



Religious-Based Maritime Education for the Introduction of Bugis-Makassar Marine Traditions and Culture at SD 82 Pattene Maros

Rifal^{1,*}, Dyan Paramitha Darmayanti², Ahmadin³, Muh. Rasyid Ridha⁴, Hasni⁵

^{1,2,3,4,5} Universitas Negeri Makassar

 rifalmattirodeceng@unm.ac.id

ARTICLE INFO

Article history

Received : 25-10-2025

Revised : 29-11-2025

Accepted : 29-11-2025

Keywords

Religious-Based Maritime Education; Bugis-Makassar Marine Traditions; Maritime Culture; Local Wisdom Education

ABSTRACT

This community engagement program titled "Religious-Based Maritime Education for Introducing Bugis-Makassar Sea Traditions and Culture at SD 82 Pattene Maros" was conducted in response to the declining awareness of local maritime traditions among young students due to modernization and limited exposure to cultural and religious values in formal education. The community partners—teachers and students in a coastal primary school—faced challenges in integrating local maritime knowledge and spiritual values into daily learning. To address this, the team designed a participatory-educative approach by developing a thematic module combining Islamic moral teachings with Bugis-Makassar maritime traditions such as sailing, fishing, and coastal rituals. The implementation took place one week before the Haul Akbar of Tarekat Khalwatiyah Samman, a local religious event, to strengthen students' understanding of spirituality, community solidarity, and cultural heritage. Activities included classroom learning, storytelling, field observation at coastal areas, and reflection sessions guided by teachers and community leaders. The results showed significant improvements in students' enthusiasm, religious character, social cooperation, and ecological awareness. They demonstrated greater respect for local culture, care for the marine environment, and appreciation of their Bugis-Makassar identity. This program concludes that integrating religious and maritime education effectively preserves local wisdom while fostering moral and cultural character formation among coastal students in Indonesia.

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



A. INTRODUCTION

Indonesia is an archipelagic nation with vast maritime potential, particularly in South Sulawesi, which is renowned for the maritime traditions of the Bugis-Makassar people. The local wisdom embedded in maritime culture—such as navigation, fishing practices, fishermen's rituals, and socio-cultural values—constitutes an essential part of coastal community identity.



However, technological developments and modernization have gradually shifted the younger generation's interest away from local culture, creating a serious challenge for the preservation of maritime traditions and the formation of religious and moral character grounded in spiritual values (Andaya, 1995; Pelras, 1997). In this context, strengthening religion-based maritime education has become increasingly urgent.

This urgency is particularly evident at SD 82 Pattene Maros, where students have limited access to knowledge about local maritime traditions and culture. Current formal education largely prioritizes standardized curricula that do not integrate local contexts or religious values capable of shaping children's character from an early age.

Local religious events such as Maulid Akbar and the 58th Haul Akbar of the Khalwatiyah Samman Order in Pattene serve as strategic moments to link formal education with the reinforcement of religious and cultural values. The relevance of the Khalwatiyah Samman Order in this context lies not only in its position as an influential spiritual authority in coastal communities but also in its moral teachings that emphasize human harmony with nature. Across various practices and textual teachings of the order, there is a strong emphasis on *tata batin* (inner purification), moderate ethics, living in balance with the environment, and appreciating sustenance from the sea and the land as divine trusts. These values align closely with the maritime ethics of the Bugis-Makassar people, which highlight balance, prudence, and respect for the natural world—moral principles that are vital for sustainable marine resource management.

In addition, the collective ritual practices within the Khalwatiyah Samman community—such as *zikir akbar*, *tahlilan*, and *sedekah laut* (in certain communities)—function as social mechanisms to strengthen solidarity, discipline, and environmental awareness. These activities provide not only spaces for spiritual reflection but also channels for transmitting moral and cultural values that encourage respect for the sea as a source of life.

By linking maritime education with these religious activities, students gain an understanding that maritime traditions involve not only technical skills but also spiritual and social ethics such as responsibility, gratitude, prudence, tolerance, and empathy. The reinforcement of these values is consistent with Mattulada (1985) perspective on the importance of understanding Bugis-Makassar traditions in shaping historical consciousness, as well as Hamid et al (2022) findings regarding the role of maritime education in introducing the social values embedded in inter-island trade routes. Similarly, the study by Rifal et al (2024) demonstrates that religious teachings function as moral mechanisms that help maintain ecological and economic harmony.

This community engagement project aims to develop religion-based maritime education that integrates the introduction of Bugis-Makassar maritime traditions and culture with the values of the Khalwatiyah Samman Order, implemented through practical learning activities for students at SD 82 Pattene Maros. This approach is expected not only to deepen students' understanding of local culture but also to cultivate religious character, ecological awareness, and a strong sense of cultural identity.

B. METHODS

The community service program titled "*Religious-Based Maritime Education for Introducing Bugis-Makassar Sea Traditions and Culture*" was implemented on 9 September 2025 at SD 82 Pattene Maros, approximately one week before the Haul Akbar of the Khalwatiyah



Samman Order. The program employed a participatory and educational approach, engaging teachers, students, and local coastal community leaders. Working collaboratively with the school, the community service team developed a set of thematic learning modules specifically designed to integrate maritime cultural knowledge with Islamic ethical values. The modules were structured around three core components: (1) conceptual understanding of Bugis-Makassar maritime heritage, (2) practical engagement through demonstrations and outdoor learning, and (3) internalization of religious values such as gratitude, cooperation, and environmental responsibility. Each module linked a maritime theme—such as navigation, fishing techniques, or sea conservation—with relevant Islamic teachings, ensuring that learning outcomes combined cultural literacy with moral formation.

Activities were conducted both in classrooms and outdoor settings. Students explored sailing traditions, observed fishing practices, and discussed the importance of the sea as a divine trust. The period leading up to the Haul Akbar was intentionally used as a strategic cultural moment, during which storytelling, guided reflection, and collective practices familiar in coastal religious communities reinforced the spiritual and social values embedded in the modules.

Evaluation results demonstrated increased student interest in local maritime culture, strengthened religious character, and heightened awareness of their Bugis-Makassar identity, along with a deeper understanding of the importance of preserving maritime traditions.

C. RESULTS AND DISCUSSION

1.1. Introduction to Bugis-Makassar Maritime Traditions and Culture for Students

Religious-based maritime education is a learning approach that positions the sea not merely as an economic space but as a source of values, morality, and local wisdom. For the Bugis-Makassar community, the sea is not only a means of livelihood but also a reflection of identity and spirituality passed down through generations. Therefore, introducing maritime traditions and culture to elementary school students is not only an effort to preserve heritage but also a means to build character, cooperation, and respect for God's creation.

The Bugis-Makassar people are well-known for their strong maritime traditions. They developed knowledge of navigation, traditional sailing systems, boatbuilding skills, and rituals related to maritime safety. In the context of elementary education, these traditions can serve as engaging and concrete learning resources. Students can learn values of hard work, mutual cooperation, discipline, and responsibility through real-life experiences drawn from coastal community life. Lampe (2012) notes that Bugis-Makassar maritime culture is the result of continuous experience and adaptation, cultivating a strong work ethic, independence, and social solidarity.

Learning activities should emphasize students' direct involvement in studying local traditions. Activities such as visiting docks, observing fishermen's routines, or building simple model boats can serve as effective learning tools. Through these activities, students not only gain factual knowledge but also emotional experiences that nurture positive attitudes toward the marine environment. Fitriani et al (2023) found that project-based approaches in maritime education improve learning motivation, collaboration skills, and critical thinking among elementary students.

One practical activity is showing videos of harbor areas where students can observe



different types of boats, fishing gear, and fishermen's daily work. Such activities not only introduce technical aspects but also foster empathy for fishermen and awareness of the importance of marine resource conservation. Students can conduct simple interviews with fishermen about their experiences, pre-sailing rituals, and moral values they uphold. These activities should be guided by teachers and parents to ensure safety and proper direction.

Another creative learning medium involves building models of traditional boats such as the *phinisi*. Through this process, students learn about boat structure, symbolism, and the cultural meanings embedded in their design. Suparman et al., (2022) emphasize that *phinisi* shipbuilding is not merely an economic activity but also a social and spiritual process rich with values of togetherness and respect for nature and the Creator. In an educational setting, these values can be translated into group-based activities requiring cooperation, patience, and shared responsibility.

Coastal rituals can also be introduced in educational contexts. For instance, the *maccera tasi* tradition, performed as an expression of gratitude and prayer for fishermen's safety, can be explored through documentaries or guest lectures from cultural figures. Within religious-based education, the universal spiritual message of such rituals—gratitude to God for the sea's blessings and human humility before nature—should be emphasized. Azka et al (2024) highlight the importance of harmonizing local traditions with Islamic teachings to ensure cultural continuity without conflicting with religious beliefs.



Figure 1. Introducing coastal rituals through educational approaches





Figure 2. The introduction of maritime culture also fosters the values of conservation and environmental responsibility



Figure 3. A facilitator who connects field experiences with classroom learning

Through these activities, students not only learn about traditions but also internalize social values such as cooperation, mutual aid, and communal solidarity. These values are reflected in all aspects of coastal community life—from collective boatbuilding and mutual support during storms to sharing fishing yields. Lampe 2012) explains that Bugis-Makassar maritime society is built on principles of trust, honesty, and solidarity as essential foundations for survival at sea.

Beyond cooperation, maritime culture instills values of environmental stewardship and conservation. Local practices such as *sasi*—the prohibition of harvesting marine resources during certain periods—demonstrate ecological awareness Harkes & Novaczek2002) note that *sasi* functions as a social institution for ensuring sustainable and equitable use of marine resources among community members. By introducing this concept through stories or role-play, schools can instill ethics of shared responsibility and early conservation awareness.

Teachers act as facilitators linking field experiences to classroom lessons. They should design thematic lesson plans integrating cultural, religious, and scientific perspectives. For example, in science classes, students can study tidal patterns and relate them to fishermen's schedules. In social studies, teachers can connect coastal economies with values of cooperation and social justice. In religious education, they can reinforce gratitude, stewardship, and accountability for God's creations Fitriani et al., 2023) affirm that project-based learning in maritime education encourages active participation and strengthens interdisciplinary understanding. Thus, maritime education serves not only as cultural introduction but also as a medium for character building and environmental literacy.

Parents play a key role in reinforcing learning outcomes. Involving parents who work as fishermen or boat builders enriches students' experiences. Parents can share stories from the sea, teach local fish names, or accompany children in beach observation activities. This collaboration between school and family strengthens the continuity of learning and embeds cultural education into children's everyday lives.

In addition to teachers and parents, the coastal community serves as a vital partner in maritime education. Cultural leaders, boatbuilders (*panrita lopi*), and religious figures can



participate in school programs. Such collaboration facilitates intergenerational knowledge transfer while maintaining the sacredness of cultural values. In Bugis-Makassar society, the relationship between custom (*adat*) and religion is deeply intertwined. Rituals like *maccera tas*, once considered mystical, are now reinterpreted as expressions of gratitude and prayer for safety. Azka et al (2024) underscore the importance of religious and cultural leaders in reinterpreting traditions to keep them relevant to Islamic teachings.

Implementation in schools can follow several stages: (1) coordination meetings among schools, parents, and community leaders to select suitable and safe activities; (2) short training sessions for teachers and parents on field ethics, maritime safety, and local cultural knowledge; (3) field activities such as harbor visits, *phinisi* model workshops, and beach science projects; and (4) reflection sessions where students share their experiences through storytelling, drawings, or exhibitions.

Through this collaborative approach, maritime education at SD 82 Pattene Maros serves not only to introduce Bugis-Makassar culture but also to cultivate profound religious and social values. Values such as hard work, solidarity, responsibility, and gratitude are instilled through lived experiences rather than rote learning. This educational model aligns with the broader national goal of character development rooted in local wisdom and spiritual values.

1.2. Integration of Religious Education in Maritime Activities

Religious-based maritime education allows elementary schools in coastal areas to combine field experiences with the strengthening of spiritual and ethical values rooted in local traditions. In Pattene – the center of the Khalwatiyah Samman Order (TKS) in Maros Regency

– community-scale religious events such as the *Maulid Akbar* and the 58th *Haul Akbar* of the Khalwatiyah Samman Order provide a concrete opportunity to integrate religious learning into child-friendly maritime activities. These events are not merely closed religious rituals; in their local practice, they serve as socio-cultural arenas attended by thousands of followers, venues for the dissemination of local religious manuscripts, and spaces for intergenerational exchange. Thus, they can be utilized as contextual learning media for elementary school students (Hamid et al., 2022b; Latif & Ilyas, 2024) The use of *Maulid Akbar* and *Haul Akbar* as learning media should be designed as structured educational experiences: pre-activity (orientation on values and safety), core activity (observation, interviews, guided participation), and post-activity (reflection and curriculum integration). During the pre-activity stage, teachers introduce the context of the Khalwatiyah Samman Order—its historical presence in Pattene, the role of *Mi'raj* manuscripts, and *dzikr* traditions—so that students gain understanding of the significance of the events they will witness (Hamid et al., 2022). During the main activity, students can conduct guided observations: watching the ceremonies, listening to age- appropriate sermons, documenting religious symbols, and, with permission, interviewing community figures about the moral messages conveyed during the *Maulid* or *Haul*. Field activities must be accompanied by teachers, parents, and community representatives to ensure safety, propriety, and religious sensitivity. Local news reports on the 58th *Haul Akbar* in Pattene illustrate the scale of the event and the potential for school-community collaboration in such educational programs

Instilling religious, moral, and ethical values through maritime education requires



an explicit connection between seafaring practices and relevant religious teachings. In Bugis- Makassar tradition, many maritime social norms – such as cooperation at sea, sharing catches, and restrictions on resource use at certain times (*sasi* institutions) – contain moral lessons about justice, social responsibility, and stewardship. Teachers can design learning modules linking these practices to religious concepts: for instance, associating gratitude and pre-sailing prayers with *tawakkul* and *syukur*; linking resource sharing with fairness and charity; and connecting customary rules like *sasi* with stewardship over God's creation. This argument is supported by maritime anthropological studies emphasizing how Bugis- Makassar maritime ethics reproduce solidarity and collective responsibility aligned with local religious teachings (Harkes & Novaczek, 2002; Lampe, 2012) Effective learning practice integrates maritime activities with safe, educational religious elements. A practical example is guiding students to recite prayers and learn local visiting ethics before going to the harbor; at the harbor, they can observe simple rituals (e.g., collective prayers for safety), watch fish-packing activities, or participate in miniature boat-making demonstrations while discussing their symbolic meanings from a religious perspective. For Sufi-based traditions (e.g., *dzikr* or *Mi'raj* recitations), schools can invite *tarekat* figures to explain universal spiritual values – such as patience, humility, and compassion – in child- friendly language without involving students in rituals inappropriate for their age. Studies on the *Mi'raj* manuscripts and Khalwatiyah Samman practices in Maros highlight that the order's texts and rituals contain rich moral and spiritual lessons that can be translated into character education in schools (A. R. Hamid, 2022)

Encouraging students to understand the relationship between belief, culture, and social practices in coastal communities requires critical reflection and interdisciplinary learning methods. Students should encounter concrete examples: how faith influences collective decisions (e.g., compliance with *sasi* rules), how religious traditions strengthen social networks (e.g., *tarekat* fellowship as solidarity systems), and how local economic practices (fishing) are shaped by religious and customary norms. Project-based learning is particularly suitable – for example, groups of students can conduct a mini-study on "Fishermen's Safety Rituals," gathering data through interviews, connecting their findings to relevant religious readings, and presenting simple recommendations on maritime ethics and environmental care. Evaluation should not only assess factual knowledge but also attitudinal change – whether students show greater empathy, respect for local practices, and understanding of the interconnection between religion and culture (Fitriani et al., 2023)

Collaboration among teachers, parents, *tarekat* figures, and customary leaders is key. Religious leaders can act as resource persons bridging Sufi values of inner education with the practical lives of fishermen; boat craftsmen (*panrita lopi*) and fishermen provide economic- practical context; while local *ulama* ensure that ritual integration aligns with mainstream religious teachings, avoiding value conflicts. Experiences from other coastal regions show that when customary and religious institutions work together, traditions such as *sasi* or fishermen's safety rituals can be reframed as moral and conservation education rather than mere symbolic relics (Harkes & Novaczek, 2002; Lampe, 2012)

Ethical and sensitivity considerations must remain paramount: schools must respect ritual sanctity, avoid exoticizing religious practices for educational purposes, and seek formal permission before involving children in *tarekat* or customary activities. Student safety in coastal settings – life jacket use, adult supervision, and activity boundaries – must also be prioritized. A well-designed program combines three principles: safety,



respect, and contextualization.

Practically, the integration program can be structured as thematic modules: an introductory module (history of the *tarekat* and meaning of *Maulid/Haul*), a field module (harbor visits and ritual observation), a theological reflection module (discussion of relevant religious values), and a social-action module (small community projects such as beach cleanups or maritime safety campaigns). Assessments include student portfolios, attitude rubrics (cooperation, respect, responsibility), and group projects (presentations or campaigns). This framework positions *Maulid Akbar* and *Haul Akbar* as meaningful learning moments enriching the religious, cultural, and environmental dimensions of maritime education at SD 82 Pattene.

Ultimately, integrating religious education into maritime activities is not merely a teaching technique—it is a means of preserving the connection between younger generations and their cultural heritage while fostering moral values grounded in faith. Using major religious events such as *Maulid* and *Haul* responsibly helps children understand that belief, culture, and social practice are interrelated domains shaping the resilient and ecologically conscious identity of coastal communities. Maritime anthropology and traditional institutional studies affirm that teaching these values early nurtures the social capital essential for marine preservation and communal harmony (Harkes & Novaczek, 2002; Lampe, 2012)

1.3. The Impact of Learning on Students' Character and Identity

The implementation of religious-based maritime education at SD 82 Pattene Maros has had a significant impact on the formation of students' character, cultural awareness, and religious identity. Through activities that integrate spiritual values with direct experiences in coastal environments, students not only acquire cognitive knowledge but also internalize moral, social, and ecological values embedded in Bugis-Makassar life. This learning model is designed to allow students to directly engage with local traditions, the sea, and the surrounding community, so that character formation occurs through meaningful lived experiences. According to experiential learning theory (Kolb, 1984), direct experience is central to effective learning as it engages cognitive, affective, and psychomotor dimensions simultaneously.

In the context of maritime education in Pattene, students' experiences include observing fishermen praying before sailing, participating in communal beach cleanups after the *Maulid Akbar*, and assisting parents in preparing for the 58th *Haul Akbar* of the Khalwatiyah Samman Order. These activities not only cultivate discipline and cooperation but also strengthen the religious awareness that every human interaction with the sea carries a spiritual responsibility. Children learn to perceive the sea not merely as an economic space but as a divine blessing that must be cared for and appreciated. Religious values such as gratitude (*syukur*), trust in God (*tawakal*), and stewardship (*amanah*) become part of their daily lives through concrete practices shared with teachers and the community.

(Lampe (2012) notes that the maritime value system of Bugis-Makassar society is built upon the principle of *resopa temmanggingngi*—a spirit of hard work, courage, and responsibility as an expression of gratitude to God. These values align with Islamic teachings on good deeds and sincerity in work. By connecting maritime activities with religious teachings, teachers instill moral values that are transformative rather than merely normative. Interviews with teachers and community leaders indicate that students have begun exhibiting new behaviors, such as greeting fishermen, maintaining beach cleanliness, and reminding peers not to litter. These behavioral changes reflect the



development of ecological responsibility, a key indicator of successful character education (Tilaar, 1998). Religious-based maritime education also enhances students' social awareness. In Bugis- Makassar tradition, solidarity is highly valued, especially in collective activities such as fishing or repairing boats. Students who participate in these community activities learn the meaning of togetherness, mutual assistance, and humility. These values align with core Bugis moral concepts such as *sipakatau* (humanity), *siri' na pacce* (honor and compassion), and *getteng* (steadfastness). Through guided reflection, teachers relate these local values to Islamic principles—for example, *siri'* corresponds to *izzah* (dignity), and *pacce* to *rahmah* (compassion). This approach fosters the understanding that religious and cultural identities are not separate, but complementary and mutually reinforcing.

Badewi, 2019) explains that since the seventeenth century, Islam has become an integral part of Bugis-Makassar culture. Islamic spirituality has merged with social norms and customs, forming a unique value system in which religiosity and culture coexist harmoniously. Thus, when students engage in religious-based maritime education, they are, in essence, revitalizing their cultural identity while strengthening their faith. For example, in writing and drawing activities about the sea, students express moral messages such as "the sea is God's trust" or "keeping the beach clean is an act of worship." These simple statements signify deep internalization of ethical values.

Increased cultural awareness is also evident in students' growing expression of their Bugis-Makassar identity in school activities. Some students have begun using Bugis terms such as *nipakasiri'* (to maintain self-respect) or *mappesona ri lino*(to care for the world) in daily conversation. Teachers report that students show pride in their heritage and begin to learn about their community's history. According to Suryadi & Jasiah (2023) education based on local culture fosters *cultural belonging*—a sense of ownership of one's cultural identity that serves as vital social capital for character development. By instilling pride in their Bugis-Makassar identity, students become better equipped to face global influences that tend to erode local values.

Evaluation results indicate notable changes in students' behavior and attitudes. Teachers' records and parent interviews reveal improvements in three key aspects: religiosity, social concern, and environmental awareness. Students have become more diligent in worship, more respectful toward parents and teachers, and more active in beach-cleaning programs. These findings align with Fitriani et al (2023), who observe that project-based maritime education enhances students' ecological responsibility and social skills. Furthermore, students' knowledge of religious teachings and local culture has increased. They can connect religious values with natural phenomena in the sea—for instance, citing Qur'anic verses about the creation of marine life and linking them to the concept of humans as God's stewards on Earth.

Positive changes are also seen in students' ability to creatively express moral values. During the subsequent *Maulid Akbar*celebration, several students recited Bugis-language poems themed "The Sea and Faith." This shift from value reception to active cultural expression demonstrates the emergence of self-confidence and identity formation. Tilaar (1998) emphasizes that successful character education cultivates reflective awareness, enabling students to internalize values and manifest them in concrete actions.

Conceptually, this process integrates *knowing the good, feeling the good, and doing the good* as articulated by Lickona (1992) In the context of SD 82 Pattene, students not only learn religious and cultural knowledge (*knowing*), but also experience joy and unity in religious



practices (*feeling*), and apply them in social and environmental activities (*doing*). This triadic integration yields holistic character education, encompassing cognitive, emotional, and behavioral dimensions.

Religious-based maritime education in Pattene demonstrates that character formation cannot be separated from local context. The Islamic and Bugis-Makassar cultural identities present in coastal communities provide a rich source of moral values for children's moral development. When students understand that protecting the sea is part of worship, they learn not only to love nature but also to cultivate spiritual responsibility toward the environment. When they embrace the concept of *siri' na pacce*, they learn to uphold human dignity and social solidarity. When they participate in *Maulid* and *Haul Akbar* events, they learn that faith and tradition together shape communal identity.

Overall, evaluation results reveal that this program enhances not only students' knowledge of maritime culture but also their religious character, discipline, responsibility, and environmental awareness. Children exhibit tangible behavioral changes and growing pride in their ancestral heritage. Such learning offers a new direction for primary education in coastal regions – one that is rooted in community life and nourished by living cultural and spiritual values.

Therefore, religious-based maritime education can be viewed as a model of contextual character education that harmonizes faith, knowledge, and culture. Through lived experiences, students learn that being Bugis-Makassar means upholding honor, working hard, and living with gratitude; being coastal citizens means protecting the sea; and being Muslim means practicing noble conduct toward both humanity and nature. The integration of these values ultimately shapes a generation of faithful, cultured, and environmentally responsible citizens.

D. CONCLUSION

The community service program "*Religious-Based Maritime Education for the Introduction of Bugis-Makassar Sea Traditions and Culture at SD 82 Pattene Maros*" demonstrates that the integration of religious values with maritime education can effectively shape students' religious, social, and ecological character from an early age. Through contextual learning grounded in maritime traditions – such as navigation, fishing, and the spirit of mutual cooperation among coastal communities – students not only gain an understanding of Bugis-Makassar culture but also internalize Islamic moral values such as gratitude (*syukur*), responsibility (*tanggung jawab*), and compassion toward others and the environment.

The implementation of activities in conjunction with the *Haul Akbar* of the Khalwatiyah Samman Order further reinforces the spiritual and communal dimensions of the learning process. Evaluation results indicate increased enthusiasm, cultural awareness, and positive behavior among students, particularly in maintaining the cleanliness of the marine environment and appreciating local traditions. Thus, this model of religious-based maritime education proves effective as both a medium for cultural preservation and a means of fostering the formation of coastal students' religious character and strong cultural identity.

E. ACKNOWLEDGEMENTS

This activity was successfully carried out with the support of various parties. Therefore, we, as the community service implementation team, would like to express our



sincere gratitude to the leadership of the Faculty of Social Sciences and Law, Universitas Negeri Makassar, as well as to the entire community of SD 82 Pattene Maros.

F. AUTHOR CONTRIBUTIONS

Activity implementation: RR, DPD Article preparation: RR, Impact analysis: MRR AA, HH Results presentation: RR, Article revision: RR, Other contributions.

G. REFERENCES

Andaya, L. Y. (1995). The Bugis-Makassar Diasporas. *Journal of the Malaysian Branch of the Royal Asiatic Society*, 68(1 (268), 119-138 <https://doi.org/10.2307/41493454>

Azka, I., Haramain, F. B., & Alwi, M. C. (2024). Harmonization of Tradition and Islam: Mediating Culture and Religious Beliefs in Maccera Tasi Ritual in Luwu, South Sulawesi. *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, 13(1), 30-56. <https://doi.org/10.31291/hn.v13i1.736>

Badewi, M. H. (2019). Nilai Siri'dan Pesse dalam Kebudayaan Bugis-Makassar, dan Relevansinya terhadap Penguatan Nilai Kebangsaan. *Jurnal Sosiologi Walisongo*, 3(1), 79-96. <https://doi.org/10.21580/jsw.2019.3.1.3291>

Fitriani, R., Febriyani, S. D., Pratama, G., Andika, K., Aprilla, R., Nurfajrina, R., Suherman, D. S., & Ritonga, A. F. (2023). The influence of maritime education through project based learning-a review. *BIO Web of Conferences*, 79, 02004.

Hamid, A. R. (2022). The Role of Makassar in Promoting the Archipelago Spice Route in the XVI-XVII Centuries.". *Buletin Al-Turas*, 28(2), 155-170.

Hamid, W., Mujizatullah, M., Muslim, A., Kila, S., Nur, M., & Hamsiati, H. (2022a). A Contextual Study on Mi'rake Manuscript of Tarekat Khalwatiyah Samman Community in Maros Regency. *9th Asbam International Conference (Archeology, History, & Culture In The Nature of Malay)(ASBAM 2021)*, 715-721.

Hamid, W., Mujizatullah, M., Muslim, A., Kila, S., Nur, M., & Hamsiati, H. (2022b). A Contextual Study on Mi'rake Manuscript of Tarekat Khalwatiyah Samman Community in Maros Regency. *9th Asbam International Conference (Archeology, History, & Culture In The Nature of Malay)(ASBAM 2021)*, 715-721.

Harkes, I., & Novaczek, I. (2002). Presence, performance, and institutional resilience of sasi, a traditional management institution in Central Maluku, Indonesia. *Ocean & Coastal Management*, 45(4-5), 237-260. [https://doi.org/10.1016/S0964-5691\(02\)00057-1](https://doi.org/10.1016/S0964-5691(02)00057-1)

Lampe, M. (2012). Bugis-Makassar seamanship and reproduction of maritime cultural values in Indonesia. *Humaniora*, 24(2), 121-132.

Latif, M., & Ilyas, H. F. (2024). Analyzing the changing dynamics of Tariqah Khalwatiah Samman (TKS) political influence in South Sulawesi, Indonesia. *Cogent Social Sciences*, 10(1), 2330164.

Lickona, T. (1992). *Educating for character: How our schools can teach respect and responsibility*. Bantam

Mattulada. (1985). *Latoa: suatu lukisan analitis terhadap antropologi politik orang Bugis*.

Pelras, C. (1997). *The bugis*. John Wiley & Sons.

Rifal, R., Ahmaddin, A., Malihu, L., Ridha, M. R., & Sanur, I. S. (2024). Sosialisasi Ruang Ekologis Berbasis Nilai-Nilai Religius Pada Masyarakat Nelayan di Desa Liya One Melangka, Wangi-Wangi Selatan Wakatobi. *Journal Of Human And Education (JAHE)*, 4(6), 203-208. <https://doi.org/10.31004/JH.V4I6.1775>



Suparman, S., Oruh, S., Kamaruddin, S. A., & Agustang, A. (2022). The essence of phinisi ship building for “Punggawa” in bira village of Bulukumba regency. *JPPI (Jurnal Penelitian Pendidikan Indonesia)*, 8(4), 1023–1028.

Suryadi, S., & Jasiah, J. (2023). Transformasi pendidikan dasar melalui kearifan lokal: Pendekatan kualitatif terhadap pengembangan kurikulum. *Wiyata Dharma: Jurnal Penelitian Dan Evaluasi Pendidikan*, 11(2), 163–170.

Tilaar, H. A. R. (1998). *Beberapa agenda reformasi pendidikan nasional dalam perspektif abad 21*. IndonesiaTera.