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## Internalization of Tallu Batulalikan Leadership Values in Shaping The Character of The Millennial Generation in Lembang Bori Lombongan

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### Abstract

*This article aims to describe the internalization of Tallu Batulalikan leadership values in shaping the character of the millennial generation in Lembang Bori Lombongan. This manuscript was prepared based on data sources from a thesis proposal, particularly the problem background, theoretical foundation, conceptual framework, and research method design, and was further enriched with recent literature on local leadership, character education, and local wisdom. Tallu Batulalikan is understood as the collaboration of the three leadership pillars of Torajan society, namely government, religion, and custom. From the perspective of character formation, value internalization takes place through role modeling, social habituation, reinforcement of norms, and youth participation in cultural practices and communal life. The conceptual study shows that the values of kinaa, bida, barani, sugi, and manarang are highly relevant for fostering integrity, responsibility, solidarity, social concern, and awareness of cultural identity among young people. However, this internalization process faces challenges in the form of the influence of globalization, the weakening of intergenerational cultural transmission, the dominance of digital media, and the still suboptimal collaboration among local institutions. Therefore, the internalization of Tallu Batulalikan leadership values needs to be carried out through the synergy of the lembang government, the church, customary leaders, families, and youth communities. This article emphasizes that local leadership based on Torajan wisdom can serve as a strategic foundation for shaping the character of the millennial generation rooted in culture while remaining adaptive to the changing times.*

**Keywords:** value internalization, Tallu Batulalikan leadership, millennial generation character, Torajan local wisdom, Lembang Bori Lombongan

### INTRODUCTION

Character education in an era of rapid social change can no longer be assigned solely to families or schools. Young people grow up in more complex social spaces, influenced by digital media, popular culture, peer relations, as well as the surrounding social

environment. In the context of Torajan society, the character formation of the younger generation also cannot be separated from the cultural value system that lives within the community. The thesis proposal underlying this article emphasizes the need to

restore the role of communal leadership in character formation, especially through the Tallu Batulalikan leadership structure that integrates elements of government, religion, and custom.

Conceptually, Tallu Batulalikan represents the harmony of the three pillars of Torajan social life. Government plays a role in social regulation, policy facilitation, and the direction of lembang development; religion strengthens the moral and spiritual dimensions; while custom preserves the continuity of norms, identity, and communal harmony. The proposal explains that these three elements should not operate separately, because disharmony among the pillars has the potential to create imbalance in community life. Therefore, the character formation of the younger generation requires leadership collaboration that is not partial, but collective and contextual.

In recent studies, character education based on local wisdom has been considered effective in strengthening the identity, morality, and nationalism of younger generations. Various recent studies show that the integration of local values into education and social life can strengthen positive character, but its success depends heavily on synergy among families, schools, communities, and government. Based on this framework, this article offers a scholarly reading of the internalization of Tallu Batulalikan leadership values in shaping the character of the millennial generation in Lembang Bori Lombongan.

## RESEARCH METHOD

This article is a scientific article based on a conceptual study derived from the thesis proposal entitled “The Role of Tallu Batulalikan Leadership in Shaping the Character of Children in Lembang Bori Lombongan.” The main data source comes from the proposal document, including the background, theoretical foundation, conceptual framework, and the design of a phenomenological-qualitative research method. In the proposal, the research location was planned in Lembang Bori Lombongan, with informants including customary leaders, religious figures, elements of the lembang government, parents, and young people.

The analysis in this article was carried out through three steps. First, identifying the core concepts of Tallu Batulalikan leadership and the Torajan leadership values contained in the proposal. Second, conducting a conceptual reduction of the mechanisms of value internalization in shaping the character of the younger generation. Third, undertaking a critical interpretation by relating the proposal data to recent literature on character education, local leadership, and local wisdom. Because this article is not yet based on final field findings, the results presented are analytical-conceptual rather than statistical generalizations or final empirical findings.

## RESULTS AND DISCUSSION

The results of the study show that Tallu Batulalikan can be understood as a culturally based collaborative leadership model. The thesis proposal explains that government, religion, and custom are three elements that mutually support the life of Torajan society. Government provides policy direction and social regulation; religion offers moral and spiritual orientation; and custom preserves the legitimacy of values, balance, and communal solidarity. When the three work in harmony, the resulting social space becomes more conducive to shaping the character of the younger generation.

The prominent Torajan leadership values in the proposal are kinaa, bida, barani, sugi, and manarang. Kinaa carries the meaning of wisdom, integrity, and nobility of character; bida relates to legitimacy and moral worthiness; barani emphasizes the courage to uphold truth; sugi means not only materially rich but also rich in relationships and insight; while manarang refers to capability, intelligence, and wisdom in solving social problems. These values are relevant to be transformed into the character of the millennial generation in the form of integrity, responsibility, moral courage, social ability, and adaptive competence.

The process of internalizing these leadership values does not stop at normative knowledge, but proceeds through repeated social practices. Theoretically, the internalization of character values in basic educational settings and communities occurs through role modeling, habituation, reinforcement, participation, and direct experience. In the context of Tallu Batulalikan, this mechanism can be seen in the involvement of young people in customary activities, church service, lembang social work, community deliberations, and cultural rites that teach discipline, respect, solidarity, and responsibility toward others.

From the perspective of character education based on local wisdom, Tallu Batulalikan is not merely a cultural symbol, but a pedagogical arena of society. Recent studies affirm that character education grounded in local wisdom can strengthen identity, broaden cultural awareness, and encourage the integrity of younger generations. Moreover, recent research in Toraja shows that Tallu Batu Lalikan leadership remains relevant for addressing contemporary issues and requires revitalization so that it does not remain merely a formal symbol. These findings strengthen the argument that the internalization of Tallu Batulalikan leadership values in Lembang Bori Lombongan needs to be carried out consciously, systematically, and across generations.

The challenges of internalizing values in shaping the character of the millennial generation are primarily related to shifts in the life orientation of young people, the penetration of digital culture, the declining intensity of intergenerational dialogue, and the tendency of education to emphasize cognitive aspects more than social habituation. Recent literature on character education based on local wisdom also shows similar obstacles: weak policy support, minimal family reinforcement, limited local teaching materials, and inconsistent community involvement. In that context, the internalization model needed is not merely the socialization of values, but also a living ecosystem of role models within the lembang.

Based on a reading of the proposal and the literature, this article offers a five-path internalization model. First, the role-modeling path, namely presenting figures from government, church, and custom as consistent living examples. Second, the habituation path, namely instilling values through routine communal activities, service, and mutual cooperation. Third, the cultural dialogue path, namely opening intergenerational spaces for conversation about the meaning of Torajan values for contemporary life. Fourth, the participation path, namely actively involving young people in socio-cultural practices. Fifth, the digital transformation path, namely using digital media to document, disseminate, and contextualize Tallu Batulalikan values so that they remain relevant to the millennial generation.

## CONCLUSION

The internalization of Tallu Batulalikan leadership values in shaping the character of the millennial generation in Lembang Bori Lombongan is an important cultural and pedagogical agenda. Based on data sources from the thesis proposal and support from recent literature, it can be affirmed that Tallu Batulalikan contains leadership values relevant to strengthening integrity, solidarity, responsibility, moral courage, and the cultural identity of younger generations. The success of this value internalization depends greatly on the synergy among the pillars of government, religion, and custom, as well as the involvement of families and youth communities. This article also shows that strengthening the character of the millennial generation is not sufficiently achieved through moral lectures alone, but requires role modeling, habituation, participation, and contextual transformation of values in accordance with the challenges of the times.

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