



From Tradition to Classroom: Leveraging Mappadendang Values in Social Studies

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ABSTRACT

Purpose of the study: To find out the local wisdom values of the mappadendang tradition which can be used as a source of social studies learning at Madrasah Tsanawiyah Darud Da'wah Wal-Irsyad Amparita. To find out the implications of the local wisdom values of the Mappadendang tradition which can be used as a learning resource in social studies subjects at Madrasah Tsanawiyah Darud Da'wah Wal-Irsyad Amparita.

Methodology: The research method used in this thesis is descriptive qualitative research. Data in the research process was obtained from primary data and secondary data. Data collection techniques are carried out through observation, interviews and documentation, equipped with technical data analysis using data reduction, presentation and verification.

Main Findings: The results of the research show that in the local wisdom of the Mappadendang tradition, the values that can be taken as a source of learning include: 1) The value of mutual cooperation, 2) The value of family, 3) The creation of a society that upholds tolerance, 4) The value of togetherness and 5) The value of love for culture, especially the local wisdom of the *mappadendang tradition*.

Novelty/Originality of this study: This research introduces a new perspective in social studies learning by exploring the local wisdom values of the Mappadendang tradition, which has not been integrated systematically in the formal education curriculum.

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1. INTRODUCTION

The Republic of Indonesia is a pluralistic country inhabited by various religions, ethnicities, languages and cultures [1]. Each tribe has its own traditions that are different from the others, because each tradition is an identity owned by that tribe [2]. Basically, culture is the creation of ideas or concepts that will be translated into society. Thus, culture is a forum owned by society. This is because individuals in society are always in contact with each other, either directly or indirectly, so that they collectively have the same culture because the symbols for connecting or communicating, the source of which is culture. Thus, the importance of culture for humans and social life will have a positive impact in society and in the world of education.

The nation's cultural values have been included in the national education curriculum to strengthen educational relations and promote culture. Education and culture will work together and advance each other if the

values of the nation's local wisdom are included in the education curriculum [3]. The scope of culture is very broad, covering all aspects of human life, so education as an aspect of life must be present in culture. Curriculum and culture are related to achieving educational goals. Culture aims as an identity in society, as a relationship between people and groups and as a forum for unifying society. The curriculum aims to equalize education in a country [4]. Guiding and educating students to become individuals who are intelligent, highly knowledgeable, creative, innovative, responsible, and ready to take part in social life.

The curriculum is said to work well if it is in harmony with cultural values so that it will be able to facilitate and stimulate the potential and strengths of students so that they become characters that reflect cultural values and have global character and have competencies that can be used to build a good environment in the global era. A creative and innovative curriculum is a curriculum that is able to elevate the potential of students and their region into something of added value [5]. A curriculum that is able to educate students to face the challenges of globalization and manage them in such a way that it becomes an opportunity to gain great benefits from these conditions [6]. In line with this, the Social Sciences Curriculum as a subject that studies various complex social lives must be able to adopt the diversity that exists in Indonesian society [7]. Recognition of the existence of diversity must be instilled in students. Diversity must be recognized as an objective reality that exists in the lives of Indonesian society [8].

Social studies subjects must still instill national values and nationalism as well as love for the homeland [9]. Love of the nation is not a passive and dogmatic doctrine of state ideology, but is a doctrine that is dynamic, meaning a doctrine that constantly faces changes that are and will occur. This needs to be instilled in students and the younger generation in the hope that their resilience as citizens can be maintained when facing the waves of change in globalization. Changes that penetrate various aspects of students' lives should not destroy their sense of nationality. A student can mingle in the global community and follow the current of globalization but still maintain the existence of the local culture and wisdom of the Indonesian nation [10].

In maintaining the culture and local wisdom of the Indonesian nation, various methods must be taken [11], including local wisdom values in the education and learning curriculum so that the teaching and learning activities carried out by teachers and students achieve the desired goals [12], good subjects as Introduction so that students instill a sense of love for the country, namely through Social Sciences learning [13], social studies learning requires a balance of local, national and global wisdom values [14].

Indonesia has a lot of local wisdom that can be used as a learning resource in schools, especially in social studies subjects [15], [16]. Among the local wisdom traditions of the archipelago which currently have values that can be used as a source of social studies learning [17], namely the local wisdom tradition of *mappadendang* or the traditional Bugis harvest festival in South Sulawesi [18]. The *mappadendang* tradition is a farming festival for the Bugis tribe and a celebration of gratitude for success in the rice planting process [19]. This farmer's party is held on a large scale by community groups and is believed to contain meaning and values of social relations, friendship and deep values.

The thanksgiving party (*mappadendang*) is highly anticipated by the local community after the rice harvest [20], where the *mappadendang process* is carried out by pounding the grain in a mortar (*palungeng'*) with a large stick as a pounder (*pestle'*) [21]. Apart from being an expression of gratitude, *Mappadendang* is also a traditional Bugis art performance because it is a unique performance that produces regular rhythmic sounds or notes made from the skill of the performer. Every time the harvest season arrives, local people who believe in this tradition still carry out the *mappadendang tradition* because it expresses gratitude to the Almighty Creator. In the modern and technological era, *mappadendang* is rarely implemented. In fact, in this ritual a sense of togetherness among the farmers emerged.

Previous research conducted by Arsyad et al [22] also discusses the *mappadendang* tradition. The GAP analysis between the current research and previous research lies in the focus of the study and the application of research results. Previous research emphasized more on exploring the values of Islamic communication in the Mappadendang tradition that exists in certain communities, with a focus on understanding and preserving cultural values in the local context. Meanwhile, the current research moves further by seeking to integrate these values into classroom learning, especially in social studies, with the aim of connecting cultural traditions with the context of modern education. This GAP shows that previous research provides a theoretical basis and understanding of cultural values, while the current research aims to apply these values in educational practice, creating innovations in the curriculum that are relevant to local cultural heritage.

This research brings a novel approach to integrating local cultural wisdom into contemporary education. By embedding the Mappadendang tradition—a rich, indigenous practice from the Bugis-Makassar culture—into the social studies curriculum, this study explores how traditional values can enhance students' understanding of social dynamics and cultural heritage. This innovative integration not only enriches the learning experience by providing real-world contexts and moral frameworks but also bridges the gap between local traditions and modern educational standards. The research offers fresh insights into how culturally relevant content can foster deeper engagement and promote a more holistic view of social studies, thereby contributing to a more inclusive and contextually aware educational paradigm.

The urgency of this research stems from the pressing need to preserve and integrate indigenous cultural practices within modern educational frameworks. As globalization and technological advancements increasingly dominate educational content, traditional values and local wisdom risk being sidelined. This research addresses this critical gap by demonstrating how the Mappadendang tradition can be effectively incorporated into social studies, ensuring that students not only gain a comprehensive understanding of their cultural heritage but also develop a more nuanced perspective on global and local social issues. By doing so, the study underscores the importance of cultural preservation and the need for curricula that reflect and respect diverse cultural identities, ultimately fostering a more inclusive and representative education system.

Based on the background above, the aim of this research is to find out the local wisdom values of the mappadendang tradition which can be used as a source of social studies learning at Madrasah Tsanawiyah Darud Da'wah Wal-Irsyad Amparita. Apart from that, it is also to find out the implications of the local wisdom values of the Mappadendang tradition which can be used as a learning resource in social studies subjects at Madrasah Tsanawiyah Darud Da'wah Wal-Irsyad Amparita.

2. RESEARCH METHOD

2.1. Research Approaches and Types

The research approach taken is a qualitative research approach, qualitative is defined as a process that tries to gain a better understanding of the complexity that exists in human interaction. Qualitative research approach methods, namely anthropological approach, sociological approach, and historical approach [23]. The type of research carried out to obtain and collect research information data is field research, namely the author carries out research directly to the location and the researcher is also directly involved with the object being studied in the research.

2.2. Data Types and Data Sources

Determining the data source in this research is based on the researcher's efforts to uncover subjective events as possible so that the informant as the main source of data mining is determined to have competent knowledge and a deep understanding of the *Mappadendang tradition*. The data sources used by the author in this research are primary data and secondary data. In field research, primary data is main data taken directly from sources or informants, in this case namely teaching staff and traditional leaders [24]. Meanwhile, secondary data is supporting data that is not taken directly from informants but through documents, books and journals to complete the information needed in the research.

2.3. Data Collection and Processing Techniques

The data collection and data processing techniques used are: field observations carried out by systematically recording events, behavior, objects seen and other things needed to support the research being carried out using direct observation of objects. Namely directly observing what is being done and what has been done and deepening the data from the observations. The interview technique in this research is structured because the author has determined in advance the problems and questions that will be asked. This interview technique was carried out to obtain primary data regarding the implementation of the *Mappadendang tradition* and values that can be used as a source of learning for the younger generation. Documentation, in collecting data using this documentation technique, the researcher will collect as much data as possible that supports this research, so that various related matters can be explained and described, so that the validity and possibility of this research can be justified scientifically.

2.4. Data Analysis Techniques

Data analysis in qualitative research is carried out before entering the field, while in the field, and after being in the field. The analysis used is the interactive analysis model developed by Miles and Huberman, starting from: data reduction, namely the amount of data obtained from the field is quite large, so it needs to be recorded carefully and in detail, as has been stated, the longer the researcher is in the field, the more data will become more numerous, complex and complicated. For this reason, it is necessary to immediately analyze the data through data reduction; Presenting the data after the data has been reduced, the next step is to display the data or present the data. In qualitative research, data presentation can be done in the form of brief descriptions, sections, relationships between categories, and the like. Displaying data is describing information. By displaying data, it will be easier to understand what happened, plan further work based on what is understood; Verification to conclusion. The initial conclusions put forward are still temporary and will change if strong supporting evidence is not found at an early stage, supported by valid and consistent evidence when the researcher returns to the field to collect data, then the conclusions put forward are credible conclusions. Researchers try to draw conclusions and carry out verification by looking for the meaning of each symptom they obtain from the field.

3. RESULTS AND DISCUSSION

Based on the results of interviews with research informants and related data sources, researchers can carry out an analysis with the theme of Local Wisdom Values of the *Mappadendang Tradition* as a Social Sciences Learning Source at Madrasah Tsanawiyah Darud Da'wah Wal-Irsyad Amparita which includes:

3.1. The values contained in the *Mappadendang tradition* :

3.1.1. The Value of Mutual Cooperation

Mutual cooperation attitudes/values can be seen as a value system that underlies a habit of helping each other [25]. The spirit of mutual cooperation is based on the view that humans do not live alone but live together with other people or other social environments, basically humans are dependent on other people, therefore humans need to maintain good relations with each other in an atmosphere of brotherhood. So that a society is created that helps each other.

Mutual cooperation cannot be separated from the efforts of the community to maintain mutual cooperation with solidarity through the formation of character and local wisdom. The custom that is still carried out in community life is mutual cooperation. Mutual cooperation in everyday life includes an attitude of mutual help, no coercion, or arises because of high awareness and responsibility through a sense of belonging. In line with this, the informant, Mr Karlin Kati, stated:

"The community came together and worked together to create a public kitchen for women to use for cooking and men worked together to collect firewood, make tents and the necessities used during the *mappadendang event* ."

So from the resource person's statement, the attitude of mutual cooperation is something that is very dominant in social life, because in every activity mutual cooperation is needed both in activities within the community, especially in *mappadendang activities* . As a traditional society, the implementation of mutual cooperation requires a strong sense of solidarity.

Touching on the issue of soilarity, social studies education subjects are closely related to social studies, namely how people live together in a community/society. The *mappadendang* tradition , in its implementation as an activity built on the basis of mutual assistance/mutual cooperation, has relevance in the study of social studies education and has the potential to shape national character (nation and character building).

3.1.2. Family Values

In the local wisdom of the *mappadendang* tradition, family values are also very closely embedded in it, as stated by the informant:

"The *mappadendang tradition* in general invites the local community and farmers to maintain ties of friendship and strengthen family ties. This not only happened in the Amparita area but the event was held in various kingdoms in the Bugis tribal area. The *Mappadendang* tradition is carried out as a form of gratitude from the Bugis community for the harvest they have obtained, so they come to the king's house to see the timing of the *mappadendang event* , so that before *the mappadendang event is held, the tudang sipulung* event is first held to see *the lontara* with the aim of seeing a good time and day. to carry out the *mappadendang event* . "Farmers feel that something is missing and incomplete when they don't carry out the traditional *mappadendang event* after the harvest."

In the learning process, especially in social studies subjects, students can learn wisdom and lessons from the local wisdom activities of the *mappadendang tradition* [26] , not only in the family environment which can be used as a family but in education, society and government can be used as a family to maintain ties of friendship as explained. from various informants that the value that can be taken from the *mappadendang* traditional event is as an expression of gratitude for abundant sustenance, a medium for friendship between society and society, society and the government [27], as well as society and the kingdom so that family relations are always close and as an opportunity to have fun.

The learning process, which is colored by family values, not only creates a pleasant atmosphere, but the teacher is also aware of his role, not only as an educator, but also aware of his role as a parent in the classroom [28]. Likewise with students, they can realize that they are both students and children of the teacher, students also see their friends as brothers. The closeness between teachers and students will be seen in their responses, they can respect and appreciate each other [29]. The closeness of teacher and student is described by Nuni Yusvavera that "as parent and student, they are two human figures bound by a soul string." This shows how close teachers and students are, just like parents and children in the family. This awareness is instilled through learning that emphasizes family values in the classroom.

3.1.3. Creating a society that upholds tolerance

A sign that there is an attitude and atmosphere of tolerance between fellow humans, or say between followers of different religions, are the aspects below. The results of the interview with Mr. Amir Mejang stated:

"With the *mappadendang tradition*, the community can strengthen the ties of friendship, uphold an attitude of tolerance for different religions and beliefs regardless of the social status of the belief. "So with the *mappadendang event*, the values of tolerance and respect between communities will continue to maintain their existence."

Instilling multicultural education values has a positive impact on attitudes of tolerance towards students [30], especially among Madrasah Tsanawiyah Darud Da'wah Wal-Irsyad Amparita students. This positive attitude takes the form of interacting and working with anyone comfortably without being seen as suspicious. This attitude of tolerance is also part of multicultural action, where living together in a harmonious atmosphere can only be achieved if every student has an attitude of tolerance.

The success of cultivating and forming an attitude of tolerance in religion in religious education (Islam, Hinduism and Christianity) through tradition and local wisdom is measured based on indicators of the attitude of tolerance to be achieved, namely: respecting other people's beliefs, recognizing everyone's human rights, mutual understanding, awareness and honesty, and have the spirit of *Bhinneka Tunggal Ika*. Maintaining harmony is very important and needs to be maintained forever. Moreover, in the village of Distance, the community is not Muslim, but there are Hindus, Christians and religious people. Then tolerance education in Distance Village is by holding frequent meetings, gatherings, friendships, especially for youth organizations, both Muslims and non-Muslims. Village activities often hold sharing related to religious tolerance, inter-religious tolerance and educating residents to be harmonious, namely by upholding customs well, establishing inter-religious harmony well. The same thing happens in the Amparita area, even though the Hindu community (lotang ethnic group) and the Muslim community still respect each other's fellow human beings/communities.

3.1.4. Value of Togetherness

The values contained in local wisdom are full of the meaning of togetherness and have a social function in social life [31]. Local wisdom also functions as a community structure in maintaining harmonious relations with the surrounding community through the existence of a tradition/culture in the surrounding area. This relationship is illustrated by several value systems in local wisdom, such as the community together making the things needed in the *mappadendang tradition*. As explained by the informant, Karlin Kati revealed:

"The community reported the *mappadendang news* to their relatives, neighbors and neighboring communities that a *mappadendang event would be held*. "So before the *Mappadendang tradition event is held*, the community works together to buy a buffalo/cow that will be eaten during the *Mappadendang tradition event*."

One of the learning processes that prioritizes the value of togetherness is social studies learning, where methodologically it teaches each learner to work together, share roles, and not emphasize each other's individuality to achieve the required harmony.

3.1.5. The value of love for culture, especially the local wisdom of the *Mappadendang tradition*

The character of love for culture needs to be instilled in all students in important social studies education subjects, one of which is the application of the value of love for one's country. The application of the value of love of the homeland in the world of education aims to ensure that students have knowledge, ways of thinking, behaving, acting that show loyalty, care and high appreciation for language as explained in Darmiatun that the cultivation of the value of love of the homeland in the world of education aims to ensure that students have knowledge, a way of thinking, behaving, acting that shows loyalty, concern and high appreciation for the language, physical, social, cultural, economic and political environment of the nation." Every student can show the value of love for the country by socializing and working well with other people and those around them and can create change. The value of love for one's country can be developed through several programs that were created specifically to train and familiarize students with knowing more about love for one's country. The value of love for one's country is certainly the dream of educational institutions with appropriate actions, including teachers first teaching or modeling to students how to act as good Indonesian citizens.

In this way, love of one's country is a way of thinking, behaving and acting that shows loyalty, concern and high appreciation for the nation's language, physical, social, cultural, economic and political environment. Instilling the value of love for one's country is closely related to the formation of student character which is useful for nation building. Therefore, cultivating the value of love for culture is very important for schools, especially

teachers, to instill the value of love for the country in students, so that students have the character of love for the country as a preparation for the nation's next generation.

Love for one's homeland and culture is a sense of pride, a sense of appreciation, a sense of belonging, a sense of respect and loyalty to the country where one lives, this is reflected in one's behavior in protecting and protecting one's country, being willing to make sacrifices for the sake of the nation, and contributing to preserving the cultures that exist there. that country. From the explanation above, it can be concluded that love of one's country is not only a feeling of pride but can also be reflected in the behavior of one's love of one's country by being willing to make sacrifices for the interests of the nation and state. Love for our homeland is trying wholeheartedly to accept our homeland/country as a part that we must protect and develop. Love for one's country is understood as a feeling of loving one's nation with all one's heart so that one tries to protect and advance the life of one's nation so that it can compete with other nations. Homelandishness is a feeling of love for one's own nation and country. Efforts to defend the nation from colonial attacks. In love of the homeland there are heroic values, namely: being willing to sacrifice wholeheartedly for the nation and state. The feeling of love for one's country is a sense of pride, a sense of belonging, a sense of appreciation, a sense of respect and loyalty that every individual has for the country where he lives, which is reflected in the behavior of defending his homeland, guarding and protecting his homeland, being willing to make sacrifices for the sake of the nation and his country, loves the customs or culture that exist in his country by preserving them and preserving nature and the environment.

3.2. Implications of local wisdom values of the *mappadendang tradition*

The teacher's role is as communication, a friend who can provide advice, motivation as a provider of inspiration and encouragement, a guide in developing attitudes and behavior and the values of people who master the material being taught. So teachers must be able to be friends with students and teachers can also provide encouragement and motivation to students about the importance of the learning process.

Through the *mappadendang media*, teaching staff can also implement the *mappadendang tradition* as a source of learning in arts, history, local content and religious education.

"In the current era, it is time for the generation to preserve the local wisdom traditions of the Bugis-Makassar tribe, especially the *mappadendang tradition* so that the younger generation always maintains the existence of the local wisdom values of the Indonesian nation and can be used as a lesson, don't let outsiders study our culture and by it's easy to divert our lives. "So it is important to provide education in educational institutions to preserve and introduce to the current generation the local wisdom of the *mappadendan tradition* ." Said Karlin Kati

In line with the informant's statement, it is reinforced by the opinion of Amir Mejang who said:

"The younger generation, as our successors, should and should always preserve and cultivate the *mappadendang tradition* so that our traditions are not destroyed and lost. It is indeed very important to link local culture with current learning materials, especially in social studies subjects so that students still know the culture or local wisdom possessed by our ancestors by taking teaching materials or learning resources from photos or videos so that students can female students know in real terms the local wisdom of the Bugis-Makassar tribe, especially the *Mappadendang tradition* . Said Mrs. Namri

So, by conducting research on the local wisdom values of the *Mappadendang tradition* as a source of social studies learning at Madrasah Tsanawiyah Darud Da'wah Wal-Irsyad Amparita, the sources/teaching materials for social studies subjects as a form of implication of the local wisdom values of the *Mappadendang tradition* are that researchers will create a social interaction module relating to the *Mappadendang tradition* .

Because the future of the Indonesian nation is in the hands of the children who are now attending school. So instilling character values is crucial at this time so that the future of the nation is in the hands of virtuous people. Based on the research conducted, the process of internalizing local wisdom values in students is carried out using models such as showing by example, continuity model, repetition model, and organizational model. Moreover, the process of instilling the character value of tolerance is inserted during teaching and learning activities and during other activities such as giving assignments between male and female students, dividing seats, dividing work groups, taking examples from canteen guards and working together on assigned group tasks. by subject teachers.

This research has the potential to make a significant impact on both educational practices and cultural preservation. By incorporating the *Mappadendang tradition* into social studies curricula, this study enhances students' engagement with their cultural heritage, promoting a deeper understanding and appreciation of local values and practices. This approach not only enriches the learning experience by connecting academic content with real-world cultural contexts but also fosters a sense of identity and continuity among students. Additionally, it provides educators with innovative strategies to integrate indigenous knowledge into mainstream education, contributing to a more diverse and inclusive curriculum. The broader impact includes strengthening cultural

resilience and relevance in education, while also serving as a model for incorporating other local wisdoms into educational systems globally.

This research is subject to several limitations that may affect its generalizability and application. One primary limitation is the contextual specificity of the Mappadendang tradition, which may not be directly transferable to educational settings outside the Bugis-Makassar cultural sphere. Additionally, the integration of Mappadendang values into social studies curricula may face challenges related to curriculum flexibility and educators' preparedness to adapt traditional content into contemporary teaching methods. Limited resources and potential resistance to curriculum changes can also hinder the effective implementation of these values in diverse educational contexts. Furthermore, the study's reliance on qualitative data from specific case studies might not capture the broader implications or outcomes of integrating traditional values into social studies on a larger scale.

4. CONCLUSION

Based on the results of the observations described in the previous chapter regarding the local wisdom values of the *Mappadendang tradition* as a source of social studies learning at Madrasah Tsanawiyah Darud Da'wah Wal-Irsyad Amparita, the author draws the following conclusions: The values of the local wisdom of the Mappadendang tradition as a source of social studies learning at Madrasah Tsanawiyah Darud Da'wah Wal-Irsyad Amparita are: Values Mutual Cooperation, Family Values, Creating a society that upholds tolerance, the value of togetherness and the value of love for the local wisdom culture of the Mappadendang tradition. Apart from that, the implications of the local wisdom values of the *Mappadendang tradition* as a source of social studies learning at Madrasah Tsanawiyah Darud Da'wah Wal-Irsyad Amparita can make it easier for teachers to explain traditional and cultural values that can be used as lessons and students and generations will always preserve their local culture, especially the local wisdom of the *Mappadendang tradition*. For further research, it is recommended to evaluate the long-term impact of the integration of Mappadendang values in the social studies curriculum on changes in students' attitudes and skills in a multicultural and global context.

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