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Mappadendang: Values of Togetherness in the Bugis Tribe and Their Implications in Social Studies Learning

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Abstract: This study examines how togetherness values embedded in the *mappadendang* tradition can be pedagogically operationalized in Social Studies (IPS) learning at the madrasah level. While previous studies have extensively documented *mappadendang* as a Bugis harvest ritual rich in social values, little attention has been given to its systematic integration into formal IPS pedagogy, particularly within Islamic junior secondary education. Addressing this gap, the study adopts a qualitative, focused ethnographic design centered on educational practice rather than cultural ritual alone. Data were collected through in-depth interviews, participatory observations, and document analysis involving IPS teachers, students, school leaders, and local cultural actors at MTs DDI Amparita, South Sulawesi. The findings reveal that togetherness in *mappadendang* is manifested through collective responsibility, intergenerational participation, and community-based cooperation, which function as lived social experiences closely aligned with core IPS competencies. Rather than merely listing cultural values, this study demonstrates how these practices can be translated into contextual learning resources that support collaborative and socially grounded IPS instruction. The study contributes conceptually to ethnopedagogy by positioning local tradition as a primary source of social knowledge, and pedagogically by offering a culturally grounded framework for learning IPS based on local wisdom in madrasah contexts.

Keywords: *mappadendang; value of togetherness; social studies learning*

INTRODUCTION

The integration of local culture into Social Studies (IPS) learning has become an important discourse in contemporary education, particularly within the context of multicultural education and the strengthening of students' character development (Julaihah et al., 2024). Culture-based learning is considered capable of bridging the gap between academic knowledge and the social realities encountered by students in their daily lives (Rizal et al., 2024). However, the integration of local culture in social studies learning is often still understood normatively, limited to the descriptive introduction of traditions and values (Agus, 2022), without a critical analysis of how culture functions as a structured and meaningful source of social knowledge within formal learning processes.

Social Sciences (IPS) is one of the subjects that contains and explores cultural aspects and local wisdom found throughout Indonesia (Auliafani et al., 2025). Through cultural learning in IPS, students not only learn about ancestral heritage but also understand the important values embedded within the culture (Rohimah et al., 2025). Culture based education encourages students to appreciate diversity and develop a sense of patriotism (Fadriawan et al., 2025). Thus, culture becomes an essential element in learning, providing not only knowledge but also shaping the attitudes and character of the younger generation.

Several studies emphasize that values such as togetherness, social solidarity, and cooperation constitute fundamental foundations in social studies learning, as they align with learning objectives that stress the development of social and civic competencies (Suharli & Risnawati, 2022). Nevertheless, most of these studies tend to be affirmative in nature, highlighting that culture is "important" and togetherness values are "positive," without critically examining the limitations of their implementation, institutional contexts, or pedagogical relevance within specific educational settings (Julaihah et al., 2024). As a result, cultural studies in Social Studies often become trapped in a compilative rather than evaluative approach, thereby limiting their contribution to the advancement of theory and practice in Social Studies education.

In the context of local culture in South Sulawesi, particularly Bugis culture, various studies have examined the *mappadendang* tradition as a harvest ritual rich in social and symbolic meanings (Yawisah et al., 2019). These studies generally situate *mappadendang* within the perspectives of cultural anthropology, cultural geography, and tourism, focusing on ritual aspects, symbolism, and its function in strengthening community solidarity. Other studies also highlight *mappadendang* as a cultural heritage that needs to be preserved amid the pressures of modernization (Manalu, 2022). Although these studies contribute significantly to cultural preservation, they have not yet systematically elaborated *mappadendang* within the pedagogical framework of Social Studies learning.

An academic tension emerges when the values of togetherness embedded in local cultural practices are juxtaposed with the reality of social studies instruction in schools, which often remains abstract, text-based, and detached from students' social experiences (Suharli & Risnawati, 2022). On one hand, *mappadendang* represents a contextual and participatory form of collective social practice; on the other hand, Social Studies learning has not fully utilized such cultural practices as learning resources capable of fostering reflective and critical social understanding (Femberianus Sunario Tanggur et al., 2024). This tension indicates a gap between the richness of local culture and the praxis of Social Studies learning in classrooms.

Despite the growing body of literature on Bugis cultural traditions and local wisdom, little attention has been given to how the values of togetherness embedded in *mappadendang* are pedagogically translated into formal Social Studies (IPS) learning, particularly within madrasah contexts (Rizal et al., 2024). Previous studies tend to stop at identifying values or

describing cultural practices, without examining how these togetherness values can be integrated into learning objectives, instructional materials, and pedagogical strategies in Social Studies (Sakti et al., 2024). Consequently, there exists a significant gap in the literature concerning the operationalization of Bugis cultural togetherness values within contextual social studies learning oriented toward students' character development.

The madrasah context, such as MTs DDI Amparita in Sidenreng Rappang Regency, provides an important setting for this discourse. Madrasahs function not only as formal educational institutions but also as spaces for the internalization of religious, social, and cultural values in students' lives (Auliafani et al., 2025). Situated within an agrarian Bugis community that continues to recognize the *mappadendang* cultural practice, MTs DDI Amparita holds strong potential for developing local wisdom-based Social Studies learning (Sakti et al., 2024). However, such potential does not automatically materialize without systematic value mapping, a clear conceptual framework, and well-defined pedagogical strategies.

Therefore, this study is directed at critically examining the values of togetherness within the *mappadendang* tradition and analyzing their implications for Social Studies learning at MTs DDI Amparita. This research not only seeks to identify the togetherness values embedded in this cultural practice but also to explore how these values can be positioned as contextual, relevant, and meaningful learning resources in Social Studies education (Rohimah et al., 2025). Through this approach, local culture is not merely understood as an object of preservation but as a source of social knowledge that contributes to the development of Social Studies learning.

Academically, this study is expected to contribute conceptually by strengthening the relationship between local cultural studies and social studies education, pedagogically by formulating social studies learning based on local social practices, and empirically by contextualizing the meaning of *mappadendang* within madrasah education. Thus, this study affirms that local culture-based Social Studies learning is not only relevant for strengthening students' cultural identity but also essential for fostering social competence and civic character in an increasingly complex society.

METHODS

This study employs a qualitative approach with a focused ethnography design, which concentrates on social practices and the interpretation of specific cultural values within a particular context (Lestari et al., 2024). This approach was chosen because the study does not aim to describe the entire cultural system of the Bugis community; rather, it seeks to examine in depth how the values of togetherness embedded in the *mappadendang* tradition are practiced, interpreted, and potentially articulated within Social Studies (IPS) learning. In the context of social studies education, ethnography enables an understanding of culture as a living social practice that is relevant to students' learning experiences.

The research was conducted at MTs DDI Amparita in Sidenreng Rappang Regency, South Sulawesi, which was purposively selected due to its location within an agrarian Bugis community where local cultural traditions are still recognized by the community (Agus, 2022). Research participants were selected through purposive sampling and consisted of two Social Studies teachers with a minimum of five years of teaching experience, six eighth-grade students, one school principal, and two local cultural figures who possess direct knowledge and experience related to the *mappadendang* tradition (Nurhayati et al., 2025). The researcher assumed the role of a participant observer, allowing limited involvement in social and instructional contexts while maintaining analytical distance through systematic reflection and field note documentation.

Data were collected through in-depth interviews, participatory observation, and document analysis. Semi-structured interviews were conducted for 45-60 minutes with each

participant, focusing on the interpretation of togetherness values, the relevance of local culture to Social Studies learning, and opportunities for integration within the madrasah context. Observations were carried out over three weeks, two to three times per week, covering both classroom-based social studies instruction and relevant social activities (Eko Prasetyono et al., 2025). The analyzed documents included syllabi, teaching modules, and school policy documents, which served as supporting data to understand the institutional and pedagogical context.

Data analysis employed thematic analysis through the stages of open coding, axial coding, and selective coding. Themes related to togetherness values were developed through constant comparison across data sources until consistent patterns of meaning were identified. Data trustworthiness was ensured through the application of credibility, transferability, dependability, and confirmability criteria, including source and method triangulation, member checking, and the development of an audit trail. Rich contextual descriptions were provided to support the transferability of the findings.

RESULTS AND DISCUSSION

Results

This section presents the main findings of the study derived directly from field data collected through in-depth interviews, participatory observation, and documentation at MTs DDI Amparita. The presentation of the results is organized thematically based on the data analysis process, without incorporating broader theoretical interpretations, which are addressed in the discussion section.

The interview findings indicate that informants perceive the *mappadendang* tradition as a space for practicing togetherness that involves collective community participation. A cultural figure explained that *mappadendang* cannot be carried out individually but requires collaborative work from the preparation stage through the execution of the ritual. As stated by the informant, “*mappadendang* is not the work of one person; everyone is involved, from the young to the elderly, because that is where its meaning of togetherness lies”.

A similar interpretation was expressed by a Social Studies teacher who viewed *mappadendang* as a representation of social values closely connected to students’ everyday lives. According to one teacher, “this tradition teaches that harvest outcomes and success are not achieved through individual effort but through collective work, and this is relevant to be taught in Social Studies” (NM). This statement affirms that the value of togetherness embedded in *mappadendang* is understood by informants as a tangible collective social experience rather than merely a cultural symbol.

Data analysis revealed several forms of togetherness that consistently emerged from interviews and observations. First, togetherness in the form of mutual cooperation is evident in the community’s involvement in preparing ritual equipment, organizing the venue, and sharing communal meals. Observational data show that roles are distributed spontaneously without formal command, indicating the presence of internalized collective awareness.

Second, togetherness manifests as social solidarity, reflected in intergenerational interactions during the implementation of the tradition. A student stated that they learned about the *mappadendang* tradition through stories from parents and grandparents and interpreted it as an activity “that brings people closer to one another and encourages mutual assistance” (MK). Third, togetherness appears in the form of community involvement, whereby the tradition is understood not only as a harvest ritual but also as a means of strengthening social relationships within the community.

Observations of Social Studies learning at MTs DDI Amparita indicate that

togetherness values have not yet been systematically integrated into instructional materials but instead appear sporadically through examples provided by teachers. One Social Studies teacher noted that local cultural content is usually presented briefly as an illustration rather than as a primary learning resource. “We usually only mention examples of local culture and have not yet turned them into materials for indepth classroom discussion,” stated (NM).

Nevertheless, interviews with students reveal strong potential for integrating *mappadendang* values into Social Studies learning. Students reported that they found it easier to understand concepts of cooperation and solidarity when these were linked to traditions familiar to them. One student remarked, “when it is explained using *mappadendang* examples, it is easier to understand because it is close to our lives” (AR). These findings indicate that togetherness values embedded in *mappadendang* have high contextual relevance for Social Studies learning.

This mapping indicates that the *mappadendang* tradition has a direct connection to social competencies in Social Studies learning, although its utilization in classroom practice remains limited and unstructured.

Overall, the findings of this study affirm that the values of togetherness embedded in the *mappadendang* tradition are clearly identified through field data and are understood by teachers, students, and cultural figures as collective social practices. However, the integration of these values into Social Studies learning at MTs DDI Amparita is still at an early stage and requires further development in order to function as a systematic and meaningful learning resource.

Based on the data analysis, the relationship between the *mappadendang* tradition and Social Studies learning at MTs DDI Amparita can be mapped across several dimensions, as presented in Table 1.

Table 1. The Relationship between the *Mappadendang* Tradition and Social Studies (IPS) Learning

Aspects of the <i>Mappadendang</i> Tradition	Field Findings	Relevance to Social Studies (IPS) Learning
Cooperation	Collective work in the preparation and implementation of the ritual	Learning materials on social interaction and cooperation
Social solidarity	Intergenerational involvement	Strengthening values of togetherness and citizenship
Community involvement	Voluntary community participation	Community-based and socially grounded learning
Cultural transmission	Intergenerational transmission of values	Contextual and locally grounded Social Studies learning

Discussion

This study offers novelty by positioning the values of togetherness embedded in the *mappadendang* tradition not merely as normative cultural concepts, but as an operational source of social knowledge within locally contextualized Social Studies (IPS) learning (Salsabila et al., 2024). Previous studies on *mappadendang* have largely focused on its symbolic meanings, ritual dimensions, and social functions within Bugis society, primarily from cultural anthropological perspectives, without directly linking the tradition to pedagogical practices in formal schooling (Fadriawan et al., 2025; Firmansyah, 2018). At the same time, research on local wisdom based Social Studies learning has often remained conceptual in nature and insufficiently supported by empirical evidence from authentic classroom practices. Accordingly, the novelty of this study lies in its effort to bridge the research gap between cultural studies and Social Studies pedagogy through field-based evidence demonstrating how

mappadendang values of togetherness are understood and utilized by teachers and students in a madrasah context.

The findings indicate that values such as cooperation, social solidarity, and community involvement identified in *mappadendang* align closely with core competencies of Social and Emotional Learning (SEL), particularly in the domains of social awareness and relationship skills (Lutfiatuz Zahro, 2022). Students' statements that learning becomes easier to understand when linked to familiar cultural traditions suggest that local culture can function as an effective medium for social-emotional learning (Suharli & Risnawati, 2022). This affirms that togetherness values operate pedagogically not through abstract internalization, but through contextual and meaningful social experiences, consistent with the view that social learning is most effective when grounded in students' lived realities.

From an ethnopedagogical perspective, *mappadendang* represents a form of local knowledge practice transmitted through collective participation and intergenerational interaction (Yanti et al., 2022). These findings strengthen the argument that local culture in Social Studies learning should not function merely as illustrative content but as a pedagogical resource that enables students to understand social concepts through living social practices. In the context of character education, the values of togetherness emerging from the field data, such as cooperation and social responsibility, are inherent in students' everyday lives, making them more likely to foster authentic character development than normative approaches detached from cultural contexts.

The instructional implications formulated in this study are derived directly from empirical findings (Hidayat, 2023). Classroom observations and teachers' statements indicate that Social Studies learning has not yet systematically utilized local culture, despite positive student responses when instructional materials are connected to *mappadendang* (Azharotunnafi, 2025). Therefore, the proposed collaborative and contextual learning recommendations are not framed as "what should be done," but rather as "what can be done" based on actual classroom practices. These findings support the view that culturally responsive and contextual learning can enhance student engagement and understanding of social concepts (Yawisah et al., 2019).

The development of a Social Studies syllabus grounded in togetherness values derived from the *mappadendang* tradition was conducted with reference to the existing Social Studies curriculum and instructional practices at MTs DDI Amparita (Truong Giang et al., 2025a). This syllabus is not intended merely as an administrative document, but as a pedagogical instrument that bridges local cultural values with Social Studies learning competencies (Lee & Song, 2025; Khosravi et al., 2024). By positioning *mappadendang* as a learning context, the developed syllabus provides guidance for teachers and students in designing contextual, reflective instructional modules that are aligned with students' social experiences (Galhotra, 2025). This approach reinforces the role of local culture as a meaningful and relevant learning resource within formal education. The overall structure and development process of the syllabus are presented in Figure 1.

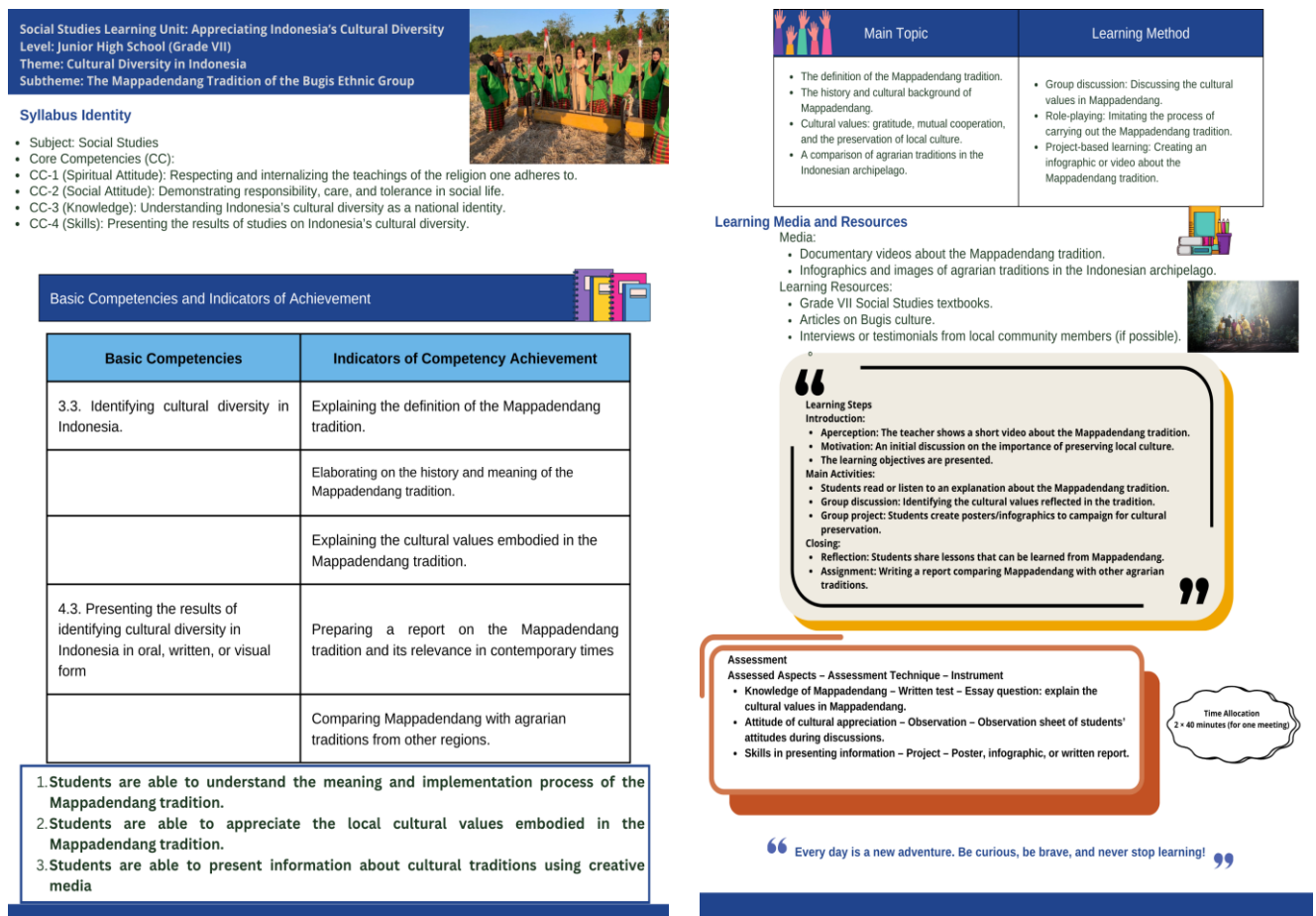


Figure 1: The syllabus developed by the researcher integrating the togetherness values of the *mappadendang* tradition into Social Studies (IPS) learning

Figure 1 presents the syllabus developed by the researcher integrating the togetherness values of the *mappadendang* tradition into Social Studies (IPS) learning. The syllabus illustrates a pedagogical shift in which local cultural values are positioned not merely as descriptive cultural content but as an operational framework for Social Studies instruction. Togetherness values derived from *mappadendang*, such as cooperation, social solidarity, and community involvement, are systematically embedded across learning objectives, competencies, instructional activities, and assessment components. This integration enables Social Studies learning to move beyond the transmission of conceptual knowledge toward the formation of students' social attitudes and character. The novelty of this approach lies in its translation of *mappadendang* from a cultural object of study into a structured pedagogical resource that functions as a source of social knowledge grounded in students' lived experiences, thereby strengthening culturally responsive and context-based Social Studies learning.

The integration of *mappadendang* values into the social studies syllabus enables learning to move beyond a sole emphasis on the acquisition of conceptual knowledge toward the formation of students' social attitudes and character (Zhang et al., 2023a). Togetherness values reflected in practices of cooperation, social solidarity, and community involvement function as a medium for internalizing social competencies within Social Studies learning (Lestari et al., 2024). Thus, the *mappadendang* tradition is positioned not merely as an object

of cultural study, but as a living social practice that represents the dynamics of social life and provides concrete references for understanding Social Studies concepts (Novianto et al., 2019).

Furthermore, *mappadendang* reflects local wisdom that functions as a social guideline for maintaining harmony and social cohesion within Bugis society (Zhang et al., 2023b). The togetherness values transmitted through this tradition demonstrate how culture plays a role in regulating social relations, building solidarity, and fostering collective awareness (Kusnendar et al., 2024). When these values are integrated into Social Studies learning through syllabi and instructional modules (Grande et al., 2023), students not only learn about society in a theoretical sense but also gain an understanding of how social values operate in everyday life (Femberianus Sunario Tanggur et al., 2024). This aligns with the objectives of Social Studies education, which emphasize the development of citizens with social understanding, cultural sensitivity, and social responsibility.

Accordingly, the *mappadendang*-based social studies syllabus developed in this study can be regarded as a pedagogical contribution that strengthens local culture-based social studies learning (Nurhayati et al., 2025). The syllabus provides an initial framework for the development of contextual and sustainable instructional modules, while also creating space for teachers' critical reflection on integrating local culture into the learning process (Eko Prasetyono et al., 2025). Although its implementation requires contextual adaptation and institutional support, the existence of this syllabus demonstrates the potential of integrating *mappadendang* togetherness values as a Social Studies learning strategy that is not only locally relevant but also conceptually valuable for the development of culture-based education (Jumriani et al., 2021).

The strength of the syllabus lies in its ability to enhance the relevance of learning materials and their contextual proximity to students' lived experiences (Arum & Darmawati, 2024). However, limitations such as teacher readiness, time allocation, and the availability of learning resources indicate that culture-based syllabi require pedagogical and institutional support to be sustainably implemented (Lumbantoruan & Aruan, 2025). Therefore, this syllabus is more appropriately understood as a pedagogical prototype that remains open to further development.

This study is limited by its single-site research context and the relatively small number of participants; thus, the findings are not intended for broad generalization (Truong Giang et al., 2025b). The ethnographic approach employed also carries the potential for interpretive subjectivity (Sumargono et al., 2024). Nonetheless, these limitations open avenues for future research, including cross-school comparative studies or the use of mixed-method approaches to examine the impact of culture-based social studies learning on students' social competencies.

Conceptually, this study contributes to the development of Social Studies learning theory by affirming that local culture can function as an operational and pedagogical source of social knowledge, while also enriching global discourse on culture-based education and ethnopedagogy within formal educational contexts.

CONCLUSION

This study concludes that togetherness values embedded in the *mappadendang* tradition particularly mutual cooperation and social solidarity are empirically identified as dominant social practices relevant to Social Studies (IPS) learning. Using a focused ethnographic approach through interviews, observations, and documentation at MTs DDI Amparita, the findings demonstrate that these values are not merely normative cultural ideals but lived social experiences understood concretely by teachers and students. Conceptually, this study contributes to Social Studies education and ethnopedagogy by positioning local traditions as

operational sources of social knowledge rather than supplementary cultural illustrations. Pedagogically, the integration of *mappadendang* values through a locally grounded syllabus enables contextual and collaborative learning, enhancing students' engagement and social awareness compared to conventional IPS approaches. However, the study is limited to a single institutional and cultural context, which restricts broader generalization. Future research is encouraged to conduct comparative and mixed-method studies across different educational settings to examine the broader impact of culture-based Social Studies learning on students' social and character development.

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