

Analysis Of Local Wisdom Of The Mappadendang Tradition In The Perspective Of Islamic Education In Barru Regency

Suwarni Jayanti^{1*}, Nurrahmah², Ma'rifah³, Andi Azis⁴, Alimuddin⁵, Supriandi⁶

^{1,2,3,4,5,6,7} STAI Al-Furqan Makassar

suwarni.jayanti@gmail.com*

ARTICLE INFO

Article history

Received June 11, 2026

Revised July 25, 2026

Accepted August 9, 2026

Keywords: Local Wisdom,
Mappadendang,
Islamic Education,
The Value of Education,
Barru Regency

ABSTRACT

The focus of the research includes the implementation of the Mappadendang tradition as the local wisdom of the community, the values of Islamic education contained in it, the analysis of the tradition from the perspective of Islamic Education, and its relevance to the learning of Islamic Religious Education. This study uses a descriptive qualitative method with a type of field research. Data was obtained through observation, interviews, and documentation involving traditional leaders, religious leaders, village governments, traditional actors, and communities involved in the implementation of Mappadendang. Data analysis was carried out using the Miles, Huberman, and Saldaña model which included data condensation, data presentation, and conclusion drawn. The results of the study show that the Mappadendang tradition is still preserved by the people of Barru Regency as a form of expression of gratitude for the harvest as well as a means of strengthening the community's social relations. This tradition contains Islamic educational values which include the value of gratitude, Islamic ukhuwah, mutual cooperation, cooperation, responsibility, and noble morals. From the perspective of Islamic Education, the Mappadendang tradition is acceptable as long as it does not contradict the aqidah and sharia of Islam. This tradition has a strong relevance to Islamic Religious Education because it can be used as a source of learning based on local wisdom that supports the formation of students' character. Therefore, the Mappadendang tradition not only functions as a cultural heritage, but also as an educational medium that integrates local cultural values with Islamic teachings in people's lives.

I. INTRODUCTION

Indonesia is known as a country that has a very diverse cultural richness. This cultural diversity is reflected in various customs, traditions, languages, and local wisdom values that live and develop in the community. Local wisdom is a cultural heritage that is inherited from generation to generation and serves as a guideline in regulating the social life of the community. In addition to being the cultural identity of a region, local wisdom also contains educational values that play a role in shaping the character, ethics, and behavior patterns of the community (Indrawati et al, 2024). Therefore, the existence of local wisdom needs to be maintained and preserved so that it remains relevant to the development of the times without losing the noble values contained in it. In the perspective of Islamic education, local wisdom has an important position because Islamic education is not only oriented to the transfer of religious knowledge, but also serves as a means of forming the morals and character of students (Karadona et al, 2025; Karadona et, 2026; Karadona et al, 2026). Ideal Islamic education is an education that is able to integrate Islamic teachings with the socio-cultural reality of the community so that Islamic values can be understood and practiced contextually (Walad et al, 2025; Suryani et al, 2025; Mizani, 2025). The integration between Islamic values and local culture can be an effective medium in instilling religious, social, and moral attitudes as long as the culture does not conflict with the principles of Islamic aqidah and sharia (Yuniarti et al, 2024). One form of local wisdom that is still preserved by the people of South Sulawesi, especially in Barru Regency, is the Mappadendang tradition. The Mappadendang tradition is a harvest party

that is carried out as an expression of gratitude for the agricultural products obtained. This tradition is characterized by the activity of pounding rice together using traditional tools that produce a distinctive rhythm and become a symbol of community togetherness. Apart from being a form of cultural preservation, Mappadendang is also a forum to strengthen social relations, strengthen solidarity, and foster the spirit of mutual cooperation among community members. The value of gratitude contained in the Mappadendang tradition is in line with Islamic teachings that encourage its people to always be grateful for the blessings of Allah SWT. As Allah SWT says in QS. Ibrahim verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Artinya: *"Dan (ingatlah) ketika Tuhanmu memaklumkan: Sesungguhnya jika kamu bersyukur, niscaya Aku akan menambah (nikmat) kepadamu, tetapi jika kamu mengingkari (nikmat-Ku), maka sesungguhnya azab-Ku sangat pedih."* (QS. Ibrahim: 7).

The verse emphasizes that gratitude is an important part of a Muslim's life. The Mappadendang tradition as a form of gratitude for the harvest can be seen as a manifestation of Islamic values that live in the culture of the community. In addition, the cultural diversity that develops in human life is part of the sunnatullah that must be appreciated and maintained. Allah SWT says in QS. Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Artinya: *"Wahai manusia! Sesungguhnya Kami telah menciptakan kamu dari seorang laki-laki dan seorang perempuan, kemudian Kami menjadikan kamu berbangsa-bangsa dan bersuku-suku agar kamu saling mengenal. Sesungguhnya yang paling mulia di antara kamu di sisi Allah ialah orang yang paling bertakwa. Sungguh, Allah Maha Mengetahui, Maha Teliti."* (QS. Al-Hujurat: 13).

The Mappadendang tradition not only has cultural meaning, but also contains social values that are very relevant to Islamic education, such as togetherness, mutual cooperation, cooperation, responsibility, and social solidarity. These values are in line with Islamic teachings which emphasize the importance of ukhuwah and helping in goodness. The Prophet PBUH said: *"One believer and another believer are like a building that strengthens each other."* (HR. Bukhari and Muslim). Through this tradition, the community not only maintains its local cultural identity, but also passes on moral and social values to the next generation. However, from the perspective of Islamic education, the Mappadendang tradition needs to be studied in depth and critically. This is because in practice there is a possibility that certain cultural elements are acculturated with local beliefs so that they have the potential to cause an understanding that is not in line with the principles of monotheism. On the one hand, this tradition can be an effective means of education in instilling Islamic values, but on the other hand, it requires the right understanding so that its implementation remains within the corridor of Islamic law. Islam teaches that all human activities are essentially a form of devotion to Allah SWT. As Allah SWT says in QS. Adz-Dzariyat verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Artinya: *"Aku tidak menciptakan jin dan manusia melainkan agar mereka beribadah kepada-Ku."* (QS. Adz-Dzariyat: 56).

This verse shows that culture and traditions can be worth worship if they are carried out with the right intention and do not contradict the teachings of Islam. Therefore, the study of the Mappadendang tradition is important to find out the extent to which the values contained in it can

support the strengthening of Islamic education, especially in the aspects of monotheism, worship, and morals. In today's modern era, the development of globalization and technological advances have brought significant changes to people's life patterns, including the younger generation who are increasingly moving away from local traditions. This condition has the potential to cause a decrease in public understanding and participation in the Mappadendang tradition. If efforts are not made to preserve and strengthen the meaning of the values contained in it, it is feared that this tradition will suffer degradation and even lose its existence. In fact, the Mappadendang tradition has great potential as a source of culture-based learning that can support character formation and strengthen Islamic values. Based on this description, the Mappadendang tradition as one of the local wisdom of the people of Barru Regency is interesting to be studied more deeply from the perspective of Islamic education. This study is expected to reveal the values of Islamic education contained in the tradition, both related to aspects of monotheism, worship, morals, and social values, as well as its relevance as a source of learning in Islamic Religious Education in the midst of the challenges of modernization and preservation of local culture.

II. METHODS

This study uses a type of field research with a descriptive qualitative approach. This approach was chosen because the research aims to understand and describe in depth the values of local wisdom contained in the Mappadendang tradition and analyze its relevance in the perspective of Islamic education in Barru Regency. Through a qualitative approach, the researcher seeks to obtain a complete picture of the implementation of the Mappadendang tradition, the meaning contained in it, and the values of Islamic education that can be identified from these cultural practices. The data sources in this study consist of primary data and secondary data. Primary data was obtained from traditional leaders, religious leaders, village governments, and communities involved in the implementation of the Mappadendang tradition, while secondary data was obtained from books, scientific journals, previous research results, cultural documents, and various literature relevant to the research (Achjar et al, 2023). Data collection techniques are carried out through observation, interviews, and documentation (Winarni, 2021). Observation was used to directly observe the implementation of the Mappadendang tradition, interviews were conducted to obtain information about the value and meaning of the tradition according to the informants, while documentation was used to complete research data in the form of photos, archives, and other supporting documents. The data obtained was then analyzed using the Miles, Huberman, and Saldaña model which included data condensation, data presentation, and conclusion drawing or verification. To ensure the validity of the data, this study applies source triangulation, triangulation technique, and time triangulation techniques so that the data obtained is more valid and accountable. The research informants who are the primary data sources can be seen in the following table:

Table 1. Research Informant

No.	They report	Quantity
1	Traditional Leaders of Barru Regency	2 Person
2	Religious Figures	2 Person
3	Village/Village Government	1 Person
4	Mappadendang Tradition Actors	3 Person
5	Communities Involved in the Mappadendang Tradition	2 Person
Quantity		10 Person

The informants were selected by *purposive sampling*, which is based on the consideration that they have knowledge, experience, and direct involvement in the implementation of the Mappadendang tradition so that they are able to provide information that is relevant to the research focus.

III. RESULTS AND DISCUSSION

Mappadendang Tradition as Local Wisdom of the People of Barru Regency

The results of the study show that the Mappadendang tradition is still preserved by the people of Barru Regency as one of the Bugis cultural heritage which is carried out after the rice harvest season. This tradition is carried out through the activity of pounding rice together using mortar (*palungeng*) and pestle (*issong*) which produces a certain rhythm as a symbol of joy for the success of the harvest. Based on the results of observations, the implementation of Mappadendang is not only a cultural ceremonial activity, but also a space for social interaction that brings together various elements of society, ranging from traditional leaders, religious leaders, village governments, youth, to the general public. The results of an interview with one of the traditional leaders of Barru Regency, H. AD (interview, May 15, 2026), explained that the Mappadendang tradition is a form of community respect for agricultural products obtained during one planting season. According to him, the Bugis people have long viewed the harvest as a blessing that must be thanked through togetherness and friendship. He stated that "*Mappadendang is not just a rice pounding event, but a symbol of gratitude and togetherness of the community after successfully going through a long farming process.*" The statement shows that this tradition has a deep philosophical meaning and is not only understood as a cultural activity. The findings of the study also show that people view Mappadendang as a medium to strengthen social relationships. This is as expressed by one of the traditional actors, Mrs. RS (interview, May 17, 2026), who stated that the implementation of Mappadendang always involves community cooperation regardless of social status or economic background. According to him, this activity is a momentum to strengthen brotherhood and strengthen the relationship between communities that has been established in daily life.

The involvement of all levels of society in the implementation of this tradition shows the strong value of social solidarity that is still maintained by the Barru people. In addition, the results of an interview with a local religious leader, Ustaz MA (interview, May 18, 2026), explained that the Mappadendang tradition is basically not contrary to Islamic teachings as long as it is interpreted as an expression of gratitude to Allah SWT and is not accompanied by practices that lead to polytheism. According to him, the values of gratitude, friendship, and togetherness contained in the tradition are precisely in line with the values taught in Islam. Therefore, the Mappadendang tradition can be seen as a form of acculturation of local culture and religious values that develop harmoniously in the life of the Bugis community in Barru Regency. The findings of this study are in line with research that states that Mappadendang is one of the agrarian traditions of the Bugis community which functions as a means of strengthening social relations and strengthening the cultural identity of the community. The study found that Mappadendang contains the value of mutual cooperation, togetherness, and respect for the collective work of the farming community (Agus, 2022). Similarly, research concludes that the Mappadendang tradition has a social function as a medium for community integration and a means of inheriting cultural values to the younger generation (Irawan, 2025). From the perspective of local wisdom, the Mappadendang tradition shows the existence of values that are inherited from generation to generation and become a guideline in people's lives. The values of togetherness, mutual cooperation, solidarity, respect for the results of work, and gratitude are part of local wisdom that is still maintained to this day. This local wisdom not only serves to maintain the sustainability of the community's culture, but also becomes an effective means of social education for the younger generation. Through involvement in the Mappadendang tradition, the younger generation can learn

about the importance of cooperation, respect ancestral traditions, and maintain harmonious social relations in community life. Based on the results of research and field findings, it can be understood that the Mappadendang tradition in Barru Regency is not just a ceremonial cultural activity, but a local wisdom that contains social, cultural, and educational values that are still relevant to people's lives today. The existence of this tradition is proof that the Barru people are still trying to maintain their local cultural identity in the midst of an increasingly strong modernization current. Therefore, the preservation of the Mappadendang tradition needs to be supported as part of efforts to preserve cultural heritage while strengthening the social character of the community.

Islamic Education Values in the Mappadendang Tradition

Based on the results of observations and interviews conducted with traditional leaders, religious leaders, traditional actors, and the people of Barru Regency, it was found that the Mappadendang tradition contains various Islamic educational values that are still practiced and inherited from generation to generation. These values include the value of gratitude, Islamic ukhuwah, mutual cooperation, responsibility, and noble morals. The existence of these values shows that the Mappadendang tradition not only functions as a cultural activity, but also as a medium of social and religious education that shapes the character of society. The first value found is the value of gratitude to Allah SWT. Based on the results of an interview with a religious leader in Barru Regency, Ustaz MA (interview, May 18, 2026), it was explained that the community views the Mappadendang tradition as a form of expression of gratitude to Allah SWT for the harvest obtained. According to him, the success of the harvest is not only understood as the result of the hard work of farmers, but also a gift from Allah SWT that must be grateful. The same thing was expressed by one of the farmers and traditional actors, H. BS (interview, May 19, 2026), who stated that the community carries out Mappadendang as a form of gratitude for the sustenance given by Allah after going through a long and challenging farming process. This finding shows that the value of gratitude is the main foundation in the implementation of the Mappadendang tradition. This value is in line with the words of Allah SWT in QS. Ibrahim verse 7 which affirms that Allah will add blessings to His grateful servants. The findings of this research are strengthened by Rahman's research which explains that the agrarian traditions of the Bugis people generally contain religious values in the form of gratitude to Allah SWT for the success of the harvest and the sustainability of the community's life (Herman, 2024). The research shows that the local culture of the Bugis people has a close relationship with spiritual and religious values that develop in daily life. The second value found is the value of ukhuwah Islamiyah or brotherhood. The results of observations show that the entire series of Mappadendang activities are carried out jointly by the community regardless of social status, age, or economic background. Traditional leader H. AD (interview, May 15, 2026) explained that the implementation of Mappadendang has always been a momentum to strengthen family relations and strengthen the unity of village communities. According to him, people who have been busy with their respective activities can gather and interact in an atmosphere full of togetherness. This condition reflects the value of ukhuwah which is one of the main teachings in Islam. The value of brotherhood that grows through this tradition is also seen from the cooperation and mutual help in preparing all the needs of the event.

The results of this research are in line with research conducted by Sauliana which concluded that the Mappadendang tradition functions as a medium of social integration for the Bugis community because it is able to strengthen solidarity and strengthen social relations between communities (Saulina, 2025). From the perspective of Islamic education, the value of ukhuwah is very important because it can foster an attitude of tolerance, togetherness, and social concern that is part of the character of a Muslim. The third value found is the value of mutual cooperation and cooperation. Based on the results of an interview with Rahmawati as a community involved in the

Mappadendang tradition (interview, May 17, 2026), it is known that the implementation of this tradition requires the involvement of many parties, ranging from the preparation of the place, the provision of equipment, to the implementation of activities. Each community has its own role so that an atmosphere of mutual help and cooperation is created. According to the informant, the success of the implementation of Mappadendang cannot be achieved without the cooperation of all community members. These findings show that the Mappadendang tradition is an effective means of social learning in instilling the value of mutual cooperation and collective responsibility. The value of mutual cooperation found in this study is in line with the results of the research which states that Mappadendang is a symbol of the collective work of the Bugis agrarian community which is built on the basis of togetherness and mutual help (Sarah, 2025). In the perspective of Islamic education, these values are in accordance with the commands of Allah SWT in QS. Al-Maidah verse 2 which teaches Muslims to help each other in kindness and piety. Therefore, the Mappadendang tradition can be an effective learning medium in instilling an attitude of social concern to the younger generation. In addition to the values of gratitude, ukhuwah, and mutual cooperation, this study also found the moral values contained in the Mappadendang tradition. The results of the observation show that there is an attitude of mutual respect between the community, respect for traditional and religious leaders, and respect for the elderly. The people who attended the activity showed polite behavior, maintained speech, and upheld ethics in interacting. According to local religious leaders, these values are part of moral education that has been inherited by our ancestors and is still maintained today. Through involvement in the Mappadendang tradition, the younger generation can learn about the importance of maintaining good relationships with others, respecting parents, and maintaining friendship in community life. Based on the results of the research, it can be concluded that the Mappadendang tradition contains Islamic educational values that are very relevant in the formation of community character, namely the value of gratitude, Islamic ukhuwah, mutual cooperation, cooperation, responsibility, and noble morals. These values are not only part of the local culture of the people of Barru Regency, but also a means of education that can strengthen the Islamic identity and social character of the community in the midst of the development of an increasingly modern era.

Analysis of the Mappadendang Tradition in the Perspective of Islamic Education

Based on the results of observations and interviews conducted with traditional leaders, religious leaders, and communities involved in the implementation of the Mappadendang tradition in Barru Regency, it was found that this tradition is generally understood as a form of cultural preservation as well as an expression of gratitude to Allah SWT for the harvest obtained by the community. The informants stated that the current implementation of Mappadendang is no longer interpreted as a ritual related to worship or belief in a power other than Allah, but as a cultural tradition that contains the value of togetherness and gratitude. This shows that there has been a process of acculturation between local culture and Islamic teachings that takes place in harmony in people's lives. As conveyed by Ustaz MA (interview, May 18, 2026), that *"Mappadendang carried out by the community today is better understood as a culture of harvest thanksgiving and a means of strengthening friendship. As long as there are no beliefs that contradict the Islamic beliefs, these traditions are acceptable as part of the culture of the community."* From the aspect of monotheism, the results of the study show that the Mappadendang tradition has the potential as a means of faith education for the community. Most of the informants stated that the harvest obtained is a gift from Allah SWT that must be grateful. H. BS, one of the farmers and traditional actors (interview, May 19, 2026), explained that the community is always taught to believe that the success of the harvest is not solely the result of human work, but because of the permission and grace of Allah SWT. This understanding shows the internalization of the value of monotheism in the implementation of the Mappadendang tradition. However, some religious leaders reminded that Islamic education still has

an important role in providing a correct understanding to the community so that the traditions carried out are not accompanied by beliefs that can lead to the practice of shirk or superstition.

From the aspect of worship, the research found that the Mappadendang tradition can be categorized as a form of social worship (*worship of ghairu mahdhah*) because it contains activities that strengthen relationships between fellow humans. The results of interviews with religious leaders show that Islam does not prohibit cultural traditions as long as they do not contradict the Qur'an and Sunnah. According to Ustaz Muhammad Arif, *"In Islam, every activity that is carried out with good intentions and provides benefits to the community can be worth worship. Mappadendang is a means of strengthening brotherhood and fostering gratitude, so that it has positive values in social life."* The statement shows that the implementation of Mappadendang can be worth worship if it is based on the right intention and carried out in accordance with the principles of Islamic law. These findings are supported by explaining that various local traditions of the Bugis community that are oriented towards togetherness and gratitude have relevance to the concept of social worship in Islam because it is able to strengthen human relationships with Allah SWT and fellow humans (Bungatang, 2025). In addition to aspects of monotheism and worship, this study also found that the Mappadendang tradition has a strong relevance to moral education. The results of observations show that during the implementation of the tradition, the community shows mutual respect, cooperation, maintaining communication ethics, and respecting the role of each individual. These values are reflected in the preparation process to the implementation of activities carried out collectively. IBU RS (interview, May 17, 2026) explained that the community always prioritizes deliberation and cooperation in every Mappadendang activity so that a harmonious and family-friendly atmosphere is created. Values such as responsibility, discipline, social care, mutual cooperation, and respect for the elders are an integral part of the tradition. Based on the results of research and various field findings, it can be concluded that the Mappadendang tradition has a strong relevance to the concept of Islamic education, especially in the aspects of monotheism, worship, and morals. This tradition not only functions as the cultural heritage of the people of Barru Regency, but also as an educational medium that is able to instill Islamic values in daily life. Therefore, Mappadendang can be used as a learning resource based on local wisdom in Islamic Religious Education to strengthen the character of students while preserving regional culture that is in line with Islamic values.

The Relevance of the Mappadendang Tradition to Islamic Religious Education

The results of the study show that the Mappadendang tradition has a strong relevance to the learning of Islamic Religious Education because it contains various values that are in line with the goals of Islamic education, especially in the formation of morals, strengthening the values of Islamic ukhuwah, instilling an attitude of gratitude, and social concern. Based on the results of interviews with Islamic Religious Education teachers in Barru Regency, the values contained in the Mappadendang tradition can be used as a contextual learning resource because they are close to the lives of students. According to the informant, students tend to understand Islamic concepts more easily when they are associated with the culture they know and experience in their daily lives. Thus, the use of the Mappadendang tradition in learning can help students understand Islamic teachings in a more concrete and applicable way. The results of the interview with Ustaz MA (interview, May 18, 2026) show that the value of gratitude, which is at the core of the implementation of Mappadendang, is very relevant to Islamic Religious Education materials regarding faith and worship. According to him, this tradition can be used as a real example in explaining the importance of being grateful for the blessings of Allah SWT as taught in the Qur'an and hadith. In addition, students can be invited to understand that gratitude is not only manifested through speech, but also through positive actions such as maintaining agricultural products, helping others, and utilizing God's blessings responsibly.

Thus, learning is not only theoretical, but also provides a more meaningful contextual experience. From the moral aspect, the observation results show that the Mappadendang tradition teaches mutual respect, cooperation, responsibility, discipline, and concern for others. These values are an important part of the goals of Islamic Religious Education which is oriented towards the formation of students' character. IBU RS, one of the people involved in the Mappadendang tradition (interview, May 17, 2026), explained that the younger generation involved in the activity learned to respect older people, work together in groups, and maintain good relationships with the surrounding community. These findings show that the Mappadendang tradition can function as a medium of character education based on local culture that supports the achievement of the goals of Islamic Religious Education.

In addition, the Mappadendang tradition also has relevance to learning about Islamic ukhuwah and social care. The results of the study showed that the entire series of activities were carried out collectively by involving various elements of society regardless of social, economic, or age status. According to H. AD as a traditional leader (interview, May 15, 2026), Mappadendang is a means to strengthen friendship and strengthen a sense of brotherhood in the community. The value of togetherness contained in this tradition can be used as a concrete example in learning Islamic Religious Education about the importance of unity, tolerance, and cooperation in community life. The findings of this study are in line with the research) which states that the local wisdom of the Bugis people has great potential as a source of character education because it contains religious, social, and cultural values that are still relevant to the life of modern society(Sudirman, 2025). Research on the integration of local culture in the educational process can improve students' understanding of moral and social values as learning becomes closer to their life experiences(Januardi et al, 2024). Meanwhile, the use of local culture in Islamic Religious Education learning can strengthen cultural identity while instilling Islamic values more effectively(Saleh et al, 2025). From the perspective of Islamic education, the integration of the Mappadendang tradition into learning can be done through various materials, such as morals, gratitude, Islamic ukhuwah, help-help, and social responsibility. Teachers can use this tradition as a real example in explaining Islamic concepts so that students are able to connect the theories learned in the classroom with the reality of people's lives. The learning approach based on local culture is also in line with the concept of Islamic education which emphasizes the importance of developing students' potential based on the social and cultural environment in which they live. Based on the results of research and various previous studies, it can be concluded that the Mappadendang tradition has a very strong relevance to Islamic Religious Education. This tradition not only functions as the cultural heritage of the people of Barru Regency, but also as an educational medium that contains religious, social, and moral values that support the formation of students' character. Therefore, the preservation of the Mappadendang tradition needs to be supported by various parties, including the family, community, educational institutions, and local governments so that the noble values contained in it can be inherited to the younger generation and remain relevant in facing the challenges of the development of the times.

IV. CONCLUSION

Based on the results of the research on the analysis of local wisdom of the Mappadendang tradition in the perspective of Islamic Education in Barru Regency, it can be concluded that the Mappadendang tradition is one of the cultural heritage of the Bugis people that still exists and is preserved as a form of expression of gratitude to Allah SWT for the harvest obtained. This tradition not only has a cultural function, but also serves as a medium for the formation of social and religious values through collective activities involving the community. The findings of the study show that the Mappadendang tradition contains Islamic Education values which include gratitude, Islamic ukhuwah, mutual cooperation, cooperation, responsibility, social concern, and noble morals. These

values are implemented in the entire process of implementing traditions, from preparation to the implementation of activities, which reflect the harmonization between local culture and Islamic teachings. The scientific contribution of this research lies in strengthening the study of the integration of local wisdom with Islamic Education, especially in uncovering the educational values contained in the Mappadendang tradition as a learning resource based on local culture. This research enriches the scientific treasures of Islamic Education by showing that local traditions can be an effective means in instilling Islamic values and character education to the younger generation. In addition, this study provides a perspective that the preservation of local culture not only functions to maintain the cultural identity of the community, but can also support the development of education that is contextual and relevant to the environment of students. The practical implication of this research for Islamic Religious Education teachers is that the Mappadendang tradition can be used as a source and contextual learning medium in teaching moral material, Islamic ukhuwah, gratitude, cooperation, and social concern. Teachers can integrate the values contained in these traditions into the learning process through a learning approach based on local culture so that students can more easily understand and internalize Islamic teachings in daily life. Thus, the learning of Islamic Religious Education is not only theoretical, but also close to the social and cultural realities they experience. This research has limitations because it is only carried out in the Barru Regency area with a focus on the Mappadendang tradition so that the results of the research cannot be generalized to all local traditions of the Bugis people and other regions. In addition, this study uses a qualitative approach that emphasizes more on a deep understanding of socio-cultural phenomena without quantitatively measuring the level of influence of tradition on the formation of students' character. Therefore, further research is recommended to develop a study on the integration of local wisdom in Islamic Education by involving a wider area, using a mixed approach, or measuring the effectiveness of the application of Mappadendang traditional values in Islamic Religious Education learning on the formation of students' character. Advanced research can also examine various other local traditions as a source of cultural-based character education that is relevant to Islamic values in order to enrich the learning model of Islamic Religious Education that is contextual and rooted in the local wisdom of the Indonesian people.

V. REFERENCES

- Agus, G. (2022). Solidaritas sosial masyarakat dalam tradisi Mappadendang pada Suku Bugis di Desa Paria Kecamatan Duampanua Kabupaten Pinrang. *Jurnal Kajian Sosial dan Budaya: Tebar Science*, 6(1), 56–64.
- Achjar, K. A. H., Rusliyadi, M., Zaenurrosyid, A., Rumata, N. A., Nirwana, I., & Abadi, A. (2023). *Metode penelitian kualitatif: Panduan praktis untuk analisis data kualitatif dan studi kasus*. PT Sonpedia Publishing Indonesia.
- Bungatang, B., Rosvita, I., & Yani, N. F. (2025). Revitalisasi pendidikan karakter berbasis kearifan lokal melalui nilai gotong royong dalam tradisi Pattaungeng masyarakat Bugis Soppeng. *DEIKTIS: Jurnal Pendidikan Bahasa dan Sastra*, 5(2), 853–859.
- Herman, S. (2024). *Analisis hukum Islam terhadap tradisi Mappammula Ase dalam pemenuhan nafkah keluarga masyarakat Bugis Kabupaten Sidenreng Rappang* [Thesis, Institut Agama Islam Negeri Parepare].
- Indrawati, M., & Sari, Y. I. (2024). Memahami warisan budaya dan identitas lokal di Indonesia. *Jurnal Penelitian dan Pendidikan IPS*, 18(1), 77–85.
- Irawan, A. (2025). Makna simbolik tradisi Mappanretasi masyarakat Bugis Pantai Pagatan. *Huma: Jurnal Sosiologi*, 4(4), 467–476.
- Januardi, A., Superman, S., & Nur, S. (2024). Integrasi nilai-nilai tradisi masyarakat Sambas dalam pembelajaran sejarah. *Jurnal Pendidikan dan Pembelajaran Indonesia (JPPI)*, 4(2), 794–805.
- Karadona, R. I., Rahmawati, R., Arsyad, Y., & Mudatsir, M. (2026). The role of Islamic religious education in shaping students' attitudes toward the Kajang customary beliefs. *Journal of Indonesian Progressive Education*, 3(1), 56–62.

- Karadona, R. I., Rahmawati, R., & Mudatsir, M. (2026). The influence of parenting patterns on the character formation of third grade elementary school students paper's. *Journal of Indonesian Progressive Education*, 3(1), 46–55.
- Karadona, R. I., & Sari, A. P. (2025). Nature-based school for strengthening Islamic character education: A case study from Indonesia. *Waskita: Jurnal Pendidikan Nilai dan Pembangunan Karakter*, 9(1), 21–34.
- Mizani, Z. M. (2025). Integrasi filsafat dan pendidikan: Metodologi keilmuan Muhammad Iqbal dalam bingkai pengembangan pendidikan agama Islam. *Muaddib: Jurnal Pendidikan Agama Islam*, 3(1), 44–65.
- Raihan Sahban, S. (2025). *Implementasi dakwah kultural terhadap tradisi Mappadendang di masyarakat Desa Belawa Kabupaten Wajo* [Thesis, Institut Agama Islam Negeri Parepare].
- Saulina. (2025). *Eksistensi tradisi Mappadendang dalam membangun hubungan sosial masyarakat Bugis di Desa Kuala Teladas Kecamatan Dente Teladas Kabupaten Tulang Bawang* [Thesis, Universitas Islam Negeri Raden Intan Lampung].
- Saleh, A. R., Djollong, A. F., Letari, U., Irma, I., Tajuddin, T., & Taufik, T. (2025). Integrasi kearifan lokal dalam pengembangan kurikulum pendidikan agama Islam (PAI). *Sulawesi Tenggara Educational Journal*, 5(1), 323–330.
- Sudirman, M., Mustaring, M., & Rasyid, M. H. (2025). Integrasi nilai-nilai Islam dan kearifan lokal: Relevansi konsep Doi' Pallawa Wanua dalam pembentukan karakter bangsa. *Jurnal Moral Kemasyarakatan*, 10(2), 864–875.
- Suryani, H., Wijaya, A., Marlina, S., Arief, A., & Nurdiansyah, N. M. (2025). Integrasi pengetahuan agama: Analisis pandangan Islam dan Barat terhadap ilmu agama. *Kreatif: Jurnal Pemikiran Pendidikan Agama Islam*, 23(2), 235–251.
- Walad, M., Nasri, U., Hakim, M. I., & Zulkifli, M. (2025). Integrasi nilai-nilai kearifan lokal dalam pendidikan agama: Transformasi karakter agama. *Jurnal Ilmiah Pendidikan Citra Bakti*, 12(1), 265–277.
- Winarni, E. W. (2021). *Teori dan praktik penelitian kuantitatif, kualitatif, PTK, R & D*. Bumi Aksara.
- Yuniarti, N. F., & Sirozi, M. (2024). Perencanaan berbasis kearifan lokal untuk peningkatan kompetensi guru pendidikan agama Islam. *Ainara Journal (Jurnal Penelitian dan PKM Bidang Ilmu Pendidikan)*, 5(3), 336–341.