

Education based on Local Wisdom with Islamic Educational Values in Mappanretasi Local Wisdom in Tanah Bumbu Regency

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Abstract: This study was conducted to analysis the integration of Islamic educational values within local wisdom through the cultural tradition of Mappanretasi, practiced by coastal communities in Tanah Bumbu regency, South Kalimantan. As a form of cultural expression and spiritual devotion, Mappanretasi reflects essential Islamic values such as gratitude to Allah, mutual cooperation (gotong royong), environmental awareness, and respect for religious and traditional leaders. Through a descriptive qualitative approach, it was found there are four Islamic values that contained in the Mappanretasi tradition, (1) gratitude to Allah SWT, (2) communal work and Togetherness, (3) Responsibility for the Environment, (4) Obedience and Respect for Leaders and Ulama. Based on the observation that the study highlights how these values can be incorporated into local wisdom-based education to strengthen character formation, moral values, and cultural identity among students. The findings suggest that Mappanretasi not only preserves local heritage but also serves as a contextual educational medium aligned with Islamic teachings. This reinforces the importance of culturally relevant education in shaping holistic learners grounded in both faith and tradition.

Keywords: Local wisdom, Islamic education values, traditional culture

1. Introduction

Indonesian society is classified as a pluralistic society. According to (Suparlan, 2000) a pluralistic society is a society that consists of groups of people or groups that mingle but do not become one. Each group has its own religion, culture, and language, as well as its own ideals and ways of life. This society is divided into subsystems that are more or less self-standing, with each subsystem bound by a primordial bond, such as ethnicity, religion, customs, social classes, or groups, and so on. According to (Santoso et al., (2024) a pluralistic society consists of various ethnic groups united by the cultural system present within that society itself. (Habriani, 2017) said that in society, whether complex or simple, there are a number of cultural values that are interconnected with one another to form a system, and systematically serve as a guide for the ideal concepts in culture, providing a strong impetus for the direction of the community's way of life. The culture found in a region is diverse and varied. This is due to the nature of culture itself, which is passed down from generation to generation. Cultures that have been revered since ancient times will continue to be ritualized, regarded as precious, and upheld by each generation. According to (Susanto et al., 2024) many traditional values are starting to decline partly because of changes in lifestyle and new habits that lean more towards a more practical and instant way of life. Therefore, it is important to ensure that local wisdom is preserved and utilized. According to Prof. Dr. Sutarno, a cultural and anthropological expert from Gadjah Mada University, "Local wisdom is knowledge possessed by a community and has become part of their daily life. This wisdom needs to be preserved and developed, because besides being the identity of the community, it also contains values that are relevant in facing the changes of the times".(Susanto & Rico, 2024).

'Mappanretasi' is one of the traditional cultures established in the Tanah Bumbu community. After achieving success in life, it is usually celebrated with a traditional festival as a form of gratitude. According to Susanto et al., (2024) the 'Mappanretasi' tradition is a form of local wisdom of the Bugis people in Tanah Bumbu Regency, South Kalimantan, which has spiritual, social, and economic meanings. The 'Mappanretasi' tradition is not merely a cultural ritual, but is

rich in philosophical and ethical meanings that align with the values of Islamic teachings, such as gratitude, togetherness, submission to Allah, and respect for nature. These values are actually an important part of Islamic education, which emphasizes the formation of noble character, spiritual integrity, and social responsibility. However, along with the currents of modernization and globalization, such local traditions are starting to lose their relevance among the younger generation. However, the integration of Islamic values with local wisdom such as Mappanretasi can become a contextual approach in education that is grounded and meaningful.

Education is not only interpreted narrowly, which is only limited to developing potential, transferring knowledge and personality of students, but education plays an active role in preserving the heritage of ancestors and passing it on to the next generation is an aspiration in achieving educational goals. in various aspects of life. One of the goals of Islamic education is the formation of morals and character building. According to (Nurdin, 2015), the formation of national character does not only apply in the process of formal education (in class) but also applies in the process of interaction in social life. The essence of Islamic values is actually a process of humanization and developing all the potential it has. The humanization in question is that in the process of Islamic values not only aims at developing intellectual abilities but also at emotional and spiritual development without abandoning religious and cultural values. In the context of Indonesia, which is rich in culture, local wisdom becomes an important source in enriching Islamic educational approaches. One form of local wisdom that is interesting to study is the Mappanretasi tradition, a traditional event of the Bugis people in Tanah Bumbu Regency that reflects values of spirituality and religiosity.

Based on the explanation above, this research aims to explore Identify and describe the values of Islamic education contained in the Mappanretasi tradition and also analyze the relevance of those values in the context of education based on local wisdom.

2. Research Objectives

This research is carried out in order to Identify and describe how the values of Islamic education in the Mappanretasi tradition and also analyze the relevance of those values in the context of character education based on local wisdom. The specific objectives of this research are as follow:

- a. Identify and describe the values of Islamic education contained in the Mappanretasi tradition
- b. Analyze the relevance of the Islamic values in the context of education based on local wisdom.

3. Research Questions

There are two research questions in this research which are:

- a. What are the Islamic values that contained in the Mappanretasi tradition?
- b. How the relevance of the Islamic values in the context of education based on local wisdom?

4. Literature Review

4.1 Concept of Islamic Education Islamic

Islamic education as an effort to foster and develop the human person both from the physical and spiritual aspects which takes place in stages. According to (Solihin et al., 2020) education is the process of forming a human personality that has good morals, has adab so that in everyday life it always reflects a personality that is in accordance with Islamic values. According to (Parnawi et al., 2021) Islamic religious education in formal education is an effort to guide and develop students in believing, understanding, living, and practicing Islamic teachings so that they become people who believe in Allah SWT. Islamic religious education can be lived as a way of life, as stated in the al-Qur'an surah Ali Imron verse 114 which reads:

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ

“They believe in Allah and the Last Day, encourage good and forbid evil, and race with one another in doing good. They are ‘truly’ among the righteous”

4.2 History of Mappanretasi

According to (Huriyah, 2023) the term ‘mappanretasi’ in its literal sense refers to giving foods to the sea, which changed to ‘mapanreritasi’ (beach festival) after the acculturation with Islam and the involvement of the local government in the event. The implementation of the traditional ceremony is carried out generationally with a background as fishermen from the Bugis Tribe on Pagatan Beach. In essence, the ‘mapanreritasi’ tradition is a form of gratitude from the Bugis fishermen community to Allah SWT, for the fortune they receive from the sea. In addition, they also hope for safety while fishing at sea. The culture of offering sacrifices to the sea in some of its practices; chickens were slaughtered and their blood mixed with the sea during the peak event of the mappanreritasi tradition, which has now been discontinued. Replaced with a communal meal at sea that begins with a prayer for safety. As a sign that the prayer has been offered in the middle of the sea, the police officers fired their rifles as a signal to the people on land.

4.3 Local Cultural Tradition Ceremony of Mappanretasi

In the implementation process, Islamic culture and the interpretation of each series of activities are incorporated, containing Islamic values. All the offerings have been prepared by Sandro and his assistant, who then performed a thanksgiving and prayed to Allah SWT. The next process, Sandro and his entourage departed for Pagatan Beach at 8:00,

at Pagatan Beach, the implementation of the cultural tradition of mapanretasi was attended by traditional leaders, government officials including the sub-district head, regional secretary, members of the regional parliament, and the regent of Tanah Bumbu Regency, as well as other guests. The involvement of government figures as an appreciation and support for the implementation of the traditional cultural activity of mapanretasi, especially by the Ministry of Religion of Tanah Bumbu Regency, which also preserves this tradition, gives a special characteristic to the event by using white colors in Islam, symbolizing cleanliness, sincerity, consistency in actions, and perseverance in efforts. The use of white and modest clothing as etiquette in Islam indicates the acculturation of Islamic culture within the elements of the mapanretasi culture, resulting in a cultural blend that incorporates changes in accordance with Islamic views. The traditional leaders urge everyone attending the Mapanreritasi or beach party to stop their activities and go to the sea for those who wish to participate in the thanksgiving at sea, known as "massorong olo." After the offering is cast into the sea, a communal meal is held on the ship in the middle of the sea to eliminate wastefulness. Once the thanksgiving event in the middle of the sea is over, everyone who participated returns to the beach to enjoy entertainment events such as markets, art performances, development exhibitions, and more. (Huriyah, 2023).

5. Methodology

5.1 Research Design

In this study using realist ethnographic methods. the realist ethnographic method is a part of qualitative research that involves in-depth and detailed data collection. (Hasbiah, 2020) said that the descriptive method is a method of examining the status of a group of people, an object, a set of conditions, a system of thought, or a class of events in the present. The purpose of descriptive research is to make description or painting in a systematically factual and accurate manner regarding the facts, properties and relationships between the phenomena as a whole. In accordance with the introduction that has been described earlier, it can be stated that this type of research uses a qualitative type of research. According to (Baharun et al., 2023) realist ethnography is a study that describes a cultural group or socio-cultural value system. The object of observation includes patterns of behavior, habits and ways of life that can be observed.

This study employs a realist ethnographic design, aimed at providing an objective and in-depth description of Mappanretasi, a local wisdom tradition in Tanah Bumbu, South Kalimantan. The use of ethnographic methods in this research is in accordance with the context of the values of Islamic education in the local wisdom of Mappanretasi tradition. Researchers will describe the cultural that contained in individuals or groups of tribal peoples.

5.2 Research Sample

The subjects of this study include traditional leaders, religious figures (ulama), cultural practitioners, and educators who are directly involved in or have extensive knowledge of the Mappanretasi tradition. The selection of subjects was conducted through purposive sampling, with the following criteria:

- a. Active involvement in the Mappanretasi tradition
- b. Recognized by the community as culturally knowledgeable
- c. Capable of explaining the educational values within the tradition.

5.3 Research Instrument

The primary instrument in this qualitative study is the researcher (as a human instrument), consistent with the nature of ethnographic inquiry. In this study, due to the research focus on the values of Islamic education contained in local wisdom (ethnography) and researchers will describe the relevance of those values in the context of education based on local wisdom. For collecting data, the researchers used participatory observation, in-depth interviews. The use of this data mining strategy is in accordance with the theme of ethnographic research because they want to portray the life behavior of a particular community according to their own perspective.

6. Finding and Discussion

Cultural inventory is the first step in understanding the richness of local traditions owned by the people of Tanah Bumbu Regency, especially the Mappanretasi tradition which has become the cultural identity of the Bugis people. Based on in-depth interviews with indigenous leaders and local communities, this tradition was identified as a gratitude ritual performed collectively to honor the sea as a source of life. This tradition has a strong spiritual value, where people believe that the sea has sacred power that must be respected to maintain the balance of nature and life. One of the traditional leaders, who has served as a ritual implementer for more than two decades, stated, "Mappanretasi is not only a ritual, but also a way of communicating with nature and ancestors. If not done correctly, we believe marine yields will decline". (Susanto et al., 2024).

6.1 Islamic Values Contained in Mappanretasi Tradition

This tradition carried out collectively not only has spiritual and social goals, but also becomes a vehicle for character formation and internalization of Islamic values. Some of the main values that appear in the implementation of Mappanretasi include:

- a. The value of gratitude to Allah SWT, the Mappanretasi tradition begins with the reading of prayers by religious leaders, as a form of expression of gratitude for the sustenance given by Allah SWT, especially the abundant marine products. The prayers recited contain a request for salvation for the fishermen and a request for blessings on the sea

which is a source of livelihood. This gratitude is not only symbolic, but it has become a habit that is taught from generation to generation, instilling the importance of spiritual awareness in the younger generation. From the perspective of Islamic education, gratitude is an important part of the formation of morality and awareness of human dependence on God.

- b. The value of communal work and Togetherness, one of the main characteristics of Mappanretasi is the involvement of the society as a whole in the process of preparation to the implementation of rituals. The society works hand in hand to prepare boats, food, and ritual equipment regardless of social or economic status. This process reflects the spirit of mutual cooperation, which in Islam is known as the principle of *ta'awun* (mutual help). Children and adolescents are also invited to help, so that the value of togetherness and social care is taught directly. This activity is a means of forming social character and solidarity of the people
- c. The value of Responsibility for the Environment, Mappanretasi is a symbolic form of the harmonious relationship between humans and nature. Coastal communities believe that the sea must be respected and protected because it is a mandate from God. In this tradition, a message is inserted so that fishermen are not greedy in taking marine products, maintaining the cleanliness of the sea, and not damaging the ecosystem. This concept is in line with the Islamic teachings of the *khalifah fil ardh* (man as the caretaker of the earth), which demands responsibility for the environment. Environmental education based on religious values is very important to form a generation that is ecologically ethical
- d. The value of Obedience and Respect for Leaders and Ulama, during the implementation of Mappanretasi, traditional leaders and scholars become respected central figures. They lead prayers, give advice, and become references in customary decision-making. The involvement of indigenous and religious leaders shows the synergy between social and spiritual structures in society. Children learn to respect leaders, obey rules, and listen to counsel as part of moral education. In Islam, Ulama and leaders is part of the *adab* that is important to be instilled from an early age.

6.2 Integration of Mappanretasi Tradition in Local Wisdom based Education

Local wisdom-based education is an approach that places local culture, traditions, and values as a source of learning that is contextual and relevant to the lives of students. In the context of coastal communities, the Mappanretasi tradition can be used as an educational medium that is rich in religious, social, and ecological values. The integration of the Mappanretasi tradition into education can be done in various ways:

- a. Contextual learning in schools, the values in Mappanretasi, such as gratitude, mutual cooperation, environmental concern, and respect for leaders and scholars, can be raised in the subject. For example, teachers can use Mappanretasi as a case study in learning about cultural diversity, tolerance, and local religious practices. This will make learning livelier and more meaningful for students, especially those from the local area
- b. Collaboration with traditional leaders and ulama, in the spirit of school and community integration, educators can collaborate with traditional leaders and ulama as resource persons or supervisors in learning activities. This not only strengthens the linkage between Islamic values and local culture, but also fosters respect for traditional and religious leaders as part of character education
- c. Classroom projects and extracurricular activities, schools can involve students in projects related to the preservation of local traditions, such as creating documentation or presentations about Mappanretasi, or participating directly in community activities when these traditions are carried out. This encourages experiential learning which is very effective in instilling values and character
- d. Strengthening cultural identity and spirituality, by raising traditions such as Mappanretasi into education, students are invited to understand and appreciate their own cultural identity while internalizing Islamic spiritual values contextually. This is crucial in shaping a generation that is not uprooted from its cultural roots and still has a strong moral and religious commitment.

7. Conclusion

The integration of Islamic values in local culture such as Mappanretasi proves that education does not only occur in formal schools, but also in the social and cultural life of the community. In the context of education based on local wisdom, this tradition serves as a hidden curriculum that shapes character through direct experience and social interaction. Local wisdom-based education teaches that values do not always need to be transmitted theoretically, but can be instilled through active participation in culture. In Mappanretasi, children witness and engage in a process that is full of spiritual and social meaning, so that learning takes place naturally and contextually. This is in line with constructivist theory in education, where learners build their understanding through real experience. In addition, the existence of Islamic values in Mappanretasi shows that religion and culture do not need to be opposed, but can actually strengthen each other. As long as local values do not conflict with Islamic principles, then culture can be an effective medium for *da'wah* and education. This is in line with the Islamic approach of *Rahmatan lil 'Alamin*, which respects cultural diversity as part of the grace of Allah SWT. Thus, Mappanretasi not only becomes the cultural identity of coastal communities, but also becomes a vehicle for relevant and contextual character education. Education based on local values like this is very important to build a generation that is religious, social, and concerned about the environment.

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Conflict of Interest

The authors declare no conflicts of interest.

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