interactions within their environment. The internalization of moral values cannot take place in a vacuum; rather, it requires the presence of adults or more competent peers as the More Knowledgeable Other (MKO). Vygotsky explains the concept of the Zone of Proximal Development (ZPD), which refers to the distance between what children can do independently and what they can achieve with the assistance of adults or more capable peers. Therefore, teachers serve as facilitators who provide support or scaffolding so that children can achieve optimal development (Musi et al., 2022).

Vygotsky's sociocultural approach to the internalization of local character requires teachers to move away from rigid universal methods. The sociocultural approach practices differentiated and inclusive learning, which as a whole is able to accommodate the diversity of children's unique needs, characteristics, and learning styles. By assessing each child's ZPD personally, teachers, as cultural brokers, can provide measurable moral challenges or manageable challenges, accompanied by precise scaffolding (Zhou, 2024). This pattern can foster children's self-confidence, reduce aggression caused by frustration, and holistically stimulate early childhood emotional intelligence.

Early childhood education teachers play a crucial role as cultural brokers who bridge the formal curriculum with the local cultural realities within the school environment (Ratnasari et al., 2025). Teachers can provide direct examples through teacher modeling related to etiquette, politeness, and appropriate ways of speaking through daily habituation. The internalization of character values is also carried out contextually through structured daily learning program planning (RPPH) (Hajeni et al., 2026). Teachers can also utilize local wisdom-based media, such as the use of folktales (*pappaseng*) and the reintroduction of regional languages during interactions (Fazilah & Fallah, 2026).

The use of the traditional fortress game *Ma'bom* as a cultural tool can also guide preschool children in negotiating roles, controlling their impulses, and transforming abstract noble values such as *Sipakatau* (social adaptation) and *Sipakalebbi* (mutual respect within a team) into intramental functions manifested in honest behavior and solid group cooperation in the field. (Ramadani et al., 2025). Furthermore, the evaluation process of children's sociocultural character development can be measured using authentic assessment instruments that record observable behavioral changes in real-life contexts. (Hajeni et al., 2026).

Partnership Strategy: The Synergy of the Three Centers of Education in Strengthening Character

Strengthening early childhood character requires synergy among families, schools, and communities as the three centers of education. These three environments play an important role in shaping children's behavior, habits, and moral values consistently (Ashar, 2017). The moral character of early childhood is not formed in isolation; rather, it is a direct result of the quality of two-way reciprocal interactions between children and the multiple layers of environmental

systems surrounding them, including family, school, peers, and the broader community. An environment that is not aligned may confuse children's moral adaptation process. Alignment between the local wisdom values taught in early childhood education institutions and parenting patterns at home creates positive and collaborative interactions in shaping children's mindset and behavior, in which a shared commitment to providing a safe learning space that stimulates good values becomes a key prerequisite for the success of character education (Lubis et al., 2024). Through this theoretical integration, the three centers of education act as a functional anchor that ensures children receive consistent moral conditioning from their entire social ecosystem, thereby minimizing value dissonance in their growth and development process.

The effectiveness of children's character formation is no longer measured partially based on what each institution does, but rather on the depth of partnership networks and the synchronization of actions among agencies within the ecosystem (Sadownik, 2023). This pattern emphasizes that schools, families, and community groups should not operate separately within their own spaces, but must instead form a unified, adaptive, and collaborative space. When early childhood education institutions introduce Bugis-Makassar local wisdom values, for example when children are taught the culture of politeness through *Tabé'* at school, parents are responsible for practicing and reinforcing this habit within daily informal family interactions (Halisa et al., 2025).

The success of value internalization within children greatly depends on how this collaborative structure is consistently maintained by parents at home and supported by the social ecosystem outside school. School policies in introducing local culture will not run optimally without equivalent value validation from parents at home. The active involvement of the surrounding community has also been proven to provide a supportive environment that stimulates children's socio-emotional developmental achievements holistically (Ratnawulan Surtiati & Nugraha, 2025). This partnership model can be built effectively through open communication channels and regular shared reflection agendas. The three centers of education provide the foundation that strengthening early childhood character is essentially an ecological collective effort, in which the quality of harmonious collaboration serves as the main stimulus determining the holistic maturation of children's morality.

Challenges in Implementing Local Culture in the Digital Era

The implementation of this sociocultural learning model empirically has a positive impact on children's moral development, as local culture-based learning has been proven to build children's cultural identity resilience from an early age. Through traditional play activities, children are encouraged to express emotions in healthy ways, manage conflicts in social interactions, and develop empathy toward peers (Aulia & Sudaryanti, 2023). Thus, mutual cooperation traditions such as *Assamaturu'* are not merely forms of entertainment, but serve as a medium for the contextual internalization of the value of *Pacce*. Within the framework of the Kurikulum Merdeka, the use of this kind of local wisdom becomes an alternative solution for shaping a character-based generation that appreciates cultural diversity (Devina et al., 2023).

However, despite its high effectiveness, the implementation of sociocultural learning based on local culture faces considerable external challenges in the digital era. The high exposure of Generation Alpha to technological devices or gadgets has the potential to degrade children's social sensitivity in real life. Excessive use of digital technology without strict parental supervision is feared to trigger individualistic attitudes and reduce empathy (pacce), as children become accustomed to viewing the world through screens that create distance and lack direct social consequences (Ratnasari et al., 2025).

Generation Alpha children experience a disruption of their natural social instincts due to the instant and addictive visual stimulation of gadgets, making traditional games that carry the values of Assamaturu' or Ma'bom often less attractive than digital games. Early childhood teachers and parents face children's psychological resistance that demands instant gratification, a condition that quietly erodes concentration endurance, triggers emotional fragility, and weakens the foundation of self-regulation that should be matured through real sociocultural interactions at school (Ridanti & Suryana, 2024). The increased duration of gadget use without guidance is directly proportional to the drastic decline in children's prosocial orientation capacity, such as the loss of the habit of queuing (Sipakatau) or reluctance to respect the rights of peers (Sipakalebbi) in daily life (Nuraini & Wardhani, 2023).

The next challenge in the current digital era is rooted in children's uncertainty and limited knowledge of their own cultural heritage, as most young children today are far more familiar with digital ecosystems and gadgets than with traditional games. This condition is exacerbated by educational disconnection within the domestic sphere, where parents' busy work schedules result in minimal transmission of local cultural values at home, leading to weak supervision of children's screen-time duration. Linguistic barriers have also emerged as a new challenge for Generation Alpha, who experience verbal alienation from local terms or traditional songs due to monotonous language habituation in the modern era (Sulestyaningrum & Pranoto, 2025). As a result, efforts to institutionalize local culture-based character education in schools are often constrained by limited time and the lack of continuity in children's independent activities outside academic hours. This condition affirms that without strong synergy to counterbalance the instant appeal of technology, the noble character values embedded in local wisdom face a real threat of erosion.

As a resolution to these challenges, the future partnership strategy of the three centers of education must not ignore the existence of technological development. Educators and parents are now required to formulate a pattern of local culture-based digital parenting. This approach offers a new paradigm that shifts the focus of digital parenting from merely being oriented toward risk management or risk prevention to optimizing the positive opportunities offered by technology. The effectiveness of parenting in the digital era rests on parents' ability to transfer basic character values so that children can become wise digital users (Modecki et al., 2022). By adopting local wisdom values as the foundation of cyber ethics and mobilizing the collective social networks of families, the risk of cultural alienation among Generation Alpha can be mitigated without sacrificing their digital literacy. Values such as lempu (honesty), warani (hard work and

responsibility), and sipakatau (solidarity) must be reconstructed into the ethics of digital device use (Dwiyama, n.d.). Through this transformative integration, the use of technology is directed toward supporting meaningful social interaction, so that the value of Pacce (empathy) and children's social sensitivity remain fully preserved amid the rapid currents of the digital era.

CONCLUSION

Based on the literature review, the implementation of sociocultural learning based on Makassar local culture has been proven to play a significant role in shaping early childhood character. Local wisdom values such as Sipakatau, Sipakalebbi, Sipakainge', and Siri' na Pacce serve as relevant moral foundations for instilling mutual respect, empathy, responsibility, discipline, and cooperation in children. These values can be internalized through daily habituation, teacher modeling, play activities, folktales, the use of regional languages, and social interactions that are contextualized within children's lives. This review also shows that Lev Vygotsky's sociocultural theory is highly relevant in supporting the implementation of local culture-based learning in early childhood education. Learning processes that involve social interaction, scaffolding, and teacher guidance as the More Knowledgeable Other are able to help children understand and apply character values in everyday life. In addition, the success of character formation does not depend solely on schools, but also requires synergy among early childhood education institutions, families, and communities through the concept of the three centers of education. On the other hand, the development of the digital era presents new challenges in shaping early childhood character. Uncontrolled gadget use has the potential to reduce children's social interaction and empathy. Therefore, strengthening partnerships between teachers and parents is necessary in implementing digital parenting patterns that remain grounded in local cultural values so that children's character can develop optimally and in a balanced manner.

The policy implications of this study are divided into strategic implications at the structural level of early childhood education institutions and implications for parents. For early childhood education institutions, it is necessary to reconstruct the Kurikulum Merdeka at the macro level by explicitly integrating a matrix of Makassar local wisdom values into teaching modules and daily lesson plans (RPPH), rather than merely positioning them as optional local content. In addition, institutions must facilitate the improvement of teachers' competence as cultural brokers through training in hybrid learning media design, as well as institutionalize monthly communication forums to align character indicators between school and home. Meanwhile, for parents, practical implications are realized through the implementation of active mediation in the form of screen-time boundaries and co-viewing methods when children access digital devices. The family ecosystem is required to consistently replicate the culture of politeness, such as *tabe'* behavior, within the family environment and to activate extended family social networks or social ecologies of support as a protective shield for Generation Alpha against the risk of cultural alienation.

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