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STRATEGY FOR STRENGTHENING CHARACTER EDUCATION THROUGH THE VALUE OF COMMUNITY SOCIAL WISDOM

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ABSTRACT

Character is a way of thinking and behaving that characterizes each individual. Character education is a program that educates people to become moral or noble. Through character education, it is hoped that everyone will be able to implement character values and noble character in social life. The research objective is to formulate a strategy for strengthening character education through the value of social wisdom in the city of Banjarmasin. This research is descriptive analytical, namely a description of strengthening character education through the value of social wisdom in the city of Banjarmasin. The data used is secondary data, namely data obtained through library materials. All data collected were analyzed qualitatively. The results of the study show that the community has social wisdom values such as the life philosophy of the Banjar ethnic group. The value of social wisdom is used as the basis for strengthening character education which is implemented in the family environment, school environment, and community environment so that the role of local wisdom for strengthening character education will take root in the people of Banjarmasin City.

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PRELIMINARY

Character is a way of thinking and behaving that characterizes each individual to live and work together, both within the family, community, nation and state (Lepiyanto, 2011). National character is an important aspect of the quality of human resources because the quality of the nation's character determines the progress of a nation.

The current phenomenon shows that there is a tendency to decrease the values of character education in society. This can be seen in the mass media, both electronically and in print, about the increasing number of immoral acts committed by a person ranging from minor things to the most alarming, worrying, disturbing to parents and the community in the form of actions that disrupt public order, comfort and safety. , and peace in society such as stealing, pointing, robbing, snatching, brawls between students, anarchic demonstrations, getting drunk, killing, mutilating and so on (Siska, 2018). This shows that character education really needs to be instilled to anticipate increasingly complex future problems.

Every society has a certain culture as part of people's lives. According to Wahyu (2015), the concept of local wisdom in cultural terminology is defined as knowledge that comes from a unique community culture, has a relationship with nature in a long history, is able to adapt to the local ecological system, is dynamic and is always open to new knowledge. In other words, local wisdom is knowledge that is unique and comes from the culture of the local community and becomes the basis for decision making at the local level in various fields of human life. Local wisdom includes traditions and practices that have lasted a long time and developed in a particular area originating from that place or local community which is manifested in wisdom, knowledge, and community learning. This local wisdom will be passed on between generations.

Local wisdom is seen as valuable and has benefits in people's lives. This system was developed because there is a need to live and maintain, as well as for survival according to the situation, conditions, abilities, and values that are lived in the community. Local wisdom then becomes part of a wise way of life in society in solving all the problems faced in life. Thanks to local wisdom, people are able to carry on their lives and continue to develop in a sustainable manner (Setyowati, et al., 2018).

The people of Banjarmasin have cultural values that become the values and philosophy of life of the local community and become the basis for character education in the community. Based on the existing background, the purpose of this study is to analyze the strategy of strengthening character education through the value of social wisdom in the city of

Banjarmasin. This research is expected to provide an overview of strategies for strengthening community-based character education and implementation of strengthening community-based character education in the city of Banjarmasin.

RESEARCH METHODS

Based on the problems faced in this study, this study uses a qualitative approach and is descriptive analytical, namely a description of strengthening character education through the value of social wisdom in the city of Banjarmasin. The data used is secondary data, namely data obtained through library materials that are closely related to character education so that it can help analyze and understand the strengthening of character education through the value of community social wisdom. In the form of research reports, journals, and articles on character education and the value of community social wisdom. All data collected in this study were analyzed qualitatively, namely the value of social wisdom can strengthen the character of each individual in the family, school and community.

RESEARCH RESULTS AND DISCUSSION

1. The Value of Community Social Wisdom

Local wisdom can be understood as local ideas that are wise, full of wisdom and good values that are embedded in the community and followed by the community. Local wisdom functions to regulate social life (Darmadi, 2018, Retnowati et al., 2019). The scope of local wisdom, namely: (1) locally developed norms, such as Javanese behavior, taboos and obligations, (2) community rituals and traditions and their opposite meanings, (3) folk songs, myths and folklore which usually contain certain lessons or messages that are only recognized by the local community, (4) data and knowledge information collected from community elders, traditional elders, spiritual leaders, (5) scripts or scriptures (6) ways to enter the local community which fulfills life their daily life, (7) tools used for certain needs, and (8) the condition of natural/environmental resources commonly used in daily livelihoods (Darmadi, 2018). Local wisdom becomes the social wisdom of the people of Banjarmasin.

The philosophy of life in the slogans of the Banjar people includes gawi manuntung, waja to kaputing (wasaka), and sarabakawa: kawa baucap, kawa manggawi, kawa manyandang which have certain meanings and meanings. People in Banjarmasin City have the values of social wisdom. The value of the philosophy of life in the motto of the Banjarese can be seen in Table 1.

Table 1. The Meaning and Meaning of Life Philosophy in the Banjarese Slogan

No	Motto	Meaning	Mean
1	<i>Gawi Lucky</i>	Every job that starts must be finished	Must be consistent in doing every profession until finish
2	<i>Waja To Kaputing (Wasaka)</i>	Endeavor to the end. It is like steel (waja) from the starting point (end) to the destination point (kaputing), and it is forbidden to stop in the middle of the road (haram manyarah).	Always diligent in work, carrying out everything with sincerity, a sense of ability and consequence without stopping in the middle of the road, must arrive at the goal to be achieved.
3	<i>Sarabakawa: Kawa Bakata, Kawa Manggawi, Kawa Manyandang</i>	<i>Kawa baucap, which means can speak, can say, can promise; kawa gawi, which means to be able to do, and kawa manandang, which means to be responsible for it</i>	A person must be able to account for every word he says by doing the best according to what has been said or planned. Responsible for ideas and what he does, ready to face any consequences for what has been done, will not run away from responsibility

Source: Nadilla (2017)

Some elements of the philosophy of life of the Banjarese, both positive and negative, can be seen in Table 2. Table 2 shows the philosophy of life of the Banjarese, including baiman, bauntung, independent, batuah, cangkal, good behavior, individual competitive, pragmatic materialist, qanaah and surrender, it is forbidden to be angry and waja to kaputing which has a certain meaning and meaning.

Table 2. The Meaning and Meaning of the Banjarese Ethnic Life Philosophy

No	Philosophy of life	Meaning	Mean
1	<i>Baiman</i>	Belief in the existence of God / Allah.	Every individual of Banjarese ethnicity is always told to learn about the pillars of faith and diligently carry out the five pillars of Islam
2	<i>Bauntung</i>	Have life skills	From childhood, Urang Banjar has been taught vocational skills, namely skills that are associated with certain jobs available in the neighborhood
3	independent	Don't depend on other people	Urang banjar is always taught life skills or skills so that they can live independently
4	<i>Rock</i>	Blessing or useful for other people's lives	Banjar people must have strong faith, useful knowledge and do good deeds
5	<i>Shallow</i>	Tenacious and diligent at work	work must be maximum, pray and trust to Allah SWT, so that his life will be happy in this world and the hereafter
6	Good behavior	Doing good	Urang banjar in daily interactions must show noble character so that he is liked by others
7	Individually competitive	Competing by individuals	hard worker in achieving his goals
8	Pragmatic materialist	Material oriented	The current lifestyle of the urang banjar is influenced by globalization and the materialist-pragmatic lifestyle trend so that the lifestyle of the urang banjar is very consumptive
9	<i>Qanaah and surrender</i>	Gratitude and surrender completely	Urang banjar while young is a hard worker to achieve his goals, but when he is successful and old his life is relaxed to enjoy life and worship God to fill the time
10	<i>It's forbidden to be angry and face up to the head</i>	Never give up and be firm	Urang Banjar has a strong stance to defend his beliefs or what he is fighting for, so that he is not easily shaken or swayed by the situations and conditions he faces.

Source: Syahriansyah in Parhani (2016)

The cultural values of the Banjarese are very closely related to the conceptions of gawi sabumi and paddle baimbai which means mutual cooperation and help (Subiyakto, 2020). Cultural Values of the Banjar People of South Kalimantan: Indigenous studies show that in South Kalimantan Banjar culture can be classified into 4 (four), namely Banjar cultural values in human relations with God, Banjar cultural values in human relations with fellow humans, Banjar cultural values in relationships human beings with themselves, and Banjar cultural values in human relations with nature (Istiqomah, 2014).

Banjar cultural values that are associated with the relationship between humans and God, namely the value of friendship, human relations with fellow humans, namely the value of affixes, the human relationship with oneself, namely the value of gawi manuntung, dalas balangsar dada, and the relationship between humans and nature, namely the value of being able to maandakan crew, for more details are presented in Table 3.

3. Table 3. Values and Meanings of Banjar Culture

No.	Connection	Banjar Cultural Values	Mean
1	Man with God	<i>hanging out</i>	Sincere and grateful and solely for worship and get the pleasure of Allah SWT
2	Humans with fellow humans	<i>affix</i>	In the concept of affixing, the values of Bedingsanakan (brotherhood), betutulungan (please help) and willing haja akanah bamanang (willing to lose or win) mean that they are willing to give and receive.
3	Human with self	<i>Gawi good luck, dalas ballangsar dada</i>	One must be willing to fight earnestly
4	Human with nature	<i>Can you please</i>	Can adapt to the environment

Source: Istiqomah (2014)

The social rules that exist in the banjar community which are still believed and applied are binding indirectly by the community (Roim, Muhammad, Sarbaini, 2018), as follows:

- a. Behavior between husband and wife. A wife must have manners, soft language and speak slowly to her husband.
- b. Behavior between father and son. Attitudes that must be considered by children towards their parents are not allowed to speak high, speak loudly, claim to know better or deny what their parents say.
- c. Behavior between mother and child. A child must pay attention to his mother's teachings forbidding fighting, taking people's property without permission and not disturbing daughters.

- d. Code of conduct between siblings (brothers). The eldest son must be able to be a good role model in his association in society. On the other hand, younger brothers must respect and obey their older brothers. Each individual Banjar ethnic group is educated and nurtured to respect elders.
- e. Code of conduct in the religious arena. When entering a recitation institution, both in a mosque and a surau or in someone's house, one must say assalamualaikum and before sitting down, shake hands with those who were present first.
- f. Code of conduct in the economic arena. In the Banjar ethnic community who are Muslim with a job as a seller, they are required to be honest and fellow sellers must be able to keep their weaknesses a secret. The basic foundations of behavior in the association between sellers and sellers are religion, customs and beliefs.
- g. Code of Conduct in the Social Arena. Association between members and members in social institutions cannot be separated from daily activities, such as visiting, eating and drinking, shaking hands and talking about their lives.
- h. Code of Conduct in the Communication Arena. A custom in the Banjarese is to offer something to another. Hospitality is a code of conduct in the association of the village community, they try to attract the hearts of people who come to their village.

The values of social wisdom that exist in the people of Banjarmasin City are used as the basis for strengthening community character education.

2. Strengthening Character Education Through Community Social Wisdom Values
Character education according to Ratna Megawangi (2004) in Soimah & Soepriyanto (2018) is an effort to educate children so that they can make decisions wisely and practice in everyday life, so that they can make a positive contribution to their environment. Character is often interpreted the same as character, noble character, and morals. Therefore, many people say that character education is character education, noble character education, or moral education (Meaning, 2013 in Asriani et al., 2017). Pranata (2013) in Asriani et al (2017) mentions character education as a program that educates humans to become moral or noble by emphasizing aspects of developing appreciation and practice of policy values for self-development as individuals, citizens, and global citizens. .

There are 18 types of values for cultural education and national character, namely: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) national spirit, (11) love for the homeland, (12) appreciate achievements, (13) friendly/communicative, (14) love peace, (15) love to read, (16) care for

the environment, (17) care for social, and (18) responsibility (Kemendiknas in Siska, 2018 and Ruminiati & Andajani, 2016).

The values of social wisdom that exist in local communities are used as the basis for strengthening character education in the community which will be described in Table 4.

Table 4. Strategies for strengthening character education through social wisdom values

No.	Character	Value of Social Wisdom	Character Education Strengthening Strategy
1	Religious	<i>Baiman</i>	Every individual is always told to learn about the pillars of faith and diligently carry out the five pillars of Islam
		<i>Rock</i>	Every individual must have strong faith, useful knowledge and do good deeds
		<i>hanging out</i>	Every individual is always sincere and grateful and solely for worship and getting the pleasure of Allah SWT
		<i>Shallow</i>	Every individual works to the maximum, pray and trust to Allah SWT, so that his life will be happy in this world and the hereafter
2	Honest	<i>Sarabakawa: Kawa Bakata, Kawa Manggawi, Kawa Manyandang</i>	Each individual must be able to account for every word he says by doing the best according to what has been said or planned. Responsible for ideas and what he does, ready to face any consequences for what has been done, will not run away from responsibility
3	Hard work	<i>Shallow</i>	Every individual is tenacious and diligent in work
		<i>Gawi Lucky</i>	Each individual must be consistent in doing each profession until finish
4	Creative	<i>Bauntung</i>	Every individual from childhood has been taught vocational skills, namely skills that are associated with certain jobs available in the neighborhood
5	independent	independent	Every individual is always taught life skills or skills so that they can live independently
6	Democratic	Want to just want to be bamanang (just want to lose win)	Every individual wants to give and take
7	Appreciating Achievements	Want to just want to be bamanang (just want to lose win)	Every individual wants to give and take
8	Friendly/Comm unicative	<i>Bedingdo</i>	Each individual establishes a brotherhood with other individuals
9	Love peace	Good behavior	Every individual in daily interactions must show noble character so that he is liked by others
10	Environmental care	<i>Can you please</i>	Each individual can adapt to the environment
11	Social care	<i>Gawi sabumi, paddle baimbai</i>	People always work together in various activities.
		<i>Betutulungan</i>	People in life always apply the attitude of helping
12	Responsibility	<i>Waja To Kaputing (Wasaka)</i>	Every individual is always diligent in working, carrying out everything with sincerity, a sense of ability and consequence without stopping in the middle of the road, must arrive at the goal to be achieved.
		<i>Sarabakawa: Kawa Bakata, Kawa Manggawi, Kawa Manyandang</i>	Each individual must be able to account for every word he says by doing the best according to what has been said or planned. Responsible for ideas and what he does, ready to face any consequences for what has been done, will not run away from responsibility

Source: Research Results (2021)

The values of social wisdom that exist in local communities are used as the basis for strengthening character education in the community which will be described in Table 4:

Table 4. Strategies for strengthening character education through the values of community social wisdom

No.	Character	Value of Social Wisdom	Strategy for Strengthening Character Education Through Social Wisdom Values
1	Religious	<i>Baiman</i>	Every individual is always told to learn about the pillars of faith and diligently carry out the five pillars of Islam
		<i>Rock</i>	Every individual must have strong faith, useful knowledge and do good deeds
		<i>hanging out</i>	Every individual is always sincere and grateful and solely for worship and getting the pleasure of Allah SWT
		<i>Shallow</i>	Every individual works to the maximum, pray and trust to Allah SWT, so that his life will be happy in this world and the hereafter
2	Honest	<i>Sarabakawa: Bakata, Manggawi, Manyandang</i>	<i>Kawa Kawa Kawa</i> Each individual must be able to account for every word he says by doing the best according to what has been said or planned. Responsible for ideas and what he does, ready to face any consequences for what has been done, will not run away from responsibility
3	Hard work	<i>Shallow</i>	Every individual is tenacious and diligent in work
		<i>Gawi Lucky</i>	Each individual must be consistent in doing each profession until finish
4	Creative	<i>Bauntung</i>	Every individual from childhood has been taught vocational skills, namely skills that are associated with certain jobs available in the neighborhood
5	independent	independent	Every individual is always taught life skills or skills so that they can live independently
6	Democratic	Want to just want to be bamanang (just want to lose win)	Every individual wants to give and take
7	Appreciating Achievements	Want to just want to be bamanang (just want to lose win)	Every individual wants to give and take
8	Friendly/Comm unicative	<i>Bedingdo</i>	Each individual establishes a brotherhood with other individuals
9	Love peace	Good behavior	Every individual in daily interactions must show noble character so that he is liked by others
10	Environmental care	<i>Can you please</i>	Each individual can adapt to the environment
11	Social care	<i>Gawi sabumi, paddle baimbai</i>	People always work together in various activities.
		<i>Betutulungan</i>	People in life always apply the attitude of helping
12	Responsibility	<i>Waja To Kaputing (Wasaka)</i>	Every individual is always diligent in working, carrying out everything with sincerity, a sense of ability and consequence without stopping in the middle of the road, must arrive at the goal to be achieved.
		<i>Sarabakawa: Bakata, Manggawi, Manyandang</i>	<i>Kawa Kawa Kawa</i> Each individual must be able to account for every word he says by doing the best according to what has been said or planned. Responsible for ideas and what he does, ready to face any consequences for what has been done, will not run away from responsibility

Source: Research Results (2021)

Table 4 shows that the value of social wisdom is the basis for strengthening character education such as religious character, honesty, hard work, creative, independent, democratic, respecting achievement, friendly/communicative, peace-loving, caring for the environment, social care, and responsibility.

The strategy for strengthening character education in the family, school, and community environment will be described in table 5.

Table 5. Strategies for strengthening character education through the values of community social wisdom

No.	Character	Value of Social Wisdom	Strategy for Strengthening Character Education Through Social Wisdom Values		
			Family	School	Public
1	Religious	<i>Baiman</i>	perform the 5 daily prayers	perform prayers midday together	Carry out congregational prayers in mosque
		<i>Rock hanging out</i>	do good deeds	do good at school	do good in society
			Always sincere and grateful	Students are always sincere and grateful	Everyone is always sincere and grateful
		<i>Shallow</i>	carry out tasks to the fullest	learn to the fullest	work optimally
2	Honest	<i>Sarabakawa: Kawa Bakata, Kawa Manggawi, Kawa Manyandang</i>	responsible for every word and deed	Every student must be responsible for every word and deed	Everyone must be accountable for their words and actions
3	Hard work	<i>Shallow</i>	tenacious and diligent	students are tenacious and diligent in learning	Everyone is tenacious and diligent at work
		<i>Gawi Lucky</i>	do the task to completion	Students work on assignments to completion	Everyone does every profession until finish
4	Creative	<i>Bauntung</i>	taught vocational skills	Students are taught vocational skills	Everyone is taught vocational skills
5	independent	independent	must be independent	Students must be independent	Everyone must be independent
6	Democratic	Want to just want to be bamanang (just want to lose win)	willing to give and take	students want to give and take	Everyone wants to give and take
7	Appreciating Achievements	Want to just want to be bamanang (just want to lose win)	willing to give and take	students want to give and take	Everyone wants to give and take
8	Friendly/Communicative	<i>Bedingdo</i>	brotherhood with his brother	Students build friendships with their friends	Everyone has a brotherhood with each other
9	Love peace	Good behavior	Show good manners	Students show good manners	Everyone shows good manners
10	Environmental care	<i>Can you please</i>	can fit into the family	Students can adjust to school	Everyone can adapt to their environment
11	Social care	<i>Gawi sabumi, paddle baimbai</i>	Collaborate in various activities.	Students work together in various activities.	The community works together in various activities.
		<i>Betutulungan</i>	Applying help	Students apply help	Everyone applies please help
12	Responsibility	<i>Waja To Kaputing (Wasaka)</i>	diligent in work	Students are always diligent in learning	Everyone is diligent in their work.
		<i>Sarabakawa: Kawa Bakata, Kawa Manggawi, Kawa Manyandang</i>	responsible for every word and deed	Students are responsible for every word and deed	Everyone is responsible for every word and deed

Source: Research Results (2021)

Table 4 shows the strategy for strengthening character education through the value of social wisdom in the family environment, school environment, and community environment so that the role of local wisdom for strengthening character education will take root in the people of Banjarmasin City.

CONCLUSION

The community has social wisdom values such as the life philosophy of the Banjar ethnic group. The strategy of strengthening character education through the values of social wisdom such as the values of Baiman, Batuah, Compassion, Cangkal can strengthen religious characters, the values of Kawa Baucap, Kawa Mangawi, and Kawa menyandang can strengthen honest characters; shallow value and profit gain can strengthen hard work; profit value can strengthen creative character; independent values can strengthen independent character; the value of wishing to be happy will be able to strengthen the democratic character; the value of willing to go for bamanang can strengthen the character of appreciating achievement; the value of being carried out can strengthen the friendly/communicative character; good values of behavior can strengthen the character of peace-loving; the random value of the crew can strengthen the character of caring for the environment; the values of gawi sabumi, baimbai paddle, batutulungan can strengthen the character of social care; and the values of wasaka and sarabakawa can strengthen the character of responsibility. The value of social wisdom is used as the basis for strengthening character education that is implemented in the family environment, school environment, and community environment so that the role of local wisdom for strengthening character education will take root in the people of Banjarmasin City.

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