

# RELIGIOUS ETHICS EDUCATION OF MUSLIM AND BUDDHIST FAMILIES IN WATAMPONE

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## Abstract

*This study aims to analyze religious ethics education in Muslim families and Buddhist families in Watampone City which is focused on: (1) Forms of religious ethics education in Muslim families; (2) forms of religious ethics education in Buddhist families; and (3) a comparison of religious ethics education in Muslim and Buddhist families as the substance and formulation of inter-religious ethics education based on multicultural and inclusive. This research is qualitative descriptive with a phenomenological approach and uses a comparative method. The primary data sources of this study were purposively selected informants from several Muslim and Buddhist family heads in Watampone. Secondary data sources consist of books, journals, and papers that discuss the concept of religious ethics education in Islam and Buddhism as a theoretical basis. Data were collected using observation, interview, and documentation techniques and then analyzed using descriptive analysis techniques. The results show that ethical education in Muslim families in Watampone pays great attention to aspects of worship and akhlāq (morality) which are internalized through example, advice, and habituation. Meanwhile, the Buddhist family in Watampone conducts ethical education by always setting an example and advising to apply the majjima patipada (middle way) as a way to achieve holiness, by avoiding bad kamma (karma) to achieve nibbana (highest happiness). The similarities of the religious ethics education of Muslim and Buddhist families can be seen in several aspects, such as: (1) the methods of exemplary, habituation, and advice; (2) materials on religious moderation and ethics towards others; and (3) the objectives of developing honest, humble, sincere, and polite human beings so that inclusive religious ethics can be realized.*

**Keywords:** religious, ethical education, family, Muslim, Buddhist

## INTRODUCTION

Based on Bloom's Taxonomy on the concept of religious education it is known that there are at least three aspects of the achievement of educational goals comprising cognition, affection, and psychomotor (Masrom et al., 2018). The cognitive aspect puts largely stress on the transfer of as much knowledge as possible to students. The achievement of the goal in this aspect is gauged by students' ability to rationally grasp and master scientific theories. The affective aspect constitutes an educational endeavor to under the stand moral values and attitudes of the

students. Even though it does not set aside the cognitive aspect, the internalization of religious values is intensively and dominantly carried out. The third aspect is psychomotor which is concerned with the ability to put into practice (skill) and apply religious values in daily life (Kartini et al., 2022).

Religious education is defined as an education whose subject matter is associated with faith, piety, morality (morals and ethics), and devotion to God (Amri et al., 2018). Religious education is concerned with the nurturing of mental and spiritual attitudes that fundamentally motivate human behavior in various areas of life. Therefore, religious

education is inseparable from efforts made to inculcate moral values and ethical principles in students (Arsyad, 2022). Generally, religion includes a conviction and belief in God, willingness, and submission to do his precepts (Burga et al., 2019).

According to Nata (2003), religious and moral education is closely related. Good morality can be fostered by instilling religious values. That nurturing good morality can also be done by human reasoning (rationalizing). However, good morality will be reinforced when it is founded on revelation-based religious values. Such is understandable because religion-based moral values have an eschatological value which is an implication of the afterlife (Nata, 2003).

But, ironically speaking, although there are numerous religious organizations and activities, formal and informal, as well as electronic media, all sorts of brutality, crime, gangsterism, drugs, and moral deviation, especially among the young generations are a deplorable reality and phenomenon. This weighty reality gives rise to an assumption that Islamic education in particular, and religious education in general, have failed to accomplish their goals (Afifuddin, 2021). An a priori and pessimistic attitude buttress the notion that religious morality is rendered helpless to confront the challenges and consequences of globalization (Royani, 2018; Basri, 2017).

Religion education is not concerned with the transfer of knowledge only, but more than that religious education put at the forefront the idea of the transfer of value which serves as the basis on which the ideal human personality is formed (Misbah & Fahmi, 2021). Religious values influence and add a hue to the fabric of human personality that is reflected in outward behavior. In other words, outward behavior projects out the ideal values ingrained in human the soul as the fruit of the educational process (Burga, 2019).

However, in reality, one of the factors leading to ineffective religious education is the use of inappropriate learning approaches. The learning process revolves around the transfer of knowledge instead of the transfer of value, religious education tends to be more cognition focused through the rote learning of facts and the result does not measure up to

expectations (Santosa & Rosnaeni, 2021; Noor, 2017).

Thus far, being aware and appreciative of noble values is believed to motivate students to grow more human, civilized, moral, and, refined. The failure of values education leads people to be barbaric, immoral, or uncivilized. Therefore, values education in terms of individual and social ethics should receive considerable attention (Suparno, 2002).

The problematic dilemma is compounded by the intervention of foreign cultures, which consciously or not, affects the behavior and lifestyle of the younger generation. Religious education in schools which is characterized by bureaucratization inclination and the unavailability of an effective curriculum brings about public distrust of religious education institutions. On the other hand, religious cultivation at home, school, and in the community should put importance on the ethical aspect in addition to devotion as the core subject matter in the educational interaction (Santosa & Rosnaeni, 2021).

Arifin (2000) said in the same vein that religious education, particularly Islamic education aside from ethical-religious values internalization, should train students to apply those values within the boundaries of the ideal revelation configuration dynamically and flexibly. Thus, the realization of these ideal goals should not rely only on a cognitive approach, but the affective and psychomotor domains must receive a lot greater attention.

Some experts proposed a definition of ethics. For example, Bakry (2006) defines ethics as a science inquiring into what is good and bad about human deeds as far as the mind can probe.

Amin (2003) understands ethics as a concept of morality in Islamic teachings and defines it as a science that clarifies things in a sense of good and evil, sheds light on what man should do, reveals where human beings are going with their deeds, and shows what should be done.

Concerning the above terms, Madjid (2010) strongly stresses the importance of applying ethical values which stem from religion in the present modern life. He argued his definition of ethical values is more fundamental than what the actual word means in daily conversation. It is not intended to

denote a matter of courteousness, but more fundamentally it is meant to be a comprehensive concept and teaching from which a view of life arises concerning good and bad, right and wrong. Hence, the teaching of ethics, in its broadest sense, will encompass the whole worldview (*weltanschauung/world outlook*) and a view of life (*leben anschauung/way of life*).

Considering the phenomena and problems above it is necessary to conduct in-depth research intended to disclose and realize ethical values stemming from religious doctrine. An ethical order founded on based on religious doctrine will not be easily swayed or shaken by the pressures of social changes and development (Gani, 2018). When spiritual emptiness occurs due to modernism boredom, the urban community tends to turn to religion for reliance. In this context, religious values are viewed as a universal and egalitarian yardstick of truth (Munirah, 2019).

The success of education is not determined by the learning processes happening in the classroom. Environmental and family factors greatly affect the students' personality formation and learning motivation. Hence, it is imperative that educators understand to what extent environment and family contribute to the accomplishment of educational goals (Rosyadi et al., 2021).

The family is a natural community with a typical relationship between its members. The foundation of education lies in this environment. In the family, education comes to pass naturally in accordance with the prevailing social order that is not necessarily declared and inscribed for all family members to know and follow. In this nature of the relationship appreciating religious values runs very deep (Warsah, 2020).

In terms of a socio-historical perspective, family is a sub-system that influences the life and the development of human character. In the past, people lived in one big house with several families that are bonded by the family tie as an extended family. Unity is common in the huge kinship called family. A family has its own rules that are run and governed by the head of the family (Purwanto, 2013).

As such, the form of education in the family was epitomized by the process of cultural transfer between generations. Children are brought up in ways their parents and adults were raised in their families. In other words, the life and livelihood of the children and grandchildren emulate their predecessors.

Wen (2003) reviews in his book entitled "the Future of Education" that Taiwan is currently making efforts to promote self-directed learning at the elementary level. Parents consider that it is better if their children are educated in other ways such as being taught at home or privately participating in small groups.

When it comes to religious education at home (in the family), parents and all family members surely take a share in efforts to create a good and conducive religious atmosphere. And the role of parents is epitomized by their behavior, model, and patterns of relationship with their children which are undergirded and encouraged by comprehensive religious values (Wen, 2003). At this point, it can be concluded that family education is the application of a human resource development enterprise that is not bound by formal rules which frequently fail to draw on the whole potential aspect of a child.

The review of ethics in the Islamic religion has long been proposed by Muslim scholars. One of the Muslim scholars who are concerned about the development of ethics education is Imam Al-Ghazali who splits up Muslim ethics (*akhlāq*) into two kinds, *al-akhlāq al-mahmūdah* (good ethics) and *al-akhlāq al-mazmūmah* (bad ethics). The purpose of Islamic ethical education is to develop qualities of human capital that are physically healthy and spiritually virtuous, knowledgeable, pious, refined, and civilized. Basically, religious ethics education comprises character and values education rooted in religious values (Prasetya, 2018).

Based on the explanation above, ethical education is a process of both formal and informal education, nurturing, shaping, and providing training on ethics and intelligent thinking. Ethical education is a teaching endeavor concerned with virtues and vice, and the mind is the evaluative parameter of good and bad. Ethics can also be thought of as human efforts to use reason, the power of

the mind to solve problems of how to live a good life.

The researcher affirms that it is a necessity to come up with a concept, or at least a paradigm, which encompasses the basic principles in putting together inclusive religious education materials that refer to the shaping of a tolerant and pluralistic attitude. It is a religious education concept that places major emphasis on the value and substance of religious teachings rather than aspects of ideology and esoteric rituals. In the long run, religion educators will gain a big picture of universal religious principles and values to be instilled in students.

Although Buddhism adherents in Watampone are considered a minority religious group compared to Muslims, it is necessary to disclose the ethical values they live out. Critical, comparative, and objective analyses of religious values are indispensable values. This constitutes a crucial part of efforts to create a dialogic ethnic, cultural and religious pluralism.

This comparative study is conducted based on the key issues such as the concept and application of religious ethics education in Muslim and Buddhist families in Watampone in the context of each religious teaching to build the morality of the inclusive generations. This study is aimed to reveal religious education phenomena in Muslim and Buddhist families in terms of inculcating religious ethical values in their children. Besides, this study can be worth consideration in coming up with the concept of religious education in the modernization and globalization era today.

## Literature Review

### *Ethical Education Concept in Islam*

Creating a tolerant and democratic Indonesian society in a plural religious setting will not be possible without inclusive religious education playing its part. This attitude should be primarily instrumental in the realization of an open, tolerant, egalitarian, and dialogic attitude in response to differences (Amri et al., 2018).

Studying Islamic ethical education reference can be made to Ibn Miskawaih's conception of the importance of education to nurture personal development. Miskawaih (1998) recommends the use of natural methods in upbringing. Education starts with

the basic aspect of humans which is a desire (inclination) to eat by directing a child toward the fulfillment of it well. Furthermore, it proceeds on to the inclination of *gaḍabiyah* and love for glory toward which education directs such. And eventually, education is concerned with the tendency of *natīqah* (the desire to pursue knowledge) by providing beneficial teaching and skills in life.

It is an absolute that human beings should manifest the value of wisdom (*al-khairāt*) as a sign of attaining perfection and strive to avoid the evil (*al-syarr*) that hinders the accomplishment thereof. Ibn Miskawaih uses a horse as an analogy. When one no longer shows the appropriate character and function of a racehorse, he is likened to the horse which is no longer deemed as a valuable animal, it is equally treated as an ordinary donkey. It is true with human beings that if their behavior veers off from rational considerations it fell into the dignity of animals (Miskawaih, 1998).

In the process of shaping the character in accordance with Islamic ethics, a new power emerges called shame (*al-hayā*) serving as a natural fear that something bad will come upon him (Miskawaih, 1998). The role of education in Islam is to bring man to a position in accordance with the substance and essence of his existence as the noblest creature of all.

Therefore, the first thing to be observed in children in intellectual development is the functional emergence of shame which indicates that the child has come to his sense and realized the bad deed he committed. Later on, the child will seek, as he is aware, to turn away from bad deeds.

### *Ethical Education Concept in Buddhism*

Buddhism or frequently known as the Buddha Dharma (*Dhamma*), has ethical values to teach to its adherents. The principal substance of Buddhism is to spread out goodness and loving-kindness, reduce evil and purify the heart. In this way, a person who has practiced *dhamma* is capable of realizing ideal social life away from detrimental behaviors.

Ethical teachings are the main and fundamental dimension of Buddhism. Cornelis Wowor argues that Buddhism stresses ethical aspects. From the perspective of Gautama Buddha, the metaphysical

teachings and thoughts which usually dominate the theological doctrine are not only useless but also hinder one from attaining the highest goal which is purity and liberation from the worldliness and attaining nirvana (*nibbana*) (Wowor, 2004).

Worldly life with all its sufferings in Buddhism is called *dukha*, which must be subdued and eliminated to attain Nibbana. And the way to eradicate *dukha* is to perform the middle way, which is *majjhima patipada*, commonly called the noble eightfold path (purity).

In Buddhism, to shape ethical humanity, Dharma (*Dhamma*) has to be practiced and lived out in everyday life. Practicing *dhamma* is the key to achieving happiness and prosperity. In this manner, even physical and mental happiness can also be attained. And these are the ideals all people share regardless of whether they are Buddhists or not (Tejanando, 2006).

The ethical teachings of Buddhism acknowledge the laws of karma and reincarnation. In human reincarnation, there is a higher level of advanced development than another human being, and hence in no way can they be subject to the same ethical law. Karma is an action that by all means gives rise to other actions and on continuously. The ethical motifs of Buddhism are a part of being detached and liberated from suffering. Suffering is a consequence of a disbelieving act that results in affliction.

## RESEARCH METHOD

This study is a qualitative research conducted using a comparative method through the phenomenological-pedagogical approach. This approach is intended to be a focused analysis of pedagogical phenomena emanating from the awareness and desire to be involved in an educational process, aimed to provide a phenomenological description and picture of educational endeavor carried out in the milieu of family believers in Watampone City, South Sulawesi, Indonesia.

The primary data sources of this study were purposively selected informants from several Muslim and Buddhist family heads in Watampone with a background of community leaders and religious leaders. Secondary data sources consist of books, journals, and papers that discuss the concept of religious ethics education in Islam and Buddhism as a theoretical basis.

The techniques used in collecting encompassed the data non-participant observation, in-depth interviews, and literature study or library research. With the results of observations and interviews, researchers conducted a qualitative-comparative analysis to derive fundamental conclusions about the phenomena studied. To uphold arguments and theoretical grounds in terms of the implementation and urgency of religious education in the family, analysis, and investigation of related literature were conducted in the form of research results, reference books, or papers.

## DISCUSSION

### Religious Ethics Education of the Muslim Families in Watampone

From a theological standpoint, all families originate from God. It is God who bestows fertility on the family, the foundation of life, and the pedagogical potential to develop life. Man is born of his parents; parents are certainly responsible for nurturing and bringing their children up to maturity and self-reliance alike. Hence, it is the parental responsibility to educate and take care of children from birth to adulthood (Qorib & Zaini, 2020; Jailani, 2014).

In the research conducted on several Muslim families in Watampone, researchers discovered the fact that all informants are keenly aware of the importance of religious education in the family environment. In their opinion, religious education in the family is desperately needed. The whole and complete development of personality will not be accomplished without the support and participation of the family in instilling the values of goodness and religiosity.

Amal (2022) residing in Bajoe argues that family education, besides intellectual development and support for the educational process in school, provides a bulwark against negative influences associated with teenage communication in the globalization era. With family education, the family children are expected to acquire and hold on to the principles and doctrinal basis in taking action and making decisions.

In accordance with the argument above, Dalle (2022) asserted that religious education is absolutely a necessity for when generations are not sufficiently equipped with

knowledge and understanding of religion, the consequence will be deplorable. And in his stance, formal education in school is not enough and should be supported by concomitant home education. This is similar to the perception of all respondents who agree that education in the family is crucial to be supplementary to formal schooling institutions in forming the morality of children.

Generally, all respondents emphasized aspects of religious edification within their families on the two lanes, namely worship instruction and *akhlāq al-karimah* (good character). Padjalangi (2022) argued that the main aspects of providing religious nurture in his family as he stressed are the ability to read and write al-Qur'an, carry out *farḍu* and *sunnat* prayer, fasting, and develop good character, and particularly the shaping of attitude *tawāḍu* (humility) on children. Padjalangi (2022) asserted that religious education in the family is important to have control over children in their daily activities.

The importance of inculcating devotional values and morals in the students is heeded by the elites, and they agree that counting on teachers in school will not suffice to realize it. The job of religious education teachers in school is to teach students devotion and morals in accordance with the relevant teaching syllabus. Nevertheless, the problems are the normative nature of monologue teaching and reliance on the rote learning method, and the scanty time available. Hence, the heads of the families declared that the success of religious education associated with the notion of awareness and practice of devotion and good character does not rest on the responsibility and job of religious education teachers in school but also on parents' involvement that matters even more.

Ambo Dalle in particular, starting as an educator, stated that he and his wife did not encounter many difficulties in educating their children because of his second experience in education. The problem lies in the busyness of life as he serves as a government official at Bone regency and his wife teaches in one of the educational institutions. This condition surely causes them to run short of time to spend with their children. But by making the best use of every evening and dinner time to spend with their

children the face-to-face relationship can be dealt with.

There is a hint of disappointment in the statement made by Padjalangi (2022) when he said that the school is not able to provide moral nurturing without family intervention at home. It is a justifiable opinion since there are many problems with schooling, especially in urban areas. With pervasive influences of foreign cultures and the shift in values and the lack of teacher commitment to shield children from moral erosion, schools may not be able to ensure the expected shaping of morals and behavior. The moral education given is confined to the cognitive level of learning and has catered to affective and psychomotor needs level when relying only on face-to-face interaction in school. He is a humble and modest prominent figure in the Bone regency who instilled values of honesty, courteousness, and *tawāḍu* (humility) in his children. As an official, he does not wish to see arrogant generations under the influence of the social status of their parents in society. He said that all this time children of government in Bone have not demonstrated signs of moral issues and juvenile delinquency due to parental supervision. When they are away from the family, the fruit yielded will differ dependent on the moral values their parents instilled in them.

Despite their hectic schedule and busy working life, they have Padjalangi (2022) always makes the time to give his family advice and moral guidance. Together with other officials, he chooses to put example and wise counsel (*bi al-hikmah*) above other things in nurturing morals. He does not hesitate to chastise and discipline his children when they transgress moral values and courteousness.

In nurturing moral and noble character in the family, he uses the internalization method and inspires the love for religion and getting them involved in religious activities such as al-Quran gatherings and *majelis taklim* (regular gatherings for religious learning). It can be evidenced by the active participation of the family of Padjalangi in religious activities at home or outside of the home. All of these activities are considered effective so that they are aware of religious values and norms.

Differing from Padjalangi and Dalle limits his children's communication by keeping them busy with diverse positive and time-consuming activities such as learning activities in non-formal educational institutions, in this respect, the Athirah Madrasah. The children's routine can hold them back from negative social interactions and bad influences that are not favorable to their personal and social development.

Dalle's family was educated to avoid the pride and elitism associated with his social status. He believes that his children are strictly told not to show off or display the labels of elitism in their daily lives. Even though there are three cars parked in the house, which are owned by the government, children are not allowed to drive unless their parents are with them. They ride bikes for daily purposes.

He teaches children not to be exclusive and instead inculcates an inclusive attitude that they are aware they are just like others as they are a part of the community. Regarding their profession, being a government official is serving the community. And this inclusivism will be impressed on their mind when parents do not set an example to follow after.

Regarding what to watch, Dalle applies strict discipline by keeping an eye on television programs watched by his children. He placed one television only in the living room and not in other rooms so that they can have control and prevent children from the negative cultural influences transmitted through information media.

The gist is that children practice religion due to the example set by their parents. To maximize the shaping of the child's personality in terms of morals and behavior, it takes the synergistic effort of three educational institutions, namely schools, families, and communities.

### **Religious Ethics Education of the Buddhist Families in Watampone**

Understanding moral teachings in Buddhism empowers Buddhists to adhere to religious teachings in their life. Buddhist families in Watampone believe that the ethical teachings of Buddhism are essentially carried out through the application of the concept of *majjima patipada* as the path to attain purity. Hence, they consciously make

efforts to apply the concept of ethics in their daily lives and social interactions.

Dahlan (2022) and Widiyamita (2022) are both community leaders and teachers of Buddhism who instruct their families to adhere to the ethical values of Buddhism. As a family they guide their children to understand and apply the Buddha's moral messages, and practice the Ariyan noble Eightfold Path according to their mental growth and ability. Ony Dahlan said that when all family members gather at the dinner table is the perfect time to instill ethical values (Dahlan, 2022).

Buddhists at Watampone are committed to living out and guiding their family members to carry out the *majjima patipada* by practicing Sila as a code of moral conduct, Samadhi as a way to acquire good thoughts and concentration, and Panna as a wise attitude. In their viewpoint, practicing *majjima patipada* as the middle way is the principal educational method in self-development. On many occasions at home, directions are given to children to practice the middle way daily. Thus, *majjima patipada* becomes a reflection and evaluation standard for their behavior and attitude.

Besides the upbringing in the family, Buddhist children also receive religious teachings and education at the temple. In every Vihara, in Watampone or other cities, on Sunday mornings special education for children and young people called Sunday school is given. Although only some children have the opportunity to attend every week, Sunday School in Vihara is a very important venue and plays an important part in educational interaction between Buddhists.

Widiyamita (2022) as he described uses a dialogical approach to children more often than not whereby the children are expected to understand the meanings of social phenomena around them as it illustrates the attitude according to the perspective of the Middle Way in addressing the phenomena, and through which ethical values of Buddhism are instilled to shape their attitudes and morality.

However, the environment and interaction outside the home, especially in cities like Watampone, do not provide enough support for the practice of *majjima patipada*. An urban situation where plural communities live leads to social relationships vulnerable to

conflict and clash of interests and ever-increasing needs. This condition becomes a hindrance that makes it difficult for people to practice *majjima patipada* to the utmost. On one hand, materials and interest are a necessity in life, whereas religious awareness requires a positive and moderate attitude in meeting life's demands.

In providing ethical guidance to his family, Dahlan (2022) does not set aside a specific time, but he seeks to constantly inculcate ethical values on every occasion and in his free time. According to Ony and Gede, as parents and community leaders, educating children about ethics and morality, most importantly, requires example and wise advice. In the light of practicing five (sila) precepts, for instance, it will do no good to teach children to speak properly if they often see their mother gossiping recklessly.

In the development of morals and ethics, especially in the family environment, the example parents set and wise advice given is key to the success or failure of instruction. In terms of religious activities, both at the temple and at home, parents should demonstrate a positive example to effectively encourage their children's involvement in these activities. This is what has always been done by Buddhist societies dispense the teachings to motivate and guide their families to practice the Buddha's teachings completely and consistently.

Buddhists at Watampone remark that they and their house always practice Sila and Panna in everyday life. While regarding Samadhi, it is not regularly done. By practicing the Sila, they strive to avoid deeds and actions which are opposed to human values. And with Panna, they develop a positive attitude in dealing with the daily problems coming their way.

In terms of dating, for instance, Chandra Wijaya, one of the Buddhist youth leaders at Watampone confessed that a romantic relationship between a man and woman complies with the principle of the middle way (Wijaya, 2022). Although it is considered taboo for a Buddhist monk or Bhikkhuni, it is advisable for the laymen to get married to avoid involving in fornication. Ony Dahlan said that courtship is allowed, as long as it is done with good understanding.

In terms of ethical education for the younger generation, Dahlan (2022) and

Widiyamita (2022) concur that setting an example and giving encouragement to do good deeds in everyday life is the proper course of action. As for Wijaya (2022) he argues that there are three ways to instill good ethics in the younger generation: firstly, understanding the laws of karma, the laws of cause and effect that they are aware of the consequences of every action they take. Secondly, understanding the principle of good and evil that is to know what is good from the bad. Third, purifying the mind by constantly developing a positive mind and inner conscience, the consciousness of whatever is right and not harming themselves or others (Wijaya, 2022).

When it comes to the application of the teachings, Buddhists practice Sila in their communication with others in the form of the Five Sila (precepts) that must be observed. Regarding Sila, it is taught that Right Thought, Right Speech, and Right Action are just like the flow of water. If they are not well-directed and ordered they will give rise to muddiness and even flood. However, the results will be beneficial when they are ordered and well-directed. Therefore, Buddhists are taught to ensure that their thoughts, speech, and deeds are right. The purpose of practicing Sila is to create a life, be it an individual or social life, harmoniously, happily, and peacefully.

### **Comparison of Religious Ethics Education of Muslim and Buddhist Families in Watampone**

There are some similarities found concerning the ethical education phenomenon in Muslim and Buddhist families in Watampone. The most prominent similarities are in the aspects of methods, materials, and objectives of religious ethics education.

#### **Methods**

Muslim and Buddhist families in Watampone both use exemplary, habituation, and advice methods in internalizing religious ethical values in their children. The exemplary method is carried out to set an example in terms of worship and behavior because children in their development period will imitate the behavior of their parents (Munawwaroh, 2019). The habituation method is intended so that children are consistent and continuous in doing actions



that show religious ethical values (Djollong & Damayanti, 2019). Meanwhile, the method of advice is not only used to reprimand if there is an ethical deviation but also to transfer religious thoughts or knowledge so that their children are wiser in their behavior.

### Materials

Every religion generally teaches the same concept regarding kindness toward others (Mubit, 2016). Therefore, the materials on religious ethics taught by Muslim and Buddhist families are generally the same. Such as mutual respect, mutual love, and the importance of tolerance, so that religious practices taught in religious ethics education for Muslim and Buddhist families in Watampone are moderate. Religious moderation in Islam is called *wasatīyah* while in Buddhism it is called *majjima patipada*. The essence of the two teachings is a middle way, namely not extremism and not liberalism so that religious ethics that are built are tolerance and live in harmony side by side in plurality (Setia & Imron, 2021; Paramita, 2021).

### Objectives

The objectives of religious ethics education in Islam and Buddhism are both to develop a perfect human being which in Islam is called *insān kāmil* while in Buddhism is called the stage of *nibbana* (highest happiness). The way to achieve these objectives is to purify oneself of despicable traits and fill them with commendable traits such as honesty, humility, sincerity, and courtesy (Setia & Imron, 2021). Therefore, these commendable traits become values that must be internalized in the religious ethics education of Muslim and Buddhist families.

### CLOSING

Ethical education is a process of educating, nurturing, shaping, and providing training on ethics and intelligent thinking, both formally and informally. Religious ethics education comprises teaching good from bad in which the evaluating parameter of what is good and bad is universal and egalitarian religious teachings.

In terms of ethical education, the Muslim families in Watampone place importance on example and wise advice (*bi al-hikmah*). In nurturing morals and noble

characters in the family, they employ internalization methods and inspire a love for religion. Noble character, inclusivism, and humility need inculcation so that children can interact with people outside of society well.

The Buddhists in Watampone understand the moral and ethical teachings contained in the Buddha Dharma well. Buddhist families are persuaded that Buddhist ethics teaching is carried out through the application of the concept of *majjima patipada* as a path to attain purity. Realizing the value of *dhamma* and avoiding *kamma* (karma) by striving to guide the family to practice the eightfold paths of truth in everything they do. They always seek to consciously apply the concept of ethics in their daily lives and social interactions.

The most prominent similarities of the religious ethics education of Muslim and Buddhist families in Watampone can be seen in three aspects: (1) the methods of exemplary, habituation, and advice; (2) materials on religious moderation and ethics towards others; and (3) the objectives of developing honest, humble, sincere, and polite human beings.

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