



# EDUCATIONAL VALUES IN THE MAPPOGAU SIHANUA TRADITION IN THE BUGIS KARAMPUANG COMMUNITY IN SINJAI REGENCY

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## ABSTRACT

This study aims to analyze the values of education in the mappogau sihanua tradition. The type of this research uses an ethnographic qualitative research approach with a focus on ethnopedagogical analysis that will explore culture and focus on the educational values contained in the Mappogau Sihanua tradition. The informants of this research were traditional stakeholders, indigenous peoples, cultural and religious leaders. Data were obtained through interviews, observations, and documentation. Data analysis techniques, namely data reduction, data presentation, data verification and conclusion drawing, and data validity checks was carried out by data triangulation. The results of this study showed that: 1. The process of implementing the Mappogau Sihanua tradition begins with the rituals of Mabbahang, Mappaota, Mabbaja-Baja, Menre Ribulu, Malling and Mabbali Sumange. 2. The educational values contained in the Mappogau Sihanua tradition include religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, friendly, communicative, peace-loving, environmental care, mutual cooperation, friendship, brotherhood, social care, and responsibility. 3. The implementation of educational values in the Mappogau Sihanua tradition can be seen from the daily life of the people who are still implementing the 17 items of educational values. 4. Tips for the Karampuang community in maintaining educational values in the Mappogau Sihanua tradition include, preserving customs, preserving the environment, cooperating with the government, maintaining archaeological and artistic objects, maintaining the unity of indigenous peoples, collaborating with communities outside.

**Keywords:** Educational Values, Mappogau Sihanua, Bugis Karampuang.

## 1. INTRODUCTION

This research discusses the traditional ceremony of Mappogau Sihanua which is located in a mountainous area, precisely in Karampuang hamlet, Tompobulu Village, Buluppoddo District, Sinjai Regency. The existence of Karampuang village has become an icon in itself for Sinjai

district. The existence of Karampuang village inviting many sympathizers of the local community and foreign tourists, many foreign artists and tourists have visited Karampuang Village to witness the celebration of Mappogau Sihanua.

Traditional ceremonies have a very deep meaning for the people of Sinjai Regency, especially those who are directly involved or people who live around customary areas. They feel proud that they still have the relics of their ancestors that can be preserved and even become the center of attention from outsiders. In addition, Sinjai Regency is known to the wider community even to foreign countries due to the traditional tradition of Mappogau Sihanua.<sup>1</sup>

The implementation of the Mappogau Sihanua traditional ceremony, of course, has positive values that we must maintain and preserve, because this is a characteristic and uniqueness for the people living in the customary area. These characteristics and uniqueness are certainly very difficult for us to find in other areas with the fact that the development of the era is very rapid today.

Based on observations, researcher found several educational values contained in the ritual activities of Mappogau Sihanua, including the Mabbahang ritual (customary internal meeting after the success and availability of the residents' crops), the Mappaota ritual (asking for the blessing of sanro to perform a big ritual by visiting sacred places), the Mabbaja-baja ritual (a symbol of mutual cooperation, namely cleaning the entire customary area by all elements), the Menre ri bulu ritual (climbing to the top hill), the ritual of Mabbali Sumange (the inclusion of traditional cakes and medicines for residents and their supporting communities), Malling (prohibition or taboo for all Karampuang residents not to cut livestock and vegetables and perform rituals for three days).<sup>2</sup>

The ritual activities carried out in the Mappogau Sihanua tradition contain educational values, including religious, honesty, tolerance, discipline, hard work, creativity, independence, love of peace, care for the environment, mutual cooperation, friendship, brotherhood, social care and responsibility. These values are very much in line with the values of character education that we have been socializing and implementing in educational institutions. This research will explore the educational values contained in the implementation of Mappogau Sihanua rituals.

In addition, in the process of actualizing educational values in the tradition, of course, there are various factors that affect it, be it supporting factors or inhibiting factors. Based on the results of observations, information was obtained that one of the supporting factors for the implementation of the sustainability of the Mappogau Sihanua tradition is inseparable from the support of the community and the local government who are always loyal to provide support in the form of direct participation in the implementation of the traditional ceremony. The inhibiting factors of the existence of the Mappogau Sihanua tradition are one of the very rapid

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<sup>1</sup> Umar, Transformasi Tradisi Ritual Adat Mappogau Sihanua Menuju Media Dakwah Kultural di Masyarakat Karampuang Sinjai (Prosiding Konferensi Nasional Ke-8, APPPTMA, ISBN:978-623-90018-1-0, 2018), h. 169.

<sup>2</sup> Umar, Transformasi Tradisi Ritual Adat Mappogau Sihanua Menuju Media Dakwah Kultural di Masyarakat Karampuang Sinjai (Prosiding Konferensi Nasional Ke-8, APPPTMA, ISBN: 978-623-90018-1-0, 2018), h. 171.

developments of globalization which will gradually erode the values contained in the traditional tradition.<sup>3</sup>

Researcher managed to gather information that the implementation of the Mappogau Sihanua traditional ceremony received a response from local religious leaders. Several responses from scholars and muballigh responded that the implementation of the traditional ceremony is contrary to Islamic religious law, this results in the implications of the tradition process, on the one hand the tradition receives support from various circles and on the other hand there are various circles who disagree and even disagree with the implementation of the tradition. Therefore, this research aims to (1) Analyze the process of implementing the Mappogau Sihanua tradition in the Bugis Karampuang community, (2) Analyze the content of educational values in the Mappogau Sihanua tradition in the Bugis Karampuang community, (3) Analyze the implementation of educational values in the ritual activities of Mappogau Sihanua in the Bugis Karampuang community, and (4) Analyze the tips of the Bugis Karampuang community in maintaining traditional educational values.

Based on the problem above, the researcher is interested in implementing and developing educational values in the traditional tradition of Mappogau Sihanua in the Bugis community in Sinjai Regency.

## 2. METHODS

### a. Types and Approaches of Research

This research includes qualitative research. Qualitative research, namely the data collected in the form of words, pictures, not numbers. The type of qualitative research is a research process that is carried out reasonably and naturally in accordance with objective conditions in the field without any manipulation. The qualitative approach emphasizes the process analysis of the inductive thinking process related to the dynamics of the relationship between the observed phenomena, and always uses scientific logic. According to Bogdan and Taylor quoted by Moleong, qualitative research is as a research procedure that produces descriptive data in the form of written or spoken words of people and observable behaviors.<sup>4</sup>

Approach is a way of approaching an object as a meaning structure. In accordance with the problem to be studied, this research uses a qualitative ethnographic approach with a focus on ethnopedagogical analysis will provide the depth of analysis needed to answer the formulation of the problem, by maintaining a balance between cultural exploration and focusing on the educational values contained in the Mappogau Sihanua tradition.

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<sup>3</sup> Observasi awal yang dilakukan pada tanggal 11 November 2023.

<sup>4</sup> Lexy. J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya,2000), h. 3

Ethnopedagogically it can be understood as a study method used to research human culture that is integrated in the educational process. This research is carried out systematically to produce a real and authentic picture of the society.<sup>5</sup>

Ethnopedagogy is an approach in education that integrates local values, traditions, and cultures into the learning process. This concept emphasizes the importance of recognizing and utilizing local wisdom as a source of education, with the aim of making education more relevant and meaningful for students, especially those from certain communities. From this understanding, it directs researchers to focus on analyzing and identifying qualitative data about culture and society at the research location.

Ethnopedagogy is an approach to education that is culturally based. The use of ethnopedagogy in learning more strategically can be done by means of cultural value-based education for teaching and learning in the context of education. Ethnography will provide a framework for understanding how this tradition functions as a means of informal education, transmitting cultural and religious values to members of society, especially the younger generation.

Qualitative ethnography using ethnopedagogical analysis is often carried out for a long time and researchers directly interact, even living in the midst of the community where the research is carried out. It is at this time of life and interaction, an ethnopedagogical researcher, will carry out a holistic description to produce a true picture of the cultural life of the community (Native's point of view). Furthermore, an ethnopedagogy researcher may also conduct interviews and observations.

## **b. Research Location**

This research is located in the customary area of Karampuang Village, Tompo Bulu Village, Bulupodo District, Sinjai Regency.

The customary area of Karampuang Village is in the Tompobulu Village area. The distance of Karampuang Village from the capital of Sinjai Regency is 30 km. Karampuang Hamlet has a road of 5.8 km. The Karampuang area is bounded by three rivers, namely the Lamole river, the Launre river and the Bulu Tellue river. The Lamole River is the southern boundary of Karampuang Hamlet, the Launre River is the western boundary of Karampuang Hamlet. While the north is bordered by Data Hamlet.

## **c. Data Source**

The data sources in this research consist of two, namely primary data sources and secondary data sources. The primary data in this research is customary stakeholders, in the indigenous people of Karampuang Village have a customary structure that regulates all activities

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<sup>5</sup> Abdul Manan, *Metode Penelitian Etnografi, untuk UIN, IAIN, STAIN, PTAIS, dan Perguruan Tinggi Umum* (Banda Aceh: AcehPo Publishing, 2021), h. 1.

of the community in this area, so that it becomes the main information or primary source in this peelitian because all events that occur in the customary environment are led by Arung or To Matoa which is a guide with the principle of Lontara or what the indigenous people believe is a view of life. Arung or To Matoa as the supreme leader assisted by Gella, Sanro and Guru.

Indigenous people, those who are in the customary area of Karampuang Village. Indigenous peoples were chosen as the main informants because they were the ones who saw and interacted directly with how the lives of parents and saw how the form of children's independence and the daily activities of children and parents were.

Religious leaders and cultural leaders, those who have knowledge of Islamic religious sharia and culture in Sinjai Regency, and have the capacity to provide responses to educational values in the Mappogau Sihanua tradition. The secondary data in this research is the Karampuang Village Area, which has a profile, scientific papers related to author studies and customary structures, maps or documents related to the policies of the Karampuang indigenous people.

#### **d. Data Collection Methods**

In this research, the data collection methods used were observation, interviews and documentation. In qualitative research, the main instrument is the researcher himself if the problem is not clear, but because the problem is clear, the researcher develops it with observation guidelines, interview guidelines and documentation as research instruments in order to guide the researcher as well as be able to obtain information from data sources.

This data collection instrument is basically inseparable from the data collection method. If the data collection method is an in-depth interview, the instrument is an open/unstructured interview guideline. If the data collection method is observation/observation, the instrument is an observation guideline or an open/unstructured observation guideline. Likewise, if the data collection method is documentation, the instrument is a library format or document format.<sup>6</sup>

#### **e. Data Processing and Analysis Techniques**

The reduction stage was carried out to study the entire data collected from the field, namely regarding Educational Values in the tradition of Mappogau Sihanua in Sinjai Regency, so that data from the object being studied could be found. Activities that can be carried out in this data reduction include: (1) collecting data and information from the records of interview results and observation results, and (2) looking for things that are considered important from each aspect of the research findings.

The presentation of data in this case is the delivery of information based on data obtained from the people of Karampuang Village in accordance with the focus of the research to be well compiled, so that it is easy to see, read and understand about an event and action or event

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<sup>6</sup> Ardianto Elvinaro, *Metode Penelitian Untuk Public Relations: Kuantitatif Dan Kualitatif* (Bandung: PT Simbiosis Rekatama, 2010), h. 38.

related to educational values in the Mappogau Sihanua tradition in Sinjai Regency. And after that, conclusions and data analysis are drawn.

## **f. Data Validity Testing**

Data validity testing is carried out by data Credibility Test, Transferability Test, Dependability Test, and Confirmability Test.

## **3. RESULTS AND DISCUSSION**

### **a. Overview of the Research Location and Origin of the Mappogau Sihanua Traditional Ceremony in Karampuang Village**

#### **1. Overview of the Research Location**

The location of the Mappogau Sihanua Tradition is located in Karampuang Village, Tompo Bulu Village, Bulupoddo District, Sinjai Regency, South Sulawesi Province. Karampuang Hamlet is a traditional village. The distance of Karampuang Hamlet from the capital of Sinjai Regency is 30 km. The area of Karampuang Hamlet is 4.2 km<sup>2</sup>. Karampuang Hamlet has a 5.8 km long road. The Karampuang area is bounded by three rivers, namely the Lamole River, the Launre River, and the Bulu Tellue River. The Lamole River is the southern boundary of Karampuang Hamlet. The Launre River is the western boundary of Karampuang Hamlet. Meanwhile, the Bulu Tellue River is the eastern boundary of Karampuang Hamlet. While the northern part of Karampuang Hamlet borders Data Hamlet.<sup>7</sup>

Karampuang is included in the area of Tompo Bulu village with an altitude of 618 meters above sea level, rainfall of 75 mm and an average air temperature of 23° C. According to the Alliance of Indigenous Peoples of the Archipelago (AMAN Sinjai, 2015) states that the data of the Karampuang area covers an area of 2,554.95 hectares. Indigenous peoples mostly work as farmers and breeders, with a population of 3285 people in the Karampuang customary area with 1660 men and 1625 women, as many as 823 households.<sup>8</sup>

#### **2. History and Origin of the Mappogau Sihanua Traditional Ceremony in Karampuang Village**

Karampuang in its past history began with the presence of the figure of To Manurung (Manurung'e ri Karampulue), the word "Karampulue" was eventually known as "Karampuang" which became the forerunner of the Karampuang custom. Another history according to Muhannis, the next naming is a combination of Karaeng and Puang due to the location being used as a meeting place between the Gowa people with the title Karaeng and the Bone people with the title Puang so it is called Karampuang.<sup>9</sup>

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<sup>7</sup> Awaliah, N. R., Hasriyanti, dan Maddatuang (2020). "Paseng Ri Ade Local Wisdom 'and Karampuang Indigenous Community Empowerment in Forest Conservation Efforts" (PDF). *La Geografia*. 18 (3): 223–224.

<sup>8</sup> AMAN Sinjai 2015

<sup>9</sup> Muhannis, Karampuang dan Bunga Rampai Sinjai, (Yogyakarta: Ombak, 2009), h. 4-5

Since pre-Islam, the Bugis people believed in the term "To Manurung" which means a person who is personified with his sudden presence in the community. To Manurung was finally appointed as a leader by the residents and opened agricultural land for the residents, but not long ago the first To Manurung disappeared by leaving behind an arajang (heirloom) that is still stored in the Karampuang traditional house. Subsequently, it was replaced by the emergence of seven new To Manurung who led the surrounding areas. The history of attendance, wills, and the disappearance of To Manurung are collected in the book *Lontara* which is believed by the people of Karampuang to be the driving force and trigger for the spirit of community life. These indigenous peoples still obey the rules of ancestral inheritance which are summarized in *pappaseng* (ancestral messages) and are used as a source of law.<sup>10</sup>

In addition to formal government, the traditional conception in *Pappaseng* and *Lontara* is an important part of people's lives, including related to ritual traditions, so that the conception of government in the Karampuang customary area is complementary, integral and traditional, and even the traditional pattern is more dominant. In this customary area there are several archaeological relics made of stone, there are two traditional houses that are symbols of the division of duties and functions of each traditional structure as well as a meeting place in making various customary decisions. According to Said, *adat* is the rules about human life that are agreed upon by residents in a certain area to regulate the behavior of their members as a social group.<sup>11</sup>

The Karampuang indigenous people have leaders who still carry out their roles and functions in accordance with the *Pappaseng* (ancestral message) inherited by their ancestors. This community has a government structure similar to the *Trias Politica* known in modern government and is used in many countries around the world. As a legislature, they have four members of the customary council as representatives of the community called *Ade' Eppa'*, namely *Arung, Ade', Sanro* and *Guru*. *Arung, Ade' (gella)*, *Guru* must be held by a man, while *Sanro* must be held by a woman. The four are nicknamed *Eppa alliri tetteppo'na wanuae* (four pillars supporting the integrity of the village). Their position is always analogous to the expression *fire tetong arung, tana tudang ade', wind rekko sanro, wae suju' guru* or like the upright fire is the king, the sitting is the land of *Ade'*, the *rukuk* is the wind *sanro* is the shaman and the prostration of the water is the teacher.<sup>12</sup>

## **b. The Process of Implementing the Mappogau Sihanua Traditional Ceremony in the Bugis Karampuang Community in Sinjai Regency**

### **1. Ritual stages and symbolism in the Mappogau Sihanua Traditional Ceremony**

The Karampuang indigenous people have traditional ceremonies that are divided into four major categories with each person in charge. In his ancestral message, there is an expression that says "*Mappogau Hanuai Arungnge, Mabbissa Lompui Gella'E, Makkaharui Sanroe, Mattula*

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<sup>10</sup> Muhannis, *Peran Tradisi Lisan Pappaseng Pada Masyarakat Adat Karampuang dalam Penyelesaian Konflik. Sinjai, Makalah Presentasi*, 2014, h. 2.

<sup>11</sup> Said Abdul Aziz, *Toraja: Simbolisme Unsur Visual Rumah Tradisional*, (Yogyakarta:Ombak.2004), h. 19-20

<sup>12</sup> Umar, Umar. "Strategi Dakwah Kultural Muhammadiyah pada Ritual Adat Mappogau Hanua Masyarakat Karampuang Sinjai." *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 13.2 (2017): 204-239.

*Balai Guru'E*. The division of this category indicates that each customary stakeholder has duties and authorities related to certain rituals. Among the largest rituals, namely "*Mappogau Hanuai Arungnge*" as a traditional event (*ade' eppa'E*), but the person in charge of the ritual is Arung (*To Matoa*) in terms of relating to rituals that are sacred, namely to their sacred ancestors (*puang lohe*) so that this traditional ritual procession has a double dimension and has a broad and deep meaning. The manifestation of belief in the implementation of the Mappogau Hanua adat Karampuang ritual emphasizes several series, namely:<sup>13</sup>

*Mabbahang*, an internal meeting that discusses the timing and implementation of customary events as well as the technical division of duties, was attended by traditional elements involving the village government and was held for three days. The determination of the time (day) of the implementation is called *mattanra esso* such as the 7th or 9th day between Monday and Thursday according to customary calculations. In terms of the division of customary duties, customary elements have a core role in leading rituals. The core of this activity is carried out when the rice harvest season for traditional rice fields and residential rice fields has ended. Therefore, before the big ceremony was carried out, the harvest was available, then the *Mabbahang* event was decided.

*Mappaota*, The next stage is carried out *Mappaota* which is a ritual asking for blessings to carry out a grand ceremony by visiting sacred and sacred objects such as hills, valleys, rivers and large rocks around the Karampuang customary area led by *Sanro* by bringing offerings intended to commemorate his ancestors who live in these places and have blessed life with fertile agricultural products.

*Mabbaja-baja (mappasyakka)*, which is a three-day cleaning activity from each neighborhood of homes, streets, offices, places of worship, especially traditional ceremonial areas where ceremonial activities are expected to be more sacred. This is to beautify the customary area which will be attended by various groups of the general public at the peak of the *Mappogau Hanua* ritual.

*Menre ri bulu'* (climbing to the top of the hill) led by *Sanro* and *To Matoa*, is carried out at high time with the availability of processed food from agricultural products and pieces of livestock which is first carried out by *Sanro* in the process of giving the *Mattuli* ritual with the intention of welcoming the presence of rice. In this activity is the commemoration of a series of deaths, namely: (1) *Mallohong* (putting a white cloth) on a stone to release livestock, (2) *Mallayang* remembering death by (releasing vows/wishes/intentions), where the community's belief that the spirit disappears like the disappearance of the *To Manurung*, (3) *Digattung*, hanging a white cloth as a symbol of the second death, namely *digattung*, (4) *Ditunu*, this procession is carried out by burning produce as a commemoration of the third stage of death, namely *ditunu*. In addition, there is also an offering ritual to forest rangers (*cinna bolongnge*). In other places, *Pinati* performs rituals in traditional houses (*mappaleppe ribola*) with offerings and is offered *dipanoo' diwae* to the ruler of the water (river) or called *cinna gaue* led by *Sanro*, (5) *Dibalaburu'* in another stage the *balaburu* ritual is also carried out to commemorate and

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<sup>13</sup> Muhannis, Karampuang dan Bunga Rampai Sinjai, (Yogyakarta: Ombak, 2009), h. 4-5



commemorate the burial procession of piling up corpses (one grave hole), (6) *Masseddi-Seddi*, at the last stage this is the final level of death commemoration where humans are buried one by one. The essence of the series is to commemorate the various forms of death processions of ancestors for hundreds of years in their faith. The traditional form of *menre ri bulu* ritual ends with *manre ade'* (eating together) at night by the traditional head and government officials who are also present to participate in the Mappogau Hanahua traditional ceremony.

*Mabbali Sumange*, which is a traditional sub-ritual where the local community prepares traditional cakes that are specially made, as well as preparing leaves (medicines) of various types for making and treating residents who support the Karampuang traditional culture. In addition, the ritual is also carried out by *Sanro* to residents and children by giving a mark on the forehead which is intended to be kept away from disease and as a symbol of initiation of Karampuang traditional members. *Mabbali Sumange'* ended in the morning as a sign that the indigenous people were ready to plant their agricultural land and plantations.

*Malling*, is a prohibition that begins three days after *mabbali sumange'*. It is forbidden for residents to cut animals (mappaccera), make vegetables from leaves and perform their own rituals. After the *malling*, *mabbahang* was carried out again to evaluate the series of *Mappogau Hanua* ceremonies and the next customary plan. The series of traditional ceremonies is mandatory because the implementation will not be complete and perfect if there is a series missed. The essence of the implementation of *Mappogau Hanua* is ancestor worship using the media of megalithic remains and offerings. The giving of offerings is a form of human devotion to their ancestors who are worshipped and contains a fundamental meaning, namely as a symbol of strengthening the emotional relationship between residents and their ancestors. This relationship is so important in their minds that the fertility of the soil is maintained in carrying out their farming life.<sup>14</sup>

As a message from their ancestors, if they do not carry out the traditional ritual of *Mappogau Sihanua*, according to Mango"wanuae de'ga decengna, timo' temmatuttu' materau'kkajue, na lele sai'E", when the *Mappogau Sihanua* tradition is not carried out, there will be natural disasters, long droughts, infertile plants and the spread of diseases. One of them is to avoid such a thing, namely by preserving the culture.<sup>15</sup>

### **c. The Content of Educational Values in the Mappogau Sihanua Ritual Activities in the Bugis Karampuang Community in Sinjai Regency**

#### 1. Religius

The Karampuang indigenous people apply these religious values in their daily lives. Because the majority of the Karampuang indigenous people are Muslims, all Islamic sharia are also carried out such as praying five times, fasting, zakat, almsgiving, attending the *taklim*

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<sup>14</sup> Umar, Umar. "Strategi Dakwah Kultural Muhammadiyah pada Ritual Adat Mappogau Hanua Masyarakat Karampuang Sinjai." *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 13.2 (2017): 204-239.

<sup>15</sup> Umar, Umar. "Strategi Dakwah Kultural Muhammadiyah pada Ritual Adat Mappogau Hanua Masyarakat Karampuang Sinjai." *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 13.2 (2017): 204-239.

council, kindergarten/TPA, receiving education around the Karampuang village area and even education at the university level.

In addition, indigenous peoples also apply Islamic symbols in each building, for example Symbolic 5 pillars standing for the width of the house are intended to signify the 5 pillars of Islam, 6 pillars for the length of the house are intended to signify the pillars of faith, if multiplied by the number of pillars there are 30 which signify 30 *juz* of the Qur'an. The 5 squares in the house are meant to mark the 5 mandatory prayers in Islam and there is a sermon place (pulpit) in the traditional house. Traditional houses are also used as places of worship for *tarwih* prayers and centers for the distribution of zakat fitrah. Indigenous people's clothing generally shows the application of Islamic law, namely wearing clothes that cover the *aurat* (.....). *Mabbahang* activities show democratic behavior and tolerance, *rutual mappaoa* gives meaning to always ask for permission before doing something, *mabbaja-baja* activities show love for the environment and cleanliness, *menre ribulu* shows natural *tadabbur* behavior, *mabbali sumange* shows a symbol of diversity.

## 2. Be honest

In the traditional environment, Karampuang shows an honest attitude that is always upheld by the community, one of which is *lempe* (honest), *tongeng* (true) and *getteng* (steadfast). During the implementation of the *Mappogau Sihanua* ritual, every Karampuang indigenous community is required to speak honestly and truthfully, for example when performing the *mabbahang* ritual, all participants in the deliberations are required to express their opinions about the preparation of *Mappogau Sihanua*.

Honest behavior is also seen when implementing the *mabbaja-baja* ritual, every community who has agreed or promised to attend the cleaning activity will definitely come at the specified time. Honest behavior is also seen in the *mabbali sumange* activity, the cake that has been stored by the owner will not be taken by anyone other than the owner himself, even though the cake has been stored for the night without the owner. Every community who is entrusted with the implementation of the tradition always carries it out well without complaining at all and is even very enthusiastic and enthusiastic. In the *menre ribulu* ritual, the author sees that there is a certain amount of money given by visitors to traditional stakeholders who are in charge of performing the *mallohong* ritual, according to the statement of *Puang Mannngga*, the money will not be monopolized by one person but collected and stored for customary purposes.

## 3. Tolerance

The attitude of tolerance is clearly seen when implementing the *Mabahang* ritual, all opinions from the *Mabbahang* participants are accommodated and then mutually agreed. The implementation of this tradition also does not look at race and religion clearly, anyone who wants to participate in the tradition will not be restricted with the provision of not doing damage in the Karampuang customary environment.

## 4. Discipline

Disciplined behavior was also seen during the *mabaja-baja* activity, all participants of the ritual were obedient and came on time to jointly clean the customary area. In addition, honest behavior was also seen at the peak of the event, where all participants were disciplined, orderly and without jostling to follow the procession of the *menre ri bulu* ritual, all participants threw garbage in its place and did not damage everything in the customary area.

#### 5. Hard Work

The implementation of the *Mappogau Sihanua* tradition requires high hard work, starting from preparation, implementation to the closing stage. Starting from traditional stakeholders who have to conduct deliberations with local or regional governments or even regional governments, other indigenous communities are busy making preparations such as carrying out *mabbaja-baja* activities, setting up tents in *baruga*, preparing tools for *mappaddekko* activities, preparing foodstuffs and preparing materials for ritual preparation. No less busy are the women who have to stay at home to prepare all the food ingredients from pounding rice to cooking it until it is ready to be served, all of which require hard work and high sincerity.

#### 6. Creative

Researchers are of the view that the entire series of *Mappogau Sihanua* traditional rituals is a high and unique creativity, because this tradition is very rare for us to find in other areas. For example, the preparation of the next leader begins early by performing the *mabbacce* ritual at the closing procession. Furthermore, the manufacture of medicines that are able to cure all kinds of diseases is carried out during the *mabbali sumange* ritual which is carried out overnight, the ingredients for making these medicines are taken from 40 types of plants in the customary area which are then sliced by virgin children and virgins which are intended to maintain the sanctity of the ritual of preparing these medicines. And many other creative activities carried out in the procession of the *Mappogau Sihanua* tradition.

#### 7. Independent

The attitude of independence in the implementation of the *Mappogau Sihanua* tradition can be seen from the people around the Karampuang customary area who prepare all kinds of food at home independently. Nurul Annisa said that this food is prepared for guests who come from outside the area, so their house is open to anyone at the peak of the event. In addition, the independence of indigenous people is also seen when they flock to bring foodstuffs and cakes to traditional houses without coercion and full of sincerity. Independence is also seen in the implementation of traditions that are carried out independently which must not be carried out by other areas in Sinjai Regency, but they still carry out the ritual with enthusiasm and independence.

#### 8. Democratic

The term democratic does appear a lot in political studies, but in the realm of democratic education, one of them can also be used by not distinguishing one from another. A democratic

attitude can be seen during the implementation of *mabbahang* ritual activities (Deliberation), every traditional stakeholder and indigenous community is welcome to express their opinions in the deliberation activity.

#### 9. Curiosity

Meanwhile, according to Samani and Hariyanto, curiosity is the desire to investigate and seek understanding of natural events or social events that are happening. The implementation of the *Mappogau Sihanua* tradition is based on the Lontara *pappaseng* of their ancestors, their curiosity is clearly seen from the implementation of the *Mappogau Sihanua* tradition which is attended by most of the younger generation who are curious about the traditional ritual procession of *Mappogau Sihanua*. The implementation of this tradition is also attended by many students and even students who are usually used as lesson material to find out the ins and outs of the implementation of the *Mappogau Sihanua* tradition.

#### 10. National Spirit

With a high spirit of nationality, the fear of threats to the integrity and unity of the nation can be avoided. From the spirit of nationality, a sense of social solidarity, a spirit of willingness to sacrifice, and can foster a spirit of patriotism. The spirit of nationality can be seen from the spirit of all indigenous peoples to preserve their nation's culture. They do not hesitate to sacrifice their wealth and even their souls to maintain their culture, in order to continue to exist.

#### 11. Love for the Motherland

Love for the homeland is a sense of pride, belonging, appreciation, respect and loyalty that every individual has to the country where he lives which is reflected in the behaviour of defending his homeland, protecting and protecting, willing to sacrifice for the benefit of his nation and country, loving the customs or culture that exist in his country by preserving and preserving nature and the environment. This attitude of love for the homeland can also be seen from the indigenous people's love for their culture, one of which is by preserving and maintaining the relics of their ancestors.

#### 12. Rewarding Achievements

The highest award given by the local government, in this case the regent, for the achievements of the Karampuang community who have preserved and maintained the tradition of mappogau sihanua. In addition, the community is very proud of the tradition of mappogau sihanua which still survives today. The award was also seen when many residents came to bring foodstuffs for the success of the tradition.

#### 13. Friendly/Communicative

Traditional stakeholders and indigenous peoples are ready to accept anyone who wants to participate in the *Mappogau Sihanua* ritual activities, they are very open to answering all questions addressed to them. All researchers are enthusiastic about conducting research at the

customary location because it is always facilitated by traditional stakeholders and indigenous peoples. Guests or sympathizers who come to the location of the *Mappogau Sihanua* ritual are not only served by the hospitality of the residents but also prepared food and drinks that are ready to be served.

#### 14. Love of Peace

Indigenous people are very peace-loving, according to *puang Mangga'* that there are almost never disputes between their citizens, if there are, the problem does not reach the hands of the police but is resolved by family or custom. Indigenous peoples are looking forward to the presence of the outside community to stay in touch in their area.

#### 15. Love to Read

This reading character can be seen when traditional stakeholders experience difficulties or forget about the implementation of their cultural traditions, the first solution is to read Lontara *pappaseng* as the basis of their traditions and culture.

#### 16. Care for the Environment

This behaviour can be seen during the *mabaja-baja* and *mappaota* rituals, *mabbaja-baja* activities are carried out to clean the entire customary area such as school offices and mosques. This is done so that the implementation of the *Mappogau Sihanua* tradition can be carried out with a clean environment. *Mappaota* activities are carried out to ask for permission from nature owners so that they are given the smooth implementation of tourism and nature conservation.

#### 17. Social Care

The attitude of social care is seen when the indigenous people show a friendly attitude to everyone who comes to their area, and prepare food for guests who need the food. In addition, traditional houses are used as a centre to share with each other, for example the distribution of zakat is carried out in the traditional house.

#### 18. Responsibility

The attitude of responsibility can be seen when they are able to maintain and preserve the tradition of *Mappogau Sihanua* until now. They are responsible for the messages conveyed by their ancestors. In addition, the responsibility is also seen when all indigenous peoples always carry out Islamic sharia such as prayer, fasting, *zakat* and alms.

### **d. Implementation of Educational Values in Mappogau Sihanua Ritual Activities in the Bugis Karampuang Community in Sinjai Regency**

The traditional activities of *Mappogau Sihanua* have been able to survive until now, one of which is influenced by the persistence of the community to preserve the culture. In addition, the *Mappogau Sihanua* tradition is able to survive until now because it has values that are always

implemented by the community in every series of *Mappogau Sihanua* rituals. One of the many values, one of which is the value of Education which is always applied in the procession of the traditional ritual of *Mappogau Sihanua*, this can be seen when applying the values of tolerance and democracy to the *mabbahang* ritual. All traditional stakeholders and indigenous peoples gathered to discuss the preparation of *Mappogau Sihanua* ritual activities which were carried out in a democratic and tolerant manner. All people are given the opportunity to express their opinions and then agreed without looking at who expresses the opinion but who is the best opinion.

During the *mappaota* activity, the implementation of environmental care values was seen. During *mabbaja-baja* activities, the implementation of the values of mutual cooperation, togetherness, environmental care, social care, hard work, discipline and mutual cooperation can also be seen. Then during the *menre ribulu* activity, it can be seen that there are values of togetherness, friendship, communicative, social care, environmental care, tolerance and love of peace. In the *mabbali sumange* ritual activities, the values of togetherness, responsibility, and social care are also seen. In the *malling* ritual activity, the value of caring for the environment can also be seen in the sense that it is not wasteful.

#### **e. Tips of the Bugis Karampuang Community in Maintaining the Educational Values of the Mappogau Sihanua Tradition in Sinjai Regency**

The tips of the Karampuang community in maintaining the values of education in the *Mappogau Sihanua* tradition include, preserving customs, preserving the environment, collaborating with the government, maintaining archaeological and artistic objects, maintaining the unity of indigenous peoples, collaborating with communities outside customs, regenerating customs to the younger generation.

## **4. CONCLUSION**

The *Mappogau Sihanua* tradition has educational values in each series of rituals, but some people reject and even are uneasy with the implementation of the tradition, so this study aims to (1) Analyze the process of implementing the *Mappogau Sihanua* tradition in the Bugis Karampuang community, (2) Analyze the content of educational values in the *Mappogau Sihanua* tradition in the Bugis Karampuang community, (3) Analyze the implementation of educational values in ritual activities *Mappogau Sihanua* on the Bugis Karampuang community and (4) Analyze the tips of the Bugis Karampuang community in maintaining the educational values of the *Mappogau Sihanua* tradition.

This type of research uses an ethnographic qualitative research approach with a focus on ethnopedagogical analysis that will explore culture and focus on the educational values contained in the *Mappogau Sihanua* tradition. The informants of this research are traditional stakeholders, indigenous peoples, cultural and religious leaders. Data was obtained through interviews, observations and documentation. Data analysis techniques, namely data reduction,

data presentation, data verification and conclusion drawing and data validity checks are carried out by data triangulation.

The results of this study show that 1. The process of implementing the *Mappogau Sihanua* tradition begins with the rituals of *Mabbahang, Mappaota, Mabbaja-Baja, Menre Ribulu, Malling* and *Mabbali Sumange*. 2. The educational values contained in the *Mappogau Sihanua* tradition include religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, friendly, communicative, peace-loving, environmental care, mutual cooperation, friendship, brotherhood, social care, and responsibility. 3. The implementation of educational values in the *Mappogau Sihanua* tradition can be seen from the daily life of the people who are still implementing the 17 items of educational values. 4. The tips of the Karampuang community in maintaining the values of education in the *Mappogau Sihanua* tradition include, preserving customs, preserving the environment, collaborating with the government, maintaining archaeological and artistic objects, maintaining the unity of indigenous peoples, collaborating with communities outside customs, regenerating customs to the younger generation.

The implications of this study can provide a deeper understanding of the educational values in the *Mappogau Sihanua* tradition. This research has great potential to make a great contribution to the preservation of Karampuang traditional culture in the dynamics of the development of the times.

### **Acknowledgment**

The author would like to thank all those who have helped me in completing this research. Especially to my family, the institution where I studied for the doctoral program, namely the Alauddin State Islamic University of Makassar, comrades-in-arms, and even more so to the promoters and co-promoters who always provide maximum guidance. Thank you also to all customary stakeholders who always facilitate researchers during research.

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